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OUR ATTITUDE TOWARDS CONFUCIANISM.

BY REV. JOHN ROSS.

(A paper read before the North China Religious Book and Tract Society, Peking, May, 1886.)

"All things are lawful unto me, but all things are not expedient;" "I am made all things to all men that I might by all means save some."

IN these words we have the principles in accordance with which the greatest and most successful of missionaries carried out his work. Their full significance is revealed by examination of his life, his speeches and his letters. Preaching to Jews familiar with and revering the Old Testament, his arguments were based on that book, and out of Scripture he proved that "Jesus is the Christ." His audience on Mars' Hill, having been composed of literary Greeks, could not infer from Paul's address that such a book existed as the Old Testament. By this mode of action we are to understand that Paul adapted himself to his circumstances. Like the fisher casting for trout or codfish, Paul applied common sense in his endeavours to gain men, or in his own words he "being crafty caught men with guile." Before this process of adaptation is satisfactorily accomplished the circumstances must be clearly understood. Hence a careful investigation is necessary of the mental and moral standpoint of the hearers. With the same end in view and the same general truths to teach, Paul would adopt a totally different style in speaking to the Roman soldiery from that in which he addressed the Areopagus, just as his speech before Agrippa differed entirely from that delivered to Felix.

Now if Paul, a missionary to peoples differing but little from himself in education and customs, in modes of moral thought and intellectual training, felt compelled to adapt himself to his various hearers, how much more needful is such a process of adaptation for missionaries in China, where education, customs, mental training and

modes of moral thought are so diverse from our own. To scan with observant eye and listen with trained ear was all Paul had to do. The missionary in China has to conquer a stubborn language ere he understand what is being said around him. And the language in which Chinese write differs so widely from that employed in ordinary conversation that a painful and prolonged study is requisite to acquire even a superficial acquaintance with Chinese thought. There probably are enthusiastic people who regard this more difficult task as needless. But if the easier course is "lawful" it fails to commend itself as "expedient," while it can scarcely be said to be an effort in the way of becoming "all things to all men." It appears to me that we can hardly consider ourselves of Paul's mind if we do not by careful study place ourselves abreast of Chinese thought on moral subjects. And as far as my personal experience is worth it has taught me that there is no more satisfactory, thorough, and authoritative, as well as direct and speedy method of gaining a knowledge of Chinese thought, than an acquaintance with Confucianism as contained in the Four Books.

Again, it does not seem "expedient" that one occupying the responsible position of a missionary—the accredited representative of Christianity—should assume a pronounced attitude towards any religious system of the people among whom he labors without such previous examination of its character as will warrant him to speak of it from personal knowledge and conviction. He should be able to render to "every one a reason" for the hostility assumed or the friendship expressed towards any system. The well equipped workman who need "not be ashamed" will inform himself upon the principal obstacles against the reception of the Gospel. These are in China more numerous and serious than any which Paul had to encounter. We are foreigners. Our customs and manners differ no less than our garments. Our language is strange. Our object is misunderstood. We are credited with designs upon the integrity of China. We are supposed to be emissaries of foreign governments to deceive by fine speeches as many Chinese as possible to become partisans of our western nations. But above all we are supposed to be bent on upsetting in China the authority of much revered Confucius.

Now the missionary who is not only "harmless as a dove" but "wise as a serpent," who is bent on gaining men, will take no avoidable step to strengthen Chinese prejudice against him. Nay more, he will go as far as truth allows to undermine that prejudice. Instead of rousing anger by a defiant or scornful attitude towards everything which does not square with his education in a western land and his habits as a member of a Christian and civilized country, he

will make the most generous allowance for everything not actually sinful in the customs and practice of the people. You will never convince a man that you are his friend by any amount of knocking him down. Even of his faults you must speak gently and make the most of whatever is worthy in him. Similarly, the general condemnation of his beliefs or an indiscriminating judgment against his ideals, is not the way to secure the confidence of self-respecting Chinese. If it is found that there are one or more things or men whom the Chinese regard with special honour, search out what that root is out of which has grown this honour. And if in their jade you perceive flaws to which they are blind, do not prove your superiority by exultingly pointing out the blemishes. Dwell rather on those features which they esteem and allow them every credit for their regard for any degree of excellence. It needs not an intellectual giant to become thus "all things to all men" in order to save some, but it implies unselfishness and sympathy and a kindly feeling towards the people.

But what has all this to do with Confucianism? "Much every way." Addressing a mixed audience which you never saw before and may never meet again, you are free to expose the follies of modern Buddhism and ridicule the absurdities of Taoism, you may express as freely as you choose your disgust that reasonable men should bow down before masses of painted clay; your audience will laugh with you and applaud your sentiment as "proper." But say a word against Confucius, even give an unconditional hint that his system is incomplete and needing both amendment and addition, you will hear murmurs rise instantly, and possibly angry words. The audience which agrees sympathetically with all you may say against idol-worshipping religions, resents as if it were a personal affront a breath of suspicion directed against Confucianism. And if antagonistic thoughts are roused in the breasts of an audience, their ears are at once closed against you, "charm" you never so wisely." When the skater skimming over the shimmering ice suddenly sees rising before him a post and a board with large letters "DANGEROUS," he quickly turns on his heel and avoids the spot which would not bear his weight. Such a post and board is anything which steels against the missionary the hearts of his audience. The motives of men of a certain temperament for ignoring Confucianism can be understood and appreciated, but a hostile criticism of Confucianism publicly expressed to a mixed audience is, to say the least of it, unwise. That any good can follow is inconceivable, it is all but certain that evil will result. An unconditional condemnation of Confucianism cannot fail to largely increase against the preacher the prejudices already existing in the Chinese mind.

The Chinese have indeed much reason to be proud of Confucius. He originated a system of education, and if he did not introduce the elements of civilization he crystallized them into shape and permanency. To him more than to any other known cause do the Chinese, formed of various nationalities and of mixed blood, owe their cohesion as a homogeneous people. Hence my conclusion negatively that hostitily against or contemptuous references to Confucianism cannot further but may hinder the object of the missionary in coming to China.

Let us now grapple a little more closely with our subject and without attempting to minutely demarcate the boundary lines of either, let us look at the main design of both Christianity and Confucianism.

Confucianism is usually designated a Religion. It is, however, open to question whether Confucius himself would have been willing to accept this term in our sense of it as a correct classification of his system. The term seems to have been adopted from the fact that Confucianism is called with Buddhism and Taoism the Three *Chiao* (教) of China. But the term means, not "religion," but "Instruction," a "System of Teachings." It appears to me that the author of the *De Officiis* could present a stronger claim to have his system known as the Ciceronic Religion, or the great teacher of Plato as the Socratic Religion, than Confucius to have his surviving doctrines styled a "Religion." Indeed on two occasions when his disciples sought instruction on spiritual matters Confucius replied evasively. True, there are a few sentences bearing upon religious ceremonies; but though his intense conservatism would not hear of altering any of those ancient religious customs, they form on his system only an excrescence glued on, the removal of which would leave that system still unimpaired. We therefore desire to classify Confucianism not with the religions but with the moral systems of the world.

This system we discover to have been evolved with the design of regulating all human relationships as these were understood by Confucius and his successors. No philanthropist will deny that such design is worthy of all honor, and we think that any one who has endeavoured to master Confucianism will ungrudgingly bestow upon it the meed of high excellence. The ruler is to guide his people by the example of a correct life rather than by the threats of penal laws. The minister must be faithful to the trust reposed in him by his sovereign. The integrity and kindliness of the magistrate will ensure the obedient devotion of the people. The father, besides feeding, is to love and carefully train his child, and the child is to

reverence and obey his parents. The friend can approve himself so only by sincerity. The stranger from a distance is to be welcomed with gladness. Each is to love all, and what one does not wish done to himself he is to inflict on no other. This, the embodiment of the Five Constant Duties implied in the five-fold relationship of man, I consider the essential portion of Confucianism. It is then an attempt to define man's duty to man.

Salvation through a crucified Saviour is that which distinguishes Christianity from every other religious and moral system. Though on this particular all Christians are unanimous they do not all signify by it the same thing. To a large proportion of Christendom salvation is the avoidance of hell, *i.e.*, escape from the punishment of sin. That so generally entertained a belief should have so slender a foundation in Scripture is remarkable. Nowhere is the manifestation of the "Word made flesh" ascribed to the design of saving from hell. Christianity according to Scripture does not mean salvation from the penalty of sin, but the destruction of sin itself; and sin being destroyed ceases of course to be punitive. He is "Jesus because He saves His people *from their sins*." As the Shepherd He seeks out and restores *lost* sheep. The Physician heals the sin-distemper of the soul. The soul away from God is in the dark—He is its light. By actual and active sin the soul is dead—He bestows life by taking away sin. He washes away the filth and mire of sin from heart and conscience. He was manifested to destroy the *works* of the devil. He is the Root to influence all His branches to bring forth *good fruit*. The whole burden of the New Testament is Repentance from sin unto holiness, a turning away from the works of the flesh which are no less unmanly than ungodly, and a cleaving to and diligence in the works which are of the Spirit, and which alone are becoming and ennobling to man.,

Intentionally we keep out of view at present those higher revelations made through Him who brought "Life and Immortality to light." Confining ourselves to the field covered by the essentials of Confucianism we find that Christianity teaches and enforces the whole duty of man. It shows by implication how rulers should act, directly sets forth the obligations of subjects, declares the respective duties of parent and child, of teacher and taught, of neighbours and strangers in all circumstances. Without entering into details we find that in regard to human relationships the difference between Christianity and Confucianism is not of kind but of degree, and that degree a by no means irreconcilable one.

We are now, therefore, able to advance a step further and to show that as Confucianism is an attempt to define the duties of men in

their several relationships, and as Christianity in treating of the same relationships inculcates virtually similar precepts, there appears to be no substantial reason against the use of Confucianism as an ally in our work. The British troops in the Soudan were in most respects very dissimilar to the native tribes, yet of these tribes those who had the same or parallel objects in view were always gladly welcomed by the British authorities. Now Confucian is much more allied to Christian morality than the friendly Soudanese resembled British troops. Is it right that "the children of this world" should be always "wiser than the children of light?" Foolish indeed and reprehensible would have been the conduct of British officers if, with supercilious contempt because of their own superiority, they had haughtily driven the friendly tribes into the hostile camp of Osman Digma or the Mahdi. And is the Christian soldier a wise man who of a possible ally makes a powerful foe?

Those who most highly revere the doctrines of Confucianism are the men who form the most powerful and vital force in China. The literary classes are the real masters of the land, and its policy and action when not dictated is modified by them. Without them, government can take no important step and the common people are virtually under their sway. The missionary, therefore, who aims not merely at the conversion of a few farmers here and some artizans there but at the Christianization of China, must look this fact seriously in the face. He must remember that this large, all-pervading, virtually united, and powerful class cannot fail to regard with suspicion any teachers of any system with which they are not familiar and which may in their estimation tend to deteriorate their position and undermine their influence. This natural suspicion must be taken into account, and whatever we consider as "lawful," it is not "expedient" for us to do anything avoidable to make this class our enemies, nor to leave undone anything conscientiously attainable by which we may draw them nearer to us. It is sometimes rumoured that in various places this class is inimical to the missionary and has endeavoured not unsuccessfully to stimulate the people against him.

In this connexion, as it may serve to illustrate my position, I may be pardoned the egotism of introducing a little bit of my own experience. Mookden station was opened little more than two years after my arrival in China, so that my speech must have been more eager than lucid. Well-dressed audiences of the numerous idlers of the city daily crammed the little chapel. For the first month peace was interrupted only by occasional and not disrespectful questions. But opposition gradually formed itself into a combined and

determined attack. Several teachers and a number of undergraduates began to express hostile criticism, declaring that while they lived never would a convert be made in Mookden. Often did I stand, my evangelist my only acquaintance in those crowds, admiring and coveting the remarkable eloquence with which in scathing language and fierce declamation the young silk-clad leader poured out his daily denunciations. He was never stopped and but rarely interrupted, for I was eagerly listening to his fiery speeches in order to discover the real causes of hostility to Christianity. The only argument ever adduced in favor of idolatry was that of vested interest—"What would become of the makers of incense, the painters, and image makers, if Christianity were universally embraced?" But day by day with abundant iteration came the charge of instigating the Chinese to treason. "We are of the Middle Kingdom. We are the *Ta Tsing* and never shall we become foreigners." To this misunderstanding time alone could reply. The other charge, that our object was to destroy Confucianism and uproot their ancient customs, was at once taken up. A small house was rented and a teacher engaged to begin a day school where nothing should be taught but the Four Books and into which I should not enter. Two dozen boys were enrolled in the first year and as many more boys and girls in that following. All of these after a time asked for Christian books and took pleasure in learning Christian hymns which the evangelist taught them. From the time when the establishment of this school on those principle became known there has been no accusation of hostility to Confucianism launched against Christianity, while the literary class, instead of inciting the people against us, have been our good friends. Foreigners visiting Mookden before that period were subjected to mobbing, and to prevent mischief a guard was always provided by the authorities. Now foreigners walk the streets without escort or molestation. Other causes have doubtless been at work, but to this attitude towards Confucianism I am inclined mainly to credit the great change in Mookden towards the foreigner. And if a kindly word of Confucius or an encomium on his moral system can aid in producing such an impression, abstention from speaking the word or from passing the eulogium does not seem the highest wisdom.

The great missionary Paul did not regard it beneath the dignity of his office to quote a sentence of no great importance, his chief apparent reason being to enforce his teaching by a reference to the poet Epimenides, who was held in much esteem in Crete. We can quote sentences not a few of considerable value from Confucianism, all the more important as any phrase from that source carries far

greater authority than the same idea conveyed in other words. The word we employ for "sin" 罪, to the ordinary Chinaman means "crime." It is not, therefore, unnatural that the hearer should sometimes indignantly ask "We are no law-breakers, how can we be called criminals?" The shortest way to teach him our idea of sin is to refer him to the five cardinal virtues—"Benevolence, Integrity, Propriety or Law, Wisdom and Truth" (1). Though not grouped by Confucius, these are essentially Confucian. Founded on them few questions are needed to convict the man of shortcoming and transgression. More confounding still to the self righteousness of literary pride is the Confucian dictum, "The man of virtue I have never met" (2). To denounce the universal falsehood of China no text is so potent as "The man destitute of truth is but a useless thing, like a yokeless cart" (3). Among so essentially materialistic a people as the Chinese the interests of the soul do not by any means occupy a high place. To enforce the Christian doctrine a powerful advocate is found in the "Bear's paws and Fish" parable of Mencius (4). Thus, too, Confucius would renounce the honours and emoluments of office and hide in private life if the government were conducted on unjust principles (5), indicating that righteousness and not power or wealth is the Confucian ideal for man, for "the superior man has his mind fixed on integrity, but the mean man thinks of profit" (6). The Chinese literary man who devotes thought to the problems of life avows his faith that virtuous conduct is rewarded by long life, wealth, honor and happiness in this world, or by the well being of the virtuous man's descendants. Without referring to the experience of every day life the language of Confucius upsets this belief. The favorite disciple of Confucius, who most perfectly followed his precepts, died when about thirty, and while he lived was the poorest of men (7). Another disciple who slighted his teachings became a high state official. This latter is useful to rebut the conceit of scholars who pride themselves on being disciples of Confucius and who consider their fellow countrymen disgraced who assume the name of "Jesus." He had learned long and well at the feet of Confucius, yet on hearing of the manner in which he was conducting the affairs of state, Confucius openly denounced him saying "He is no disciple of mine, my children denounce him with beat of drum" (8). Thus, not learning but doing, constitutes the true disciple. The application is evident. The fallacy of the general statement that the "Three Systems are become one," is exposed by quoting and explaining that "in order to regulate the conduct you must first correct the heart" (9). Proof this of the radical difference between Confucianism and

the two chanting and fasting monastic religions which reverse that idea, as well as of affinity between Confucianism and Christian morality.

To the assertion that Confucius from infancy was all-knowing and received no wisdom from man, he gives the refutation in the sentence where he mentions the various degrees of knowledge and wisdom acquired according to the steps in his years (10). One of these steps I have often quoted to show the superiority of Christian teaching, viz., that "at fifty he had learned that all comes to pass by the decree of Heaven,"—in respect to which the smallest in the kingdom of Heaven is greater than he. Other arguments against gods many, are sufficiently convincing, but none have I found unanswerable save the declaration that "birth and death are by decree, wealth and honors at the disposal of heaven" (11). Where then is the child-giving queen of heaven? Where the lord of death and the nether regions? And to what profit is the fortnightly service to the god of wealth? These deities being thus easily demolished, the rest fall down in their train as the temple of Dagon when the pillars gave way. *Fungshwi*, too, with all it involves, totters hopelessly; for who will dare to openly declare that "wealth and honors" come out of the earth or "mountain veins" when Confucius declares that their source is in heaven. The Confucian may also be asked for any reason founded on the system he adores, for building a temple or worshipping any of the myriad gods of China. If he hesitatingly appeal to the *gweishun*, he never denies that they refer only to the spirits of departed men. Why, it may be also asked, did Confucius when seriously unwell refuse to authorize a disciple to go to a temple to pray for his recovery (12)? Could he have believed in the efficacy of such worship? Nay, further, did he not reply that he was always praying (13)? If so, to what deity? His disciples were unaware of this constant praying. Yea, but at fifty he knew that all was by the decree of Heaven; and to Heaven he prayed in secret, unseen of his disciples.

If it is intended to prove that temple services of all kinds are profitless you have but to explain that "If you sin against Heaven, in no place can you offer prayer" (14). This sentence I have often made the basis of teaching the necessity for the revelation of "mercy" and the interposition of the Son of God, inasmuch as all have thus sinned and no man can of himself find the praying-ground. Out of Jesus is no hope of mercy, for "virtue has virtue's reward; evil, that of evil" (15). Again, you cannot sin against a house, or a tree, or a mountain, you can sin only where there is authority; hence Heaven is living and all-powerful and therefore can decree

"whatsoever comes to pass." Not that azure heaven, however, nor the "Three Lights"* thereof, nor limitless, lifeless space, but the unseen and "formless,"† ruling that heaven and controlling this earth as your invisible soul commands your body. This Heaven, this Supreme Ruler, present always, working everywhere; this Heaven of whom Confucius knew somewhat, but of whom you have lost all knowledge, "Him have we come to declare unto you."

These passages freely translated are amply sufficient to show that Confucianism from an enemy can be converted into a friend helpful to Christian teaching. All truth being of God, whatever particles of truth we find among the Chinese we should make into the thin edge of the wedge of Christian truth. By the agency of this thin edge which is allowed free access you can gradually drive home the whole body of truth.

To prevent misapprehension as to my stand-point let me add that it is not the object of this paper to declare what Confucianism can do, but to suggest what we can do with it. Confucianism, like all merely moral systems, appeals to the intellect but touches not the heart. To move the heart to repentance, to a new, a holy and a truly noble life, the Love of God as seen in Christ is essential. In connexion with the social life of China, Confucianism is all-powerful; as regards the moral life of the individual man it is as inoperative as the wise saws of Seneca or the correct sentiments of Cicero among the Romans, or the Athenian philosopher in Greece. Like Horace in Rome the disciples of Confucius in China can truthfully say "We know and approve the good, but follow the evil." Moral systems all the world over are themselves dead and cannot live. But as the healthy man transforms dead fish, beef or vegetables into living active blood, so Christianity can and should convert dead Confucianism, Buddhism and Taoism, rejecting the poisonous and the useless, into spiritual pabulum, which the Spirit of Life can change into healthy blood, influencing this great nation into moral and living religious activity.

To sum up:—much prejudice, presently forming serious obstacles, must be removed ere the Gospel is universally embraced in China. Familiar knowledge and wise utilization of Confucianism seems to me the speediest way to uproot that prejudice. As a good steward of the mysteries of God the missionary should give diligence to make Confucianism the handmaid of Christianity. Were the sentiments in favor of morality no more in number than those referring

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* Sun, Moon, Stars, 三光.

† 無形.

to Ancestral Rites I would still lay hold of these fragments of truth and claim them as belonging to the rounded perfection of truth which of all religious and moral systems Christianity alone possesses. Gifts more precious than those of Sheba's Queen are contained in the treasury of Confucianism and they must be laid at the feet of King Jesus. The Sage Confucius *shall* bow the knee. Confucianism shall be yoked to the plough of Christianity and shall assist, and *must* assist, in breaking up the stubborn soil. Its teachings will be made to convince those who revere them that no man is sinless, and will have to aid in bringing the Chinese mind to acknowledge the necessity of "Repentance towards God and of Faith towards the Lord Jesus Christ."

(1)仁義禮智信 (2)善人吾不得而見之矣 (3)人而無信不知其
可也大車無輗小車無軏 (4)熊掌我所欲也魚亦我所欲也云云&c.
(5)邦有道則見無道則隱 (6)君子喻于義小人喻于利 (7)簞
哉回也一簞食一瓢飲在陋巷人不堪其憂 (8)非吾徒也小子鳴鼓
而攻之 (9)欲修其身者先正其心 (10)吾十有五而志于學三十
而立四十而不惑五十而知天命六十而耳順云云&c. (11)生死有命
富貴在天 (12)子路請禱 (13)子曰丘之禱久矣 (14)獲罪于天
無所禱也 (15)善有善報惡有惡報

A MODERN SHANTUNG PROPHET.

By Rev. Henry D. Porter, M.D.

Preface.—The Ballad of Li Hua Ch'êng.

Listen, my children,
And you shall hear
The wonderful story
Of Li the queer,

Who travelled around
In a mystical way,
With a stomach as big
As a pumpkin, they say.

Perhaps you surmise
It strange to allude
To a medicine-man
In a way so rude;

But when you have heard
'Twas a heathen man,
Who viewed the world
With a mystic scan,

You'll surely allow
That a ballad's nonsense,
May serve to express
His wizard pretense.

Oh! he had an eye
In his stomach pit!
The tale thereof
It would make you split.

And he showed to men
His navels twain,
Whose marvellous power
He would explain.

The Laughing Buddha
So famed of yore,
Had a paunch as big
As a Syrian boar.

And a stomach brown
With eyes begirt;
The sign that his wit
Was ever alert.

And many a priest
With incense pot,
Bowed down to the god
And life's ills forgot.

Now Li Hua Ch'êng,
For such was his name,
Had a Buddha-like paunch:
Whence grew his name.

What he didn't know,
Our Shantung Seer,
With stomach so broad,
And an eye so queer,

Twere vain for others
Of less expanse,
Whatever they hoped,
To try to advance.

For the Belly, you know,
Is the seat of knowledge,
Though this is a truth
Scarce learned at college.

A truth that all folk
In the Orient,
Long since discovered,
On wisdom intent.

So from his stomach,
As round as a pot,
With its famous eye
And its navel spot,

Our quaint Li Hua Ch'êng,
Unknown to fame,
Extracted his wisdom,
And got him a name.

He could tell of life,
And mark the time
When eggs should crack
And little chicks chime.

He could tell of death,
This weird old man,
Like old time crone
With a witch's scan.

He knew when to die,
This wonderful seer.
And they called him by name
Old Li, the queer.

The tale I once heard
As I travelled round;
A story as quaint
As ever was found.

'Tis a tale o'er true,
As all must say,
A story to tell
In a prosier way.

And when you have heard
I ween you'll admit,
A man with an eye
In his stomach pit

Is as worth renown
In ballad verse
As those whose prowess
The sagas rehearse.

And he went by the name
Of Li, the queer;
A ponderous man,
And a Shantung seer!

We have occasion to regret that Chinese thought has been so staid and formal. With its vast fund of folk-lore and mysticism found incorporated in the many writings of the old Taoist romancers, what might it not have done to stir the hearts of men in rhymes and ballads! Among the old Norsemen we find Sagas and Eddas full of rythmical power. And the minuet singers of Germany, the Balladists of Briton, sang love and prowess and mysticism into the hearts of men. China has never been without a native taste for rhythm and measured expression. In the more stately and studied forms this shows itself in the elegant literary style of the classical literature of China, and in those essays which are the pride and emulation of competitors for literary honors. In the less formal aspect, the same taste is shown in the native delight in antithetical sentences and still more in the popular speech which runs so trippingly into quaintly rhymed sentences and proverbs, packed with shrewd wisdom, and abounding in unlimited fun. The same is shown in the abundant helps to remember every kind of mathematical or mercantile formula.

Had China attained, in harmony with this ancient taste, a genuine ballad literature, we might not now be at such a loss in tracing the origin of the many religious sects. The Folk-lore ballads would then have given us many a clue, or would have illustrated the expansion of the growing religious ideas.

We have, it is true, not as yet discovered what treasures may be in store in the many manuscripts which are hidden away by the timid sectaries. These, when found and examined, will add, no doubt, much to our knowledge. Many of these are interspersed with ditties and moral reflections in rhyme, which have been crooned or chanted in private by the devoted followers of the sects.

The Rev. Mr. Burns, in his new classic translation of a great English classic, happily hit upon, although following the lead of Bunyan, this native method of illustrating common truth.

Dr. Edkins has ingeniously suggested that the sects have a very close connection with Taoism, and that Li Hsien Tien is none other than a modern mythical incarnation of Lao-Tzū—Li being taken as a surname, and Hsien Tien added with reference to the original source of all things. Would it not be possible to admit such an origin, in general, and still to connect the same with an actual living modern leader, who having assumed the appellation became the vigorous exponent of new doctrines in an actual historical manner, as represented in the first of this series of studies. I learn now that the name of the founder of the Pakua sects was Li T'ing Yu, who was a native of Yang Chuang, in Pai Yang Hsien,

in Honan. This man is reported as have been born in the 47th year of Wan Li, 6mo, 15d, 12h, 45m. However we may smile at this quaint exactness, or be unwilling to trust or to test its historical accuracy, we may still regard it as warranting a belief in the principle stated above, that the great personage esteemed and worshipped as a leader, was a modern reality. That such is the probable as well as possible solution is suggested if not emphasized by the story of the interesting personage whom I have called a Modern Shantung Prophet.

In the early days of famine distribution in North West Shantung a bright faced priest entered our dingy little room. After a formal introduction, a short reference to his personal history followed, which was full of interest, since he had run the gamut of the Pakua, the Buddhist, and other sects, and had settled down as a married man, and keeper of a Taoist temple. He then turned and suddenly startled us with a bright question. The corners of his mouth drew towards a quiet smile while he asked: "Did you ever see a man with two navels?" This was followed by another: "Did you ever see a man with a hole in his stomach?" Experience wide as ours had never produced such interesting objects, and we listened with interest. Li Ta Tu Tzu was the strange person who on the strength of possessing two navels had imposed his views upon hundreds of the simple people in the region. This man had such a Falstaffian physique that he had acquired among a people quaintly prone to nicknaming every physical oddity the name of Li Big Belly. His noticeable avoirdupois, instead of being a burden and hindrance, as it would have been to many, was his stock in trade. He had, with more than the enthusiasm of the ancient Umbilopsychites, gazed upon his own massive paunch until he had found in its fatty creases something that resembled a second navel mark. With what could he more successfully work upon the credulity of a people given to a taste for the marvellous, than with the signs on his own body. The query which the young priest had propounded to us was no doubt often on the imposter's own lips. "Did you ever see a man with a hole in his stomach? And if not, behold me! Am I not a prophet?" He never had said in excess of modesty: "I am not a prophet nor the son of a prophet." He asserted his claim by indirection—"Did you ever see a man with two navels?" Was not this proof of his being a strange and unearthly being? Thus with his big paunch and his double navel, he wandered up and down, pronouncing many an aphorism and getting many to join his little sect.

Another element was added to the mystery of his personality. He had learned the art of an imposter with admirable perfection.

The Chinese, when questioned as to the source and origin of anything, have an unfailing resource. In the North, the weird, the strange, the marvellous or unknown, are always confined to one of two places. When questioned about a man or a thing, the reply is—from the south, or from the mountains. So Li, the queer, with his big stomach, came from the South. When about thirty years of age, he wandered into the region in North West Shantung and set up life as a doctor. With the healing art he soon began to combine judicious preaching of himself and of his doctrines. To these he further added the gymnastic of the military Pakua sect, and thus easily gathered both pupils and disciples. His increasing weight and his wise sayings began to make their due impression on the people. Is not the stomach the seat of intelligence? Surely the five cartloads of knowledge recorded as the measure of the wisdom of an ancient scholar might find room in this capacious man. Is not the Big Bellied Buddha the jolliest as well as the wisest of the gods? Are not the gods represented with virtuous eyes in their stomachs? Are not the great figures—warlike and others—in the temples, belted with eyes—emblems of prowess, strategy and intelligence?

And here was Li, with an actual eye in his stomach, a true window in his soul, and a stomach—if not a heart—as big as an ox! What more natural than to accept his words as divine since his form was so god-like. He was shrewd enough never to divulge the mystery of his origin. That he came from as far south as Honan was well known—his speech and manner betrayed him. More than this was never known. His own son, born in this region (the father having married and settled in a village near Têcho) never learned from him the mystery of his birth and origin.

A wandering prophet healing the sick with medicines, no doubt as marvellous as his own mystic—shall we say in medical phrase—stomachic eye might truly impress his views upon his adherents with great force. We have learned, thanks to the mesmerists, the trance mediums and the modern Faith healers, what a marvellous power subjective states have both upon the physical system and upon disease. A travelling doctor of mystical origin, an all-knowing air, and the proof in his body of relation with the unseen, might easily persuade multitudes that his art was supernatural and his wisdom far surpassing the common order of intelligence. The number of those thus attracted whether for medicine for body or mind, would steadily increase. Not every one would care to put themselves under his influence; many, no doubt chiefly the educated, would call him "pau fêng tzu"—half crazy. Though bearing no relation to "your lean and hungry Cassius," it were easy to see that like all

forms of spiritualism such a life as Prof. Phelps says in terse and epigrammatic criticism, "Builds on the way to the mad house." A teacher recalls that when a lad in school, this mysterious big bellied man appeared and had a long chat with the school teacher. The little fellows stood about in decorous silence. The master said when the man had departed: "This is the half mad philosopher with the big stomach."

But whatever his queerness, and notwithstanding his madness, he possessed the remarkable faculty of attaching many intelligent men very closely to himself, and of impressing them with his prophetic power. I recall with what charming faith and simple enthusiasm a little weazened old man, a pupil and devoted follower of the prophet, but now a baptized Christian, told me of his former leader; even the clearer knowledge of a living faith could not divest him of the enchantment of his old companion. They had worked, master and pupil, together for ten years. "Ah, he was a man." "He had capacity, that fellow." "No one ever saw his like!" "He had a big stomach." "He had a marvellous speech." "Who could explain the hidden and unseen as he?" "None could out-talk or out-argue him." "Besides, he could tell of both birth and death. What a marvellous power. And he had those two navels. Was not this the sign and proof?" Thus, while discarding all his doctrine, the former disciple still recalled a certain power in his old friend.

It was this supposed prophetic power—his knowledge of birth and death—which most powerfully affected his adherents. Confucius had said: "We know not life, how can we know death." How much more wonderful than the Sheng Jen, the Holy Sage, was he who could determine the time and character of birth and of death! Such was his pretense, and by the force of it he sought to control the interest of his followers. It is not probable that he ventured often upon a prediction. But the few instances that seemed successful were enough to clinch his hold on his pupils and adherents. "He could predict birth." The bright-eyed priest told the following story. A relative of his own had gotten into litigation over an estate—no doubt of insignificant value. Among the persons involved was one without any off-spring. The individual had married a young woman of questionable character, but honorable marriage in China covers all past delinquencies, making the road easy from scandal to respectability. The outcome of this marriage would involve the estate, and the friends were greatly exercised thereby. Now it happened that Li the prophet was a frequent visitor at the home of the priest, his father being a disciple. During one of these visits, it bethought them to inquire of him as an oracle. Mayhap he could solve their query and give

them some hope. Now a prophet must be equal to an emergency. As of the pie which Mr. Emerson has rendered famous, we may query "'What,' is a prophet for?" Relying, then, on his fame and hoping by chance to increase it, he boldly asserted that the wife would bear twins, and that the twins should be boys! Audacity such as this should fitly have its reward. The young mother in due time gave birth to twin sons, and the family dispute was settled. Such is the story; Li the prophet went abroad with renewed confidence and increased his disciples proportionately.

As to the personal characteristics of the man we are not informed. He seems to have been so absorbed in his medicine or in his moral teaching as to have given little time to his family. The son mentioned above has little remembrance of his father except as a rough, hard man, much given to interminable speech upon moral topics. When the father talked with the young man his speech was beyond him, and he did not understand him. Thus he was better known abroad than at home. Abroad he was known as a lover of doctrine, and as the originator of a sect of his own, which was none other than one of the Pakua, with the addition of belief in himself and his mystical powers. As a Seer and Prophet he must talk of life and death, of happiness and misery, of the way to secure one, and avoid the other. There is every reason to suppose that many of his notions were of the better sort found among the little sects, and he strove to impress them duly upon his disciples.

Strangely enough his prophetic tendency took a turn towards the Christian Religion many years ago; not a little of the first interest in our preaching in Shantung had its impulse in the interesting statements he made about Christiantiy. Having already gained the name of a prophet, whatever he might say would be listened to with respect.

I have had the privilege of having in my possession a little book which he had brought with him from the unknown "South," whence he came. This book was given by him to one of his most earnest pupils. There are a few notes written by himself. The book is a volume of thirty-two leaves and called "Four Character Classic" 四字經. It is a compendium of Christian doctrine, from the Roman Catholic point of view. It runs rapidly through Scripture History, dwelling chiefly on the life of Christ, hastening on to the Judgment Day and the second coming of Christ. It ends with exhortation to believe and receive the peace of salvation. Whether the book is one issued by the Romanists is not determined. Neither his son nor his disciples could give any account of where the man secured the tract. To this interesting little volume there is appended the following note: "Written in the tenth year of Hsin Fêng, seventh month, sixteenth

day." This would be in August, 1861, about five years before the Protestant missionaries were attracted to the North West Shantung field, and its secret sects. This date is followed by a metrical comment which, with text and a freely rendered translation, is given below.

一耶穌堂理不差
叫萬國眞可誇
信的眞歸到家
永生地裏笑哈哈

二西國人歸天台
有福人這裏來
敬眞神學禮拜
叫世人存忽耐
行善悔改

I.—The Jesus chapel
Has the Truth,
Making men
Praise its worth.
Think it real
To the end,
The eternal heme
With joy ascend.

II.—Western men
Heaven-ward,
Happy ones
Hither come,
God they serve,
Truth they preach,
Urging men,
Patient Lives,
Godliness and Repentance.

Whatever may have been his knowledge, or mis-knowledge, which he derived from his little volume, and however far from Christianity he may have been, it is very certain that the above expressed his own view. His book was a treasure to him. He pored over its pages and entrusted its precious leaves to his chief disciple. He left to all of them a legacy in the shape of another prophecy. The story of the attack on Taku and the capture of Peking had naturally called all North China to think of the invaders. This man had watched the progress of events and built upon it. He told his followers that the doctrine of his little book was true. "By and by," he prophesied, "those western men will come to you. If they appear with strange hats on their heads, and guns in their hands, you still have no occasion of fear. Follow them when they appear, and learn their doctrine, for theirs is the True Path, and the right way."

The strange man with strange speech and quaint ways, even though an imposter, had persuaded his followers of his sincerity. They took his word for a veritable Gospel and were not unprepared to listen with respect to the "Mao Tzū,"—"strange hatted men," when at last they appeared with Testaments and little tracts, speaking of that Jesus of whom they had once heard from their departed leader and friend. It was the word of this man which led the first inquirer east of the grand canal in the Êu Hsien District to make an effort to learn of the gospel. It was this supposed prophecy which led another, when the famine came, to accept for himself the Christian truth and to urge upon his three sons as a dying request the joining of the Christian Church. It was the supposed fulfilment of this second

prophecy which induced a third and still more devoted follower to accept the new religion with greater fervor than he had believed in his former master. In these unconscious preparations for the acceptance of Christian truth we may rightly see the guidance of that Hand which leads men and nations by a way they know not.

Our modern prophet left a name not merely for ability to foretell birth—"*He could predict death.*" In all probability it was his own death alone which he predicted.

> "Swans sing before they die, 'twere no bad thing
> Did some men die before they sing."

Our modern prophet was no doubt a lonely, melancholy man. His somewhat severe and reserved manner can be accounted for thus: he had to keep up his role of mystery at the expense of many human sympathies. Like many another reserved and melancholy man he had an apprehension that he had not long to live. He carried the burden of this thought with him, and his simple, uncritical disciples ascribed his last words to his prophetic faculty.

Two years since I met the son of this strange man. He was visiting a friend, and learning that I was to be near, awaited my arrival. He was a man of forty-five years, not specially noticeable in appearance, unable to read easily, still intelligent and a shrewd observer of men and things. He had been a professional boxer, having taken up the less difficult of his father's professions. He had had scores of pupils and a good name as a gymnast, but had of late given up his teaching. He was strangely ignorant of his father's doctrines and ideas.

Father and son indeed had had little in sympathy and less in intercourse. He was about twenty years old when his father died. The father had taken pains to instruct him, but like many another son he paid little attention to the remarks of the "old man." The mystery and profundity of his father the son could not fathom or follow. Each in fact repelled the other. And yet the son held the memory of the father in the greatest respect, with not a little awe of his secret power. "I remember very clearly" said the son, "the last time I saw him. I was at work in the field, and the old man came along riding a donkey." It was the custom of this tender father to revile the son whenever he accosted him, as a sign no doubt of special endearment, in much the same way that the Mahommedan litter drivers in the north address their mules, with the purpose to establish easy relations between them. "Well, you miserable hound," said the prophet to his son, "you have not made much of yourself in life, but I must still give you a bit of advice. I'm off now and you will never see me again. When I'm dead and gone you must remember my words:—Whenever the foreigners come with the new religion you will

find it all right. You had best follow them, and live a good life. So farewell, for you will never see me again." This was not like the parting of Elijah and Elisha. It was all the son could recall. He stood aghast while the father reviled him once more and rode away, not to be seen by him again. This premonition, with its fulfilment, led the son to recall and believe in the words of a father who "knew life and death."

Of more interest still is the account of the death of the man as told by his once devoted pupil and friend. "Oh, he knew and could predict birth and death. He foretold his own death. It all happened just as he said. It came about in this way. One summer day, the seventh month some twenty odd years ago, the old man dropped in upon me. He seemed ill and dispirited. I made him tea, and gave him a meal. He was greatly cast down. 'Well, old friend,' said he, 'you'll never see me again, never again.' I tried to cheer him. And talked about the old times we had had together these ten or fifteen years; he was much older than I. 'No,' said he, 'I'm going. I'm going. This is the last time you shall see me.' He spent the night. At breakfast he said, 'I am going east twenty *li*, but you will never see me again.' I gave him 400 cash, since he had none, and helped him on to his donkey—he was so big you know. There had been a great rain that night. I went with him four miles to the market town. He kept saying, 'You'll never see me again.' I started him on his way and turned back. He rode away from Little River market about half a mile. He got off the donkey and sat down under a tree, and here, suddenly, he died. I heard that he was gone, and went to see. Sure enough, he was dead, and the donkey quiet beside him. Oh, he was a wonderful man. He knew life and death. He predicted his own death. I found him dead, as he said, that very day!"

Tears filled the old man's eyes. His friend had endeared himself to his pupil and disciple. Nothing could shake his implicit faith that Li Hua Ch'eng had foretold his own demise. Was it a lightning stroke or a sudden apoplexy that laid him low, under the way side elm tree? No one could know. But that he knew of his coming transition multitudes firmly believed.

The simple record of the life and mystery of this quondam prophet may have for us an ephemeral interest. When he was dead and gone his little companies of disciples fell apart, the more intelligent among them keeping up, each for himself, the semblance of a local meeting, whose object still was mutual exhortation to good life and morals. A few of them holding chiefly in mind his references to the Christian religion awaited the coming of the missionaries and accepted the clearer explanations received from the foreign teachers

and native preachers. Whatever be the transient interest and influence of such a life, will it not serve to cast a flood of light upon our query as to the origin of all these sects. Thoroughly interpenetrated with the mystical notions of Taoism, to which in due measure Buddhistic notions were added, this man sought to feather his own nest, and then to influence men to good, if possible. With the native shrewdness often characteristic of men in his class in life he allowed people to seize upon his physical peculiarities, laying chief stress upon his remarkable size and some scar or birth mark. Like many another wandering star he threw around him the mystery of an unknown origin. Living thus shrouded in mystery and seeking new ways to impose upon his fellows, he went about for a generation increasing his influence until his end. All that popular fancy devolved upon him he accepted as perfectly natural, enhancing thereby his peculiar influence. By accident the story of the Christian religion came to him. He was wise enough to grasp some of its truths. These became, however, grist to his mill of imposition, adding a new luster to that fondness for foretelling events which had increased upon him.

Such a life and influence, close at hand and easily appreciated, may serve to illustrate the origin of each and all of these sects. Given men of like general tendencies with Li Hua Ch'eng, with perhaps less of a mystical air and greater ability in organizing men, and you have all the elements both intellectual and ethical for starting and developing a powerful and rapidly expanding sect. Some such a personage no doubt was the founder of the Pakua sect, who, whatever his assumed or mythical name allying him to the Taoism of the past, was, with good reason we may urge, a veritable historical character. It is always personality that moves men, leading them upward or downward. Ideas alone move men through individuals who embody them. We may not always trace a river to its fountain head, but we may know that it has ultimately some large and single principal source.

The person here characterized has no doubt had hundreds of parallels in China. There may even be many at the present time. A generation ago Hung Hsin Ch'uan, a greater and most distinguished founder of a sect, sought empire and miserably failed. His was a drama on a grander scale, but of its kind was scarce more worthy of study than the simpler life now recorded. What if such men could be lifted out of that mystical yearning for influence and power which the inanities of their religions serve to increase, and placed upon the solid rock of the revelation which responds to the longings of men for "Life and Immortality." It is to open the way for such as these and their followers that "Heaven-sent men have come from the West, serving God, preaching Truth."

A LAW IN COREAN.

By Rev. J. Edkins, D.D.

THE interesting law in Corean discovered by Mr. Parker (*Chinese Recorder*, August, 1886,) is valuable because it tends to bring the Chinese nearer to the Corean and Japanese branch of the Tartar languages, for as I shewed in China's place in Philology, the Corean and Japanese are closely united and form a branch by themselves.

Mr. Parker's law needs to be more clearly defined. He says, "Chinese words in the departing tone have in Corean long vowels, and in the even tone, short vowels." His examples are 動 and 同. In the T'ang dynasty the character 動 was in the rising tone, and it was then that the Corean transcription was made. I suspect that both the rising and departing tones are in the same category. Is this so? Then it needs to be stated how much of the Corean area is occupied by the dialect which Mr. Parker has learned, and does he mean the Seoul dialect? I believe there are at least three dialects in Corea. Is the law the same for all the dialects? Mr. Parker will render a great service by making the needful research on this point. On this depends the decision in part whether the Coreans expressed a tone by a vowel when they fell into the way of pronouncing Chinese characters which Mr. Parker has pointed out, or whether in Chinese at the time there was a peculiarity in vowel sound accompanying the tone. Was the long vowel attendant on the departing tone in old Chinese, and was the short vowel (o in tongs) attendant on the even tone in Chinese when the transcription was made? We might be better able to answer these questions if we knew that the Corean dialects are uniform on this point.

The Dictionary of Dallet says nothing on such matters. The pronounciation of Chinese sounds in Corea is affected by a law which may be stated as follows:

In the case of the vowel "a" in any Chinese word (man, Scotch) in the even tone becomes "a" (father, English) in the descending tone; that is, the wide, low back vowel* becomes the wide middle back vowel, the tongue rises to a central position.

* Melville Bell's Visible Speech, p. 94.

In the case of the vowel i, the i in pit in the even tone becomes the eà in peat in the descending tone. In other words the wide high front vowel becomes the primary high front vowel.

In the case of the vowel o, the o in on in the even tone becomes the o in tone in the descending tone *i.e.* the rounded back low vowel becomes the rounded back middle vowel.

In the case of the vowel u, the oo in foot in the even tone becomes the oo in fool in the descending tone, that is to say the rounded back high vowel becomes the rounded front high vowel.

With the help of Melville Bell's system I have reduced to order the Fuchow variations in vowels and have obtained the following results. (1) Out of thirty-three syllables, fourteen vary their vowels when they pass from the even and rising tones to the descending and upper abrupt tones. (2) Among these fourteen variations there are several insertions of vowels, and the vowels inserted are a, e, o, thus shewing that the descending tone tends to produce dipthongs. (3) Changes of vowel are of two kinds—u to o and i to e. That is, the rounded front high vowel becomes the rounded back middle vowel, and the wide high front vowel becomes the primary front middle vowel. The descending tone has in Fuchow caused these changes.

Now tone is a variety in sound produced before the breath leaves the glottis, and is entirely anterior to the entrance of the breath into the cavities of the mouth. We cannot think it likely therefore that beyond the range of one dialect any such strange peculiarity should occur as the change of vowels through a slight variation in tone. It is only what we may expect that the Fuchow peculiarities do not extend probably beyond the area of a hundred square miles, and even these are modern.

Since i is near the teeth and greatly contracts the voice passage as also does u—a lip letter—the breath when it comes out through the glottis into the mouth charged with tone, is not able to affect a and e because they are produced by a wider opening of the mouth, but when a little farther on the breath becomes shut up in a narrower passage at the teeth and lips it exerts more influence, and a change in vowel is the consequence.

In the Fuchow, peculiarity of tone only affects the vowel, and the tone, as described by Rev. C. Hartwell in Baldwin and Maclay's Dictionary, is a slow rising tone in the case of the third and fourth, and a slow falling tone in the case of the seventh. Since the 1st, 2nd, 6th and 8th are even and the 5th is a high quick falling tone, it is the *slow inflection* in certain tones that has been the cause of vowel change in this peculiar dialect.

In the Corean law it seems quite evident that quantity is at the bottom of it. It is not any thing in the nature of the vowels, for the slipping from one to another is performed somewhat irregularly, while a and o are alike in the tongue's moving from a low to a middle position, the change from pĭt to pēat is from wide to primary, and the change from foot to fool is from front to back, in each case with the narrowest possible oral passage. The efficient cause of quantity is therefore below the glottis, and the principal point to be attended to is the lengthening and shortening of the sound, which is done by the muscles in the larynx. Long quantity is given to vocal breath before it reaches the mouth at all, just as is true of tones. We cannot wonder then that tone and quantity are connected since both are produced, if not by the same muscles, by muscles close to each other.

The ancient Greeks had tone and quantity in use at the same time in their most beautiful language. It is possible that in the Corean tongue quantity is based on tones which have become lost. The phenomenon in Corean is different essentially from that in Fuchow. In Fuchow, tones have caused changes in vowels. In Corea, tones have caused change in quantity resulting in vowel changes all different from those in Fuchow.

Tones accompany colonists when they carry with them their language into a new country. So it would be in Corea. The conquest of Han Wu Ti indicates a powerful Chinese colonization. The Coreans then must have once had tones, at least it is more likely than not.

Quantity in Chinese exists in all dialects where short tones have short vowels and long tones long vowels, as in Shanghai and Canton, and in this case quantity becomes a part and co-ordinate element of tone: this may be illustrated by the even tone. In its nature an even tone is a syllable heard long. So far quantity and monotone 平 聲 are identical. It is when tones are inflected that they differ essentially from quantity, but even in this case length of time is necessary for the development of the inflection.

Hence the Chinese element in Corean may very well have once had tonic pronunciation as in Annam. It died out through want of numbers in the Chinese immigrant population and through the spread of the native language among the Chinese speaking community. Tone then merged into quantity or was altogether lost.

I would draw my friend Mr. Parker's attention to the late origin of the Mandarin language. It is newer than the time when the Corean transcription was made. Perhaps he forgets this when he

says a large number of words belong to the departing tone in the north and to the rising in the south of China. The fact is that in old dialects like the Shanghai and that of Hai-yen near Hangchow all words such as 動 are in the rising tone as they are in the Kwang-yün of the seventh century. The Kwang-yün represents the standard Chinese of its period. Therefore the change from the rising to the descending tone accompained the up growth of Mandarin in the north. The Coreans would then at first receive the rising tone, with words such as 動, although they may now view it as in the descending tone out of deference to Mandarin. I have given a variety of information on these points in "Introduction to the study of the Chinese characters," and in my grammars.

P.S.—At the last moment I have found my Corean native dictionary 御定奎章全韻 printed in the south suburb of Seoul in 1855. The sounds in this dictionary I marked off some years ago in the margin in a few cases, but I have not noted the city to which my teacher at that time belonged. The characters 同 東 公 are marked *dong, tong, kong,* all with o in tone. 穀 is kok (o in tone) 皮 bi 衰 soi 微 mi 西 sei 開 kai with aspirate 律 liul 出 ts'ul (as p.) What is very important is that 同 and 動 are spelt with the same Corean writing and are both pronounced *dong* (o in tone). From this it may be concluded that Mr. Parker's law does not extend to the whole country and in that case the contention of this paper is sustained. Quantity has taken the place of tone in the dialect studied by Mr. Parker, and while the tonic pronounciation has been lost (probably), the initial d has changed to t (certain). This makes me very curious to read more from Mr. Parker, whose law is assuredly a development in the Corean language itself.

In the Corean dictionary the character 動 is in the rising tone, which is right, and is itself a proof that the date of the Corean transcription is anterior to Mandarin.

Mons. Dallet spells 東 同 動 all as *tong.* The Corean dictionary was 東 *tong,* 同 *dung,* 動 *dung.* My teacher has *tong* for last and *dong* for together and move.

PICTORIAL REPRESENTATIONS OF CHRIST.

By Rev. J. F. Johnson.

IN the September number of the *Recorder*, Dr. Williamson makes some remarks on my previous paper on Pictorial Representations of Christ, and asks some questions which it may be well to answer.

We are referred to the Hebrew original of the second commandment for the word translated "likeness" in the Authorized Version, and "form" in the Revised Version. The word is תמונה *temunah;* and Prof. Bush commenting upon it says—"The term is quite general in its import, carrying with it mainly the idea of *resemblance*, but whether this resemblance is the result of configuration or delineation is not determined by the word alone. As the previous term פסל *pesel*, more strictly denotes statuary, it will no doubt be proper here to understand תמונה *temunah* of any kind of *pictorial representation* whether of real or fancied objects, which might serve as instruments of worship." But although this opinion is supported by such respectable authorities as the Septuagint and the Vulgate, we do not make it the basis of the logic formerly stated. We think our position can be placed upon the highest possible ground—ground which to a Christian mind is far above the region of question and peradventure. There is a principle of interpretation which applies to the Ten Commandments, and which was given, as we believe, by Him who spoke those Ten Words, when afterwards, in His Sermon on the Mount, He expounded the true meaning of His Law, authoritatively freeing it from the glosses and interpretation of the Pharisees: the principle is this—"That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto." Let us take for instance the Sixth Commandment. The Saviour teaches us that not only is man-slaughter murder, but that anger without cause is also murder; so that although I have slain no man, yet, if I am improperly passionate or violent in thought, or word, or deed, I am guilty of breaking this commandment. Now apply this principle to the Second Commandment, and does not the prohibition to make any graven image, of itself imply that we are equally forbidden to make any representation of God whatsoever?

Mark you, I say representation of God; for we do not think "drawing, painting, sculpture, and photography are all violations" of the Second Commandment. Calvin says, "there is no necessity to refute what some have foolishly imagined, that sculpture and painting of every kind are condemned here." And why is there no such necessity? We answer, simply because Scripture is to be taken in its connection. God, and the worship of God, were the subjects before the minds of the Israelites when the Second Commandment was proclaimed in their hearing. God had pronounced Himself the LORD, their Redeemer, the only God to be worshipped; and He deigns to give as a reason why they must not make any graven image, that He is a jealous God. What place has the monument of a patriot, or the picture of a landscape, in such a context? Look, too, at the parallel passage in Deut. 4: 15, 16. Did Israel indeed see "no manner of similitude," "no manner of form," whatever, at the giving of the Law?

Did they not see the mount, and the cloud, and the lightning, and many other surrounding phenomena? Yes, of course! But they saw no manner of similitude of *God;* that is the reasoning. So then, I venture to reaffirm, as still intact, the premise. The Second Commandment forbids us to represent God by any image.

I would assure the readers of the *Recorder*, especially such as are editors or publishers, that I do not consider the genius of the Fine Arts a root of evil implanted by the wicked one. On the other hand, I regard it as a gift of our Creator, graciously designed, as all His other gifts, for our good. And I wish great success to every effort to make this gift contribute, in legitimate ways, to the spreading abroad of "the light of the glorious Gospel of Christ, who is the image of God."

Please let it be understood that, in "mixing up images with pictures, and pictures with images," I did not intend to bewilder but to point out, as it seems is necessary, that such men as Worcester and Webster included pictures in their definition of the word image. Moreover, I am surprised that I could be so construed as "admitting the legitimacy of images of God, provided they are not worshipped." I disclaim any such admission, unless it be merely in order to pass on to another point in an argument. Certainly I hold no such opinion.

Perhaps it is now scarcely necessary to take up the case of the prophet Daniel. The prophet was merely a man, not God, not properly an object of worship, therefore a portrait of that saint, though to an almost equal extent with a portrait of Jesus, a creature of the imagination, does not affect our logic.

The corroboration which the views now stated receive from Church History, is hard to over-estimate. If the Second Commandment does not forbid making images of Christ, then I may lawfully have such pictures in my room; and if I find they foster a devotional spirit within me in my room, then why not have them in Church—the place of worship? And if we may hang them up in Church, where is the objection to kneeling down and praying—not of course to the pictures, only—before them? But what do you call idolatry? The fact is that image-worship has gone through just such stages, and to-day what is one of the results? Why the Romanists, who make and use both pictures and statues of Christ, *have no Second Commandment*. True, they have ten commandments; but how do these read? Their second is our third, and so on till we reach their ninth, which forbids a man to desire his neighbour's wife; and their tenth, to covet his neighbour's goods. Then is it not amazing that a minister of an evangelical denomination emphatically tells us in public print, that salvation lies in teaching the life of our Lord and the story of the Cross by pictures? Are we, after all the controversies of the centuries, still to regard

> "Crosses, relics, crucifixes,
> Beads, pictures, rosaries, and pixes,
> The tools of working out salvation,
> By mere mechanic operation?"

I would repeat the old warning: Beware of the beginnings. Already multitudes of earnest, able, devout, self-sacrificing men and women have fallen into a snare in this matter; and are we better or stronger than they? We are appointed, in the midst of a teeming population, to make known the only true God, and Jesus Christ whom He has sent; then does it not behoove us, both for ourselves and others, ever to bear in mind that, as to idolatry, whatever partakes of it, tends to it, or in any way causes it, there is condemnation upon these things? A worthier purpose than to delineate the God-man on canvas or on paper may fill our lives; the purpose to be Christ-like, day by day to transfer into our conduct the character of our Saviour, the Holy Spirit enabling us. If Christ be formed in us, if we be conformed to his image, then shall He indeed be manifest among the heathen.

Correspondence.

THE EMPLOYMENT OF NATIVES IN MISSIONARY WORK.

To the Editor of the RECORDER:

DEAR SIR,—Allow me through the *Recorder* to express my thanks to Dr. Blodget for his very calm, courteous, and conclusive treatment of the support of Native Agents by Foreign Funds. Though not so old as some others, and so not having had so wide an experience, may I yet be allowed a word of testimony?

For the past year I have been called to labor in the city of Ningpo and surrounding country. There are associated with me, six native pastors of Churches, and twelve licentiates or elders engaged in evangelistic work. I have been more or less acquainted with the work here for the past sixteen years, but it is only during the past year that I have had the immediate oversight of it. I have met these brethren in their homes, in their Churches, in Conference, in Presbytery, and in my own study, and I must say, that while they are yet human, and subject to many of the weaknesses of humanity, as I myself am, yet for sterling integrity, good sense, willingness to deny themselves for Christ's sake, and real love for the cause, I should put them very nearly on a level with a like number of ministers and Christian workers in my native land. I know of at least one member of my own mission that does not think as I do. This is my own candid opinion nevertheless. Some of these men have been in the ministry longer than I have. Three of the Pastors get now not a cent from the Home Board. But it was not always so. They received help from the mission until gradually they advanced to their present position. It is hoped it will be so with all. If these men are hirelings, so am I. They flinch when their salaries are cut, but do not cry. I have yet to learn that in this respect they are of different earth from my brethren of England and America.

Grievous mistakes have been committed. Wolves have crept in with sheep's clothing. I am ready to admit that. Do they not also at home? I should be loth to entertain the views of Brother Hart, and sorry to labor under such a sense of the almost entire untrustworthiness of "The Native Ministry." I am thankful that my experience has led me to different convictions. To my mind, some of my native brethren—most of them—are monuments of God's grace, and marvels of the power of the workings of the Holy Spirit.

I would endorse and emphasize the following, which occurs at the close of Dr. Blodget's article:—"Not having discovered any essential difference in the Christian character wrought by the Holy Ghost in the Chinese, from that wrought by the same Spirit in men of other nations, I should deal with Chinese Christians in the same manner as with those of other lands, *making allowance for the peculiar temptations to which they are liable.*"

G. F. FITCH.

NOTE.—I am not sure that Mr. Hart refers to the Presbyterian Mission in Ningpo, at the bottom of p. 468 of the last *Recorder*, but from the figures, I judge that he does. If so, then the words with which he follows—"*much of their constituency drawing from the foreign bank*"—are far from the mark. Of the over five hundred Church members connected with this mission, a little over one hundred are connected with the Ningpo City Church, and among these are a number of servants and teachers and scholars of Boarding Schools who may be said, after a manner, to be "drawing on the foreign bank." But of all the others—over four hundred—not one gets a *cash* from the Mission, either as teacher, servant, helper, colporteur, door-keeper, or what not. On the other hand, these same Christians raised hundreds of dollars towards the support of pastors and helpers during the past year. If Mr. Hart did not refer to this mission, it does not matter, I give the figures for what they are worth. G. F. F.

To the Editor of the RECORDER:

DEAR SIR,—The fact of there being three articles in the last *Recorder* on the general subject of the employment of natives in mission work, evidences the interest which is felt on this subject, and the importance attached to it. I am thankful for every contribution which throws needed light on this question, thus aiding in its final solution. I cannot but feel, however, that in the interesting articles by Dr. Blodget and J. N. B. S. there is a certain vagueness of expression which in some places makes it difficult for the reader to understand what the authors mean. One might be led to suppose from these articles that there are differences of opinion among missionaries which do not actually exist, while the real points at issue are almost lost sight of.

I take it for granted that missionaries are at one in all that J. N. B. S. says about the special fitness and advantages which natives have, as compared with foreigners, in introducing Christianity among their own countrymen, also as to the importance of encouraging any of them to enter the ministry who give evidence of being called of God; also as to the fact that "the hope of China lies in a native ministry," and that "if we expect the native Church to grow we must put it to work." Still further all will certainly agree with him in feeling that "if some should disappoint us we ought not therefore to keep others from the work. We need to be careful how we undertake to lord it over God's heritage."

There is room, however, for difference of views as to the questions, "How shall we best utilize a native agency?" "How shall we

best determine who are called of God to preach the Gospel?" "How should we put the native Church to work—by the use of money or without?"

There are a few points in Dr. Blodget's article which, without explanation and correction, tend I think to mislead, which result I am sure no one would regret more than Dr. Blodget himself. He says, "It is impossible to institute a comparison between the present results of missionary labor in China, and the results which might have been attained without the employment of any native agency, the missionary being assisted only by such natives as received nothing from foreigners. There has been no such case as that just described, and therefore the facts for such a comparison do not exist." Again, "The very great need of native agency, if not its absolute necessity, justifies the risk, whatever it may be, of employing them. And the present valuable results of labors have been obtained on this system, while the contrary plan is but a theory, and has no results to bring forward in its support. In almost every case where any number of converts has been won, it will be found upon careful examination that in one way or another native agency was employed."

Here it is very important to define what is meant by the word "employment." If used in a general sense, without raising the question whether the employed are paid or not, then the statement that "there has been no such case in China" as obtaining results without the employment of natives, and that "in almost every case where any number of converts has been won, it will be found upon careful examination that in one way or another native agency was employed," may of course, be unobjectionable. If, however, Dr. Blodget means by this the employment of paid* labor, as seems certain from the context, then these statements bring his article into direct conflict with facts.

It may be well here to note the points on which we agree, and those on which we, perhaps, disagree.

We agree 1st.—In the importance of a native agency. To use Dr. Blodget's language, "they are our eyes, our tongues, our hands, our feet."

2nd.—In the use, as entirely right and Scriptural, to a greater or less degree, of native agents paid by funds from the foreign missionary treasury.

* I still use the word "paid" notwithstanding Dr. Blodget's protest, because I can find no suitable term to take its place. It is no doubt quite true that some native assistants receive only an "economical support," not a just equivalent for their work, or as much as they could obtain in other employment. Perhaps a greater number, however, receive quite as much, or more, than they could obtain otherwise.

With these important and far reaching points of agreement it might seem that there is little room for difference of opinion. In the application of the above principles, there is, however, wide scope for divergence, sufficient to produce two widely distinct and antagonistic systems, which in my former letters, I took the liberty for convenience sake, of designating the old and the new methods. The differences between them may be briefly stated as follows:

1.—The one depends for the propagation of the gospel *mainly* on a paid native agency;—the other *mainly* on an unpaid.

2.—The one selects and employs at an early period the most intelligent and efficient of the converts as paid laborers; the other proceeds on the supposition that these men will accomplish most for the extension of Christianity by being left where they were found, and only makes use of a comparatively small number of paid agents, and that after a long period of trial.

3.—As in the propagation of the gospel, so in the subsequent care of the infant Churches, one system depends mainly on native agency supported partly or wholly by foreign funds—the other mainly on the voluntary labors of the natives themselves, and does not introduce resident local preachers and pastors until they are sought for, and paid for by the natives themselves. For that reason, in the stations under my care there are at present no resident pastors.

I think it very desirable that a missionary should have a native helper, if he can obtain one, to accompany and assist him in the first introduction of Christianity into new fields, and also in the care and oversight of stations when they are established. I regard this as entirely in accordance with Apostolic example, and quite as characteristic of the history of the early Church as the other equally important fact that it spread mainly by the voluntary labors of unpaid native agents.

And now as to facts. In the fourth letter on Methods of Mission Work I stated: "The Baptist stations have multiplied chiefly through the voluntary labors of unpaid Christians;" also, "My work spread from the centre at Kao-yia almost entirely, so far as natives are concerned, through the voluntary labors of the Chinese Christians." It is also remarked in the following chapter: "The Baptist Mission, having tried both methods for some years past in the same field, have found that as a rule the stations which have originated as the result of the labors of paid agents, have been comparatively weak and unreliable and some have entirely fallen away, while those which have been commenced on the self-propagating principle have generally maintained a healthy growth. Instead of increasing their paid agents as the number of Church

members has increased, that mission has diminished them nearly one half."

I am speaking of my own stations as the result "*almost* entirely" of the voluntary labors of natives. I used the word "almost" so as to be entirely within the mark. Out of the whole number of stations, amounting to more than fifty, I cannot now recall one which originated in the work of a paid agent. At present scores of volunteers have the principal care of the stations, while we have had for the past year only one paid helper, with the assistance of two theological students during their vacations. I think it would be better to use one or two more helpers in the general care of the stations if we could obtain suitable men.

In view of the above facts, Dr. Blodget's statement that "no results had been obtained without the employment of a [paid] native agency, and that no such case existed to form a comparison," is unwarranted. If he still thinks that "in almost every case where any number of converts has been won it will be found on careful examination that in one way or another native [paid] agency was employed," we most cordially invite this "careful examination." I have no idea, however, that he suspects us of untruthfulness. Perhaps he had not noticed the statements made in "Methods of Mission Work," on the subject.

It may be well to add here that arrangements were made the past autumn for twelve men to go out to the stations, under the care of myself and Mr. Laughlin, two by two, to engage in evangelistic work in the surrounding districts, during a period of about two months. These men are selected and entirely supported by the natives themselves. We have already had very encouraging reports from some of them.

Much more might be said on this subject, but I have already written at greater length than I at first intended.

Apologising for asking so much space in your columns,

I am, yours truly,

——————— JOHN L. NEVIUS.

A MEDICAL MISSIONARY JOURNAL.

To the Editor of the RECORDER.

DEAR SIR,—I think I am safe in saying that no subject has been more frequently discussed among Medical Missionaries, and there is none upon which we have been more perfectly agreed, than that of the benefit and importance of having a medical missionary journal. New diseases and new phases of disease demanding discussion and close scrutiny; hospital construction; the *modus operandi* of dispensaries; the best methods of pushing medical evangelistic work; missionary health; sanitoriums; the education of our growing class of medical students; these and many other live questions not only claim our interest but demand consideration. It is my earnest desire to do all I can to aid in launching this enterprise, so bring the matter to a practical test by asking you to please publish the following items of a tentative prospectus.

PROSPECTUS.

Whereas the time seems auspicious for the establishment of a Medical Periodical in China:

Resolved, That we, the Medical Missionaries of China, do take immediate steps toward the initiation of such an enterprise.

Name.

The name of said periodical to be *The Missionary Medical Journal.*

Character.

The journal to be for the present a quarterly, and in English; with a Chinese supplement, however, to be added by the editorial corps if thought best.

Size and Style

Of the Chinese Review, and from 25 to 30 pages.

Departments.

The journal to have *three* distinct departments.

First.—A scientific department, or one devoted to purely Medical and Surgical papers.

Second.—A Religious department, for articles and items relating to evangelistic work in hospitals and dispensaries.

Third.—To be for clinical and educational items, therapeutic briefs, reviews, memoranda, etc., etc.

The Editorial Corps

To be composed of *three* medical missionaries. One to be at each extremity of the coast, and the third from Shanghai. Again, the same corps to represent the English and American Missionary Societies and also the Lady Medical Missionaries.

Election.

The election to take place in the same way in which we are at present electing the three delegates for the Medical Congress.

Following the method adopted in the case of delegates to the Congress, I take pleasure in nominating Dr. J. G. Kerr, of Canton, Dr. Elizabeth Reifsnyder, of Shanghai, and Dr. J. K. Mackenzie, of Tientsin.

Yours most cordially,

WALTER R. LAMBUTH.

THE PRESBYTERIAN MISSION PRESS CATALOGUE.

Our last Catalogue contains the largest list of books ever published in China. There are more than five hundred different works usually kept on hand in our depository and an additional list of more than three hundred that we can supply when ordered.

We wish our next issue might contain the name of every Chinese book for sale by any Society in China.

If authors and publishers will send us the names (in English and Chinese) and the price, and a quantity for sale, we shall be happy to include them in the Catalogue we are now making up. It has been suggested that a list of books in course of preparation should also be published. If this meets the approval of those engaged in making translations or preparing books and tracts they will please send the name of the work in English and Chinese. If not in time for the New Catalogue they can be published in the *Recorder.*

Echoes from Other Lands.

Some men boast of their liberality to the Church, and seem to be trusting their final salvation on their large donations; but Rev. A. A. Fulton, of the Presbyterian Mission, writes from Kwai Peng, Kwong Sai, China: "More money is spent in this single province in one year in building and repairing temples, in idol worship, and in fostering error, than the Presbyterian Church gives in the same time to carry the Gospel to the ends of the earth."

Miss Mary Black, of Shanghai, writes to *China's Millions*:— "One cannot but wonder out here in China how so many Christians who are quite free to live where they please can be content to stay quietly at home, whilst millions in heathen lands are perishing for lack of the knowledge which they possess. I am asking the Lord, if He will, to send out fifty of our best ministers to work for Him in China."

The S. P. G. Mission in North China is reported on by Bishop Scott in the *Mission Field* of September. Two cities are occupied as head-quarters, Peking and Chefoo, and villages round Peking are worked. There are four ordained missionaries and two ladies.—*The Church Missionary Intelligencer.*

In an article on Family Religion by Rev. J. W. Brewer, in the *Wesleyan Missionary*, he says:—"The longer one lives and works among the Chinese the stronger becomes the conviction that, as I have often put it to our members, we are not sure of a man and cannot put full trust in him as a Christian until his wife and family are one with him in the worship of the true God. The Roman Catholics are so strongly of this opinion that I am told they refuse to baptize a man until he brings his wife and children with him for baptism. We, wishing a more personal conviction and individual belief on the part of all entering our Church, have not gone so far as this. We have, however, kept the subject continually before our members both in public and private exhortation. The friends who have joined our Central China Wesleyan Mission Prayer Union have been requested to bear it in mind in their petitions on our behalf. And we ourselves have also prayed much and often about it. The result has been cheering, and our work in consequence has, on this proverbially difficult station, assumed a much healthier aspect."

Our Book Table.

An elegant quarto volume of 146 pages, a *Record** of the band of seven, of which Messrs. Smith and Studd were members, is also an *Appeal*, drawn from very many sources, in behalf of preaching the gospel to every creature. It is illustrated by an admirable map and by many striking pictures, some of which must be pronounced beautiful, though we cannot say much for either the accuracy or finish of the portrait of Mr. J. Hudson Taylor himself. Our friends of the China Inland Mission certainly do good work in getting up such attractive books on missions as this and the yearly volumes of *China's Millions*, which are an ornament to any parlor. The day when inferior literary work, and poor mechanical execution, would suffice for missionary periodicals is evidently and happily past; and better than all, the day when the missionary cause stood in timid, apologetic attitude before the world of thought is also, we trust, forever gone.

The *China Review* for September and October is more than usually readable. Mr. Eichler continues his "Life of Tsze-Ch'an," and Dr. Hurst translates in an interesting style the "Story of the Three Unselfish Literati." Dr. Eitel commences a "History of Chinese Literature, illustrated by Literal Translations from Chinese Texts." Mr. H. J. Allen has an article on the "Similarity between Buddhism and early Taoism," in which he seems to doubt the existence of such a person as Laotzu at the court of Chow about the year B.C. 520, and suggests that from Ssuma-ch'ien, Buddhism may be proved to have been a power in China during the Ch'in dynasty after the year 221 B.C. Mr. E. H. Parker has a careful article that must have cost great labor on three hundred "Canton Plants," which is intended to promote the "ultimate identification of many plants, flowers, and vegetables, which are known in many cases by different names in other parts of China."

The *Transactions of the Asiatic Society of Japan*, Vol. XIV, Part II. gives first a very exhaustive "List of Works, Essays etc., relating to Japan," arranged alphabetically. An article on "The Art of Landscape Gardening in Japan," by J. Conder, is but an amplification of his first sentence that, "No art in Japan has been followed with greater fidelity to nature than that of Landscape Gardening." M. J. Dautremer studies the "Situation de la vigne dans l'Empire du Japan;" and Rev. J. Summers publishes an "Aino-English Vocabulary." The "Yamatologists" connected with this Society are proposing to adopt some of the methods of popularizing their labors which are working so well among the "Sinalogues" of the China Branch.

Part II of the *Journal of the China Branch* of the Royal Asiatic Society for 1884, contains M. Camile-Imbault Huart's paper on the "Poetry of Yüan Tsan-ts'ai" and Mr. Kingsmill's article on the "Sêrica of Ptolemy and its Inhabitants.

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* A Missionary Band: A Record and an Appeal. By B. Broomhall, Sec. of the China Inland Mission. London: Morgan and Scott, Paternoster Buildings, E. C.

Editorial Notes and Missionary News.

ROMAN CATHOLICISM IN CHINA.

We learn from Peking that amicable arrangements have been made for the removal of the Pai T'ang Cathedral from its obnoxious proximity to the Imperial Palace; and from European papers we gather that the Pope has acquiesced in M. de Freycinet's proposed compromise, and has sent a prelate to Peking to explain the reasons which, for the present at least, prevent the establishment of direct diplomatic relations between the Vatican and the Chinese Government, and to come to an understanding about the position of Roman Catholics in China. The opposition of France is understood to be the difficulty; and it is said that the Chinese Government wish not to accord to France the protection of all Roman Catholic priests and converts, but prefer treating with the several representatives of the nationalities to which the different missionaries belong—certainly a very reasonable position for the Chinese to take. It is stated however in the *North China Daily News* that passports secured for Roman Catholic priests by representatives of other nationalities than France, are much less complete and effective than those secured through the French Legation—a fact that the Chinese Government will no doubt soon rectify. The *Standard*, of London, a paper of some authority in such matters, states that as a consequence of the late troubles with France the adherents to the Roman Catholic Church in China now number only about 400,000; it is however probable that the accuracy of those figures will be challenged by the friends of France.

Sir Rutherford Alcock, in a recent article in the *Times*, of September 13th, draws public attention to facts long known in China regarding the assumptions of political dignity and ceremony by Roman Catholic Ecclesiastics, which brings to mind pertinently Mr. Pope Henessy's opinion on the subject. While Governor of Hongkong, being a Roman Catholic, he, it is said, addressed the Pope, begging him to moderate the pretensions of Roman Catholic dignitaries to political power and state. The Pope in turn addressed the Bishops of his Church in this country, urging them to avoid raising prejudices and making trouble by these practices; but they, it is said, replied that they could not think of at all abating such claims and practices. It is evident that the end of the affair has not yet been reached.

Since the above paragraphs were written we have received the *Church Intelligencer* for October, in which we find an article entitled "The Pope and Romish Missions," which exposes with unsparing pen the unwise ways in which Roman Catholic Foreign Missions have long been administered, particularly in China. We wish we had space to reproduce it entire, or to give large extracts from it. As it is, we can only refer to it, and quote but a line or two. The hope is expressed, in which we join, that the discussion "will help to disabuse Protestants of their idle fancies regarding Romish work, and will help them to understand the conditions under which it is carried on," and the article concludes by saying, "It would be difficult to make out that Romish Missions in

China, as they have been conducted up to this time, are what the Lord Jesus would look upon as indeed the travail of his soul." In a post-script, *Le Temps*—a highly respectable Parisian paper—is quoted as asking, "What can become of Christianity (Romish Missions), resting on a power which has no fleet or cannon?"

CHINA AND THE UNITED STATES OF AMERICA.

THE following action was taken at the recent National Congregational Council of the United States of America to which they were moved, as we understand, by Rev. C. A. Stanley:—

"*Whereas*, outrages, destructive of both life and property, as yet unredressed, have been perpetrated on the Chinese living among us; and

Whereas, the just claims of our Government in similar cases of outrage, have always been paid by the Chinese, who are now again called upon to indemnify American citizens for property recently destroyed in China; and

Whereas, the suggestion that if the Chinese claims are allowed at all, it should be as an act of benevolence and not of justice, is a crying disgrace to our civilization, destructive of harmonious relations between the two nations, and detrimental to American Commerce, as well as to missionary operations; therefore:

Resolved 1.—That this Council, representing the Congregational Churches of the United States, urge upon Congress the duty of making immediate payment of all well authenticated claims presented by the Chinese, and of making such pecuniary reparation for loss of life as may seem best.

Resolved 2.—That it is the duty of Congress to take measures for the punishment of those who have committed outrages upon the Chinese, and to take such other action as may seem desirable to render the lives and property of the Chinese as secure as are the lives and property of any other persons.

Resolved 3.—That the Provisional Committee of this Council be instructed to bring these resolutions to the notice of Congress at an early day, in such way as to it shall seem best."

The American Board of Missions, at its Annual Meeting on the 8th of October, adopted the following resolution:—"That in view of the recent official reports from Peking, relating to outrages on missionaries in China, this Board instruct the Prudential Committee to prepare and send to our National Government, in the name of The Board, a respectful protest against the wrong which the Chinese in this country have received, and an earnest appeal to have those wrongs righted."

The Chinese Government pays 23,000 Taels indemnity on the British claims for losses at Chungking, and the same to American claimants; 220,000 Taels to the Roman Catholics at the same place; $5,000 to the Presbyterian Mission for losses at Kwai Ping; $35,000 to Dr. Mackay, North Formosa; and they have also made payment to the Wesleyan Mission for losses at Fatshan near Canton—all which tells significantly of their readiness to do that which is just. As this was however no doubt done under some diplomatic pressure, it is still more interesting, that under the lead of Gen. Kennedy, Consul-General of the U. S. A., assisted by Dr. H. W. Boone, over $1,900 have been voluntarily subscribed in Shanghai for the relief of the sufferers by earthquake in Charleston, South Carolina, over $1,000 of which came from Chinese officials and merchants, who thus show themselves to be worthy members of the great human family. Their benevolent impulses have not been checked by the hard treatment their countrymen have so many times received in America.

Will not the United States of America, by such facts as these, be shamed into doing simple justice to the Chinese within their borders?

MRS. LEAVITT'S VISIT TO SHANGHAI.

As announced some time since, Mrs. M. C. Leavitt, now Corresponding Secretary of the World's Woman's Temperance Union, after visiting Peking, Tungchow and Tientsin, where she formed local Unions, early in December spent more than two weeks in Shanghai, working very effectively among foreigners and natives. A number of meetings were devoted exclusively to foreign ladies. She spoke two Sabbath evenings from Union Church pulpit, and three evenings she delivered lectures in the same place. She addressed a good audience exclusively of young men in the Temperance Hall, and an assembly of both sexes in the same place under the auspices of the Young Men's Christian Association. She also spoke by invitation before the Shanghai Literary and Debating Society. She reached several large native congregations in the Churches of the London, Presbyterian, and Episcopal Missions, besides speaking to several mission girls' schools, and to the boys of the Anglo-Chinese College, Hongkew. As a result of these manifold labors, a local society has been formed chiefly among foreign ladies, which commences with a vigor that is hopeful. A contribution is to be sent to Mrs. Leavitt from the ladies of Shanghai as an expression of appreciation and indebtedness,—and many prayers follow her progress round the world.

NOTES OF THE MONTH.

FRIENDS of *The Recorder* will no doubt be pleased with its improved cover and general appearance, and we would draw their attention to the fact that this January number gives eight more than the usual number of pages.

THE Rev. Dr. Dean, for fifty years connected with the American Baptist Missions in China and Siam, and who has at last returned permanently to the United States, offers the Baptist Missionary Board $1,000 to assist in sending out another missionary to Bankok to be associated with the Rev. Mr. Eaton in work for the Chinese.

WE learn with pleasure that Dr. Ashmore has been offered the position of Home Secretary of the Baptist Union, and it is with mingled sentiments of pleasure and regret that we hear he has accepted. His adaptations to that sphere none will question, but the cause in China needs every such worker. We will console ourselves by the certainty that he will be able to stimulate many to take up work abroad.

THE Rev. B. C. Henry has leased premises at Linchau Fu in Northwest Kwantung for a foreign residence.

SCARCITY of rain is threatening a famine in the southern and western regions of Kwangtung, and this is already producing social and political troubles.

SIR Robert Hart, on his recent visit to the South, made a handsome donation of $500 to the American Medical Mission, and an equal sum to the Wesleyan Mission Work.

WE are pleased to note that the Shanghai Young Men's Christian Association has "Unanimously decided that a cordial invitation be extended to all Clergymen, Pastors, or Missionaries, resident in Shanghai or the neighborhood, to become members of the Association."

DR. Crawford, of Tenchow Fu, returns to his work evidently invigorated by his campaign in the home land, where he reports that

he was received with kindness by all, even though presenting such radical views of missionary policy. The Rev. Timothy Richards, and Rev. J. W. Davis, D.D., and Rev. R. Swallow, have also recently returned to their missionary work—by all which we feel the stronger and the more hopeful.

THE *Monthly Reporter* of the British and Foreign Bible Society for October, in noticing Mr. Burnett's letter in the July *Recorder* regarding the murder of Mr. Johnson, says it must have taken place late in 1867, or early in 1868, and not so late as 1869.

DR. NEVIUS writes of his recent autumn tour as follows:—There is not that religious interest in the interior which existed two or three years ago, and the accessions of converts to our stations is comparatively small. We are encouraged in many places by evidences of growth and stability in individual Christians, and there is considerable activity in aggressive evangelistic work. Twelve men have been sent out two by two, from the different districts, to engage in book distribution and exhortation, for a period of two months, they having been selected and their expenses paid entirely by the natives themselves.

THE letters on "Methods of Missionary Work," by Dr. Nevius, which have appeared in *The Recorder*, are now republished in a pamphlet, and are for sale at The Presbyterian Mission Press, for fifty cents a copy. We doubt not but they will have a wide and useful circulation. Orders for them are coming from Japan and Siam as well as America and various ports of China.

FROM the Report and Appeal of the Chinese Branch of the *Children's Scripture Union*, by Mr. Jas. Dalziel, we learn that there are on the roll of membership over 245 names, scattered at nine different stations, though there is reason to believe that these do not embrace all who are reading the portions, as about 500 books have been sent out.

THE Annual Report of the Chinese Mission Work on the Hawaiian Islands is a very interesting document, showing the interest taken in the Chinese by the Hawaiian and Foreign Churches on those islands. The superintendent is Mr. F. W. Damon, not unknown in China, who, with his wife, is throwing himself enthusiastically into the work. The total receipts of the mission for the year ending June, 1886, were $2,480.

WE are in receipt of the Prospectus of the *Protestant Collegiate School for Young Ladies* in connection with the China Inland Mission, Chefoo, of which Miss Seed is the Principal. "The desire of the teachers is to prepare the pupils so that they shall be competent to work the papers given at the Oxford or Cambridge local examinations." We hear the school very well spoken of by those who have visited it. This enterprise, together with the Collegiate School for Young Gentlemen, supplies a felt need on the coast of China for distinctly religious schools of high grade for English speaking children.

DR. LEGGE'S "Record of Buddhistic Kingdoms," mentioned in *The Recorder* for April, is announced as published by the Clarendon Press, Oxford.

ACKNOWLEDGING the receipt of an address from the Society for the Suppression of the Opium Trade, the Marquis Tseng, writing from Marseilles, says:—

The able manner in which you have dealt with the subject shows me how earnestly your efforts have been directed to the suppression of the use of this drug, which has

brought so much misery upon China, and now threatens, if not checked, to produce an equal amount of evil in certain portions of your Indian Empire. It is due to the labors of your society that I was enabled to conclude between the British and my own Government the present negotiations. This treaty, I admit, does not accomplish the desired result, but it will prove nevertheless the first important step towards checking the use and abuse of opium.—*London and China Express.*

From the Annual Report of the Masonic School Fund, rendered October 31st, we learn that the receipts have been Taels 5,428, of which 1,829 were from School Fees, and that there is a balance left of but Taels 215. There are 87 pupils on the roll, so that the fees now nearly meet the current expenses—which is very hopeful of continued success.

The formation of a Medical Missionary Society of all Medical Missionaries in China is progressing favorably, and steps will soon be taken to start a Medical Journal. It will surprise many to learn that there are about sixty physicians, male and female, connected with Protestant Missions in China.

Bishop Wilson, of the Methodist Church, South, has successfully accomplished his Episcopal visit to the Mission of his Church in China, and has gone on his way to India. The Mission organization of this work in China has been discontinued, and a Conference takes its place.

The Rev. J. C. Thomson writes from *Yueng Kong*, in Southern Kwangtung, that he and Mr. Hager have rented a Chapel, Dispensary and Dwelling House, and a place for a Hospital which he began to occupy on the 22nd of October, his medical assistant having preceded him. "The people have amused themselves by throwing stones on to our dwelling house roof, though only once breaking through. Something less than a dozen placards against us, on gates and bulletin walls have also tended to keep up the interest, I think. Yueng Kong and ourselves are becoming familiar. There is a plenty of medical work to do, and some interest in the gospel. We think we are here to stay—that is our prayer."

We extract the following from *Chamber's Journal* for September 18th. It would be interesting to know the authority for the manuscript five thousand years old:—"A Chinese manuscript, the date of which is three thousand years before the Christian era, contains an account of operations similar to those of the present day: friction, kneading, manipulating, rolling,—all the procedures now grouped together under the name of *massage*. The translator of this curious record, a French Missionary at Peking, finds it to include all the characteristics of an ancient scientific mode of treatment; and, it has been wittily remarked, that however it may rejuvenate those who submit to its influence, the wrinkles of time cannot be removed from its own ancient visage."

Sir Thomas Wade has offered his Chinese Library to the University of Cambridge, and it is said that Sir Thomas will be appointed lecturer or professor of Cambridge, and that Dr. Syle is interesting himself in the matter.

A singular instance of the misleading nature of words without full definition is furnished in the name of "The China Improvement Company" organized in New York, which it seems is but a commercial enterprise, with a capital of $200,000, whose object is to manufacture all

articles needed in China for a well equipped railroad.

THE Missionary Committee of the Methodist Church, North, have appropriated for 1887 as follows:—For Foochow Mission, $24,200; for Central China, $37,382; for North China, 34,323; for West China, $14,400; making a total of $110,305 which is $17,531 more than the appropriations for 1886. Dr. Sites is reported as having reached the conclusion "that the whole native Church there ought to be put at once on a self-supporting basis; but the rest of the mission thought it would be better to reach self-support by gradual measures."

THE remarkable proclamations of the high officials in Ningpo and Shanghai—particularly the latter place—are having an effect favorable to missionary work even outside their own official bounds. We gather that it is a tardy result of instructions from Peking. It will be interesting to learn whether similar proclamations are issued in other provinces, particularly in Kwangtung.

THE Rev. H. C. Du Bose is the author of a new book on China, entitled *The Dragon, Image, and Demon* which we will notice more at length in our next.

HOSPITAL REPORTS.

THE report of St. Luke's Hospital, Shanghai, under the care of Dr. H. W. Boone, tells of having treated 22,654 patients, of whom 503 were admitted to the wards—7,419 being new cases. Of the out-door service, patients who pay for their medicines are received in the morning, those who cannot afford to pay come in the afternoon. The minor operations number 609. Of the in-door service, patients having private rooms pay one dollar a day for room, board and medicines. There are two large wards for men where the only charge is for food. Another ward is free for the very poorest class. The Medical School has a small class, and one man and one woman are under special instruction to fit them for the performance of the duties of trained nurses. The Rev. Mr. Woo is the chaplain, and gains the friendship and respectful attention of the patients and their friends. The Municipal Council grants 400 Taels, Foreigners subscribe 807 Taels, the Taotai, City Magistrate and Mixed Court give a total of 179 Taels, besides 274 from other Chinese, and 410 Taels are paid by patients.

The First Annual Report of the Hospital for Women and Children, at Foochow, under the care of Kate A. Corey, M.D., of the Methodist Episcopal Mission, associated with whom is now Susan R. Pray, M.D., is an interesting pamphlet. The total number of out-patients for the year ending July 19th, 1886, was 4,832, of whom 3,791 were new patients. The number of in-patients was 218—an increase of about 100 per cent over 1885. Sixty-six visits were made beside to patients at their homes. Medical services are better appreciated by the charging of a small fee, but Dr. Corey has found difficulty in making such charges for female patients because women are in that province considered of such minor importance. A class of four female students has been taught, and two more are expected the coming year. The students furnish their own books, clothing and food, though they are aided to the amount of $2.00 a month for the first two years, and after that $3.00 a month, if worthy and capable. It is hoped that when the people become more enlightened the pupils will need less assistance. A short religious service is held daily in the wards, and a special meeting held every Sabbath afternoon.

NEWS FROM JAPAN.

We gather the following items from a letter by Rev. H. Loomis, of Yokohama :—The Union Church at Yokohama has sent a call, to become their pastor, to the Rev. Gideon Draper, D.D., now of London, and who has also been connected with Christian work in New York and St. Petersburgh; funds sufficient having been secured in Japan and from abroad to meet his salary.

The Rev. Geo. Müller, of Bristol, has held a series of meetings in Yokohama and Tokio, and expects to visit Osaka and other important towns. Much interest has been excited—particularly among the natives, who have attended in large numbers. His visit seems to have been very providential.

Considerable religious interest has been experienced on board the U.S.S. *Marion*, Revs. Messrs. Chapman and Palmore of the Methodist Church South having had important part in helping it on.

The influence of Christianity on the upper classes in Japan is increasing all the time. A former Governor of Yokohama and his wife have become Christians. A new Church was formed recently in Tokio, of which the Vice-Minister of Justice, the Professor of Political Economy in the University, and a daughter of the Vice Postmaster-General, are members.

It is reported that the Jodo sect of Buddhists propose to adopt the dress of foreigners, so as to appear progressive and in harmony with the spirit of advancement so general in the land.

The Emperor issued a proclamation on the 15th of November announcing that Japan had entered into the Convention of the Red Cross Association.

The excitement against the Capt. of the Normanton for desertion of some thirty Japanese at the time of the wreck of that vessel has passed away with his conviction for manslaughter, and there is better appreciation of the impartial justice ruling in the courts of western nations.

THE ENGLISH PRESBYTERIAN MISSION, SINGAPORE.

THE *Financial Statement of Local and Self-support*, for the year ending October 31st, 1886, in an interesting document. Its membership is still under 150;—31 have been baptized during the year; and 19 adults have been received into fellowship from China and elsewhere. From the various accounts, we gather that about $1,559 have been received during the year from contributions of foreigners, principally Europeans in Singapore, of which $852.51 were from the Singapore Presbyterian Church; $1,134.17 were the results of a Bazaar; and $658.52 were contributed by the native membership; making a total, besides what may have been the disbursements of the mission proper, of $3,352.39—which is certainly a very creditable figure.

BIBLE WORK IN MALAYSIA.

IN 1882 Mr. J. Haffenden reached Singapore as Agent of the British and Foriegn Bible Society for Malaysia. Anterior to that time the circulation of Scriptures from Singapore, by the Local Committee of the Bible Society, had averaged about 1,000 books per year. In 1883 the circulation rose to 6,800 volumes, in 1884 to 14,100, and in 1885 to 30,640. The sales have been in twenty-seven different languages, but by far the greater number—or 23,525—were in Chinese. Mr. Haffenden, reporting to his Society, mourns over the fact that only some half dozen English Protestant Missionaries work in all this extensive field. "Often our

hearts here sink within us as month after month we see bands of missionaries *passing us*, and going on to China, and not *one* coming to preach the Gospel to the millions of Malaysia." Mr. Haffenden, sustained by the local consultative committee, desires to have two colporteurs for the Straits Settlements and the Malay Peninsular, two each for Java, Borneo, and Celebes, one for Sumatra, and two or three for other islands. A gentleman at home has offered funds for the purchase of a Bible Vessel to be manned by colporteurs for work among the islands of the Asiatic Archipelago, and though there is some hesitancy about accepting the offer, the vessel may yet become an accomplished fact.

MISSIONARY REVIEW OF 1886.

THE political events in China which have affected missionary work have not been of a startling nature, though it may yet appear that some of them have been of very great service to the cause. In another article we refer to the attempts of the Pope to establish direct relations with the Chinese Government, by which Roman Catholic Missions will be largely withdrawn from the political character they have hitherto received from being under French patronage. If this be a genuine effort to render those missions less political, and not a mere plan to change the direction of the political influence, we must rejoice with the Chinese in the proposed change, for the great danger to all these Oriental nations, as they have long since learned, is from the introduction of alien and destructive political interests under the cover of Christianizing.

The very marked effort made by the Chinese Government to put itself right toward the missionary work generally, and particularly toward that of Protestants, must be especially noted. The payment of indemnities to even Americans in the face of reluctance on the part of the United States to make reparations for wrongs toward Chinamen, is something remarkable; and the proclamations in favor of missionaries issued by several provincial authorities—notably by the Taotai of Shanghai—under influences from Peking, seem to indicate the commencement of a new policy toward missionary work. It is currently reported among the Chinese Literati of the North that their Government has, by the events of the late Franco-Chinese war, learned that it can trust Protestant Missionaries, and that it is the official wish that impediments be no longer thrown before the efforts of missionaries to secure homes, and engage in work in the interior. "This is the Lord's doing, it is marvelous in our eyes."

The decree of the Corean King of February 5th, abolishing slavery, and the treaty of June 4th with France by which missionaries have in common with others hereafter practical liberty to travel and work, mark an era in that hitherto secluded nation, the fruits of which will be seen during the coming years.

We have to record three principal deeds of lawlessness practiced on Protestant Missionaries during the year. The first was the personal violence towards Messrs. Woodall and Longden at Chinkiang early in the year; the principal perpetrator of which, however, received severe punishment. On the 6th of May a mob destroyed the mission premises at Kwai Ping, in Kwangsi; and on the 1st of July the riots commenced at Chungking in Szechuen; partial pecuniary reparations for which have been made by the Government.

There have been no very marked advances in Christian work that we are aware of during the year; no special outpourings of the Spirit; though from various quarters we

learn of growth in the numbers, and in the gracious efficiency of the converts. The discussions which have taken place, of which the columns of *The Recorder* are witnesses, have directed the thoughts of missionaries upon wiser methods of work; but there is, if we mistake not, an ever deepening sense of the fact that the most fundamental of our needs—more important than all questions pertaining to methods—is that of the Divine Presence, both in the hearts of missionaries and among the Churches.

The China Branch of the Evangelical Alliance has demonstrated its usefulness in two principal matters during the year past. On the 13th of May it memorialized the President of the United States of America on the treatment of the Chinese within the States, sending the letter to the United States Branch of the Alliance. A Committee of the United States Branch prepared a memorial on the same subject to the Senate and the House of Representatives, and the Secretary of the Alliance, Rev. H. B. Chapin, D.D., took the documents personally to Washington, and was cordially received by leading members of both Houses of Congress. The China Branch of the Alliance, again, on the 14th July, issued a call to Prayer for the Emperor of China, which has already quickened many hearts, and will no doubt receive a still more full response as the 7th of February approaches,—the day fixed for the Coronation of the young Emperor.

Our missionary force has been reduced by the permanent return to America of Rev. C. C. Baldwin, D.D., and wife. Doctors Osborne and Palmer have also returned to the home-lands. Rev. J W. Lambuth, D.D., Rev. W. R. Lambuth, M.D., and Rev. A. Dukes, have commenced a new mission for their Church, our loss being Japan's gain. The following individuals—eight in all—have been removed by death to the Better Land:—Rev. Thomas Jenkins, C. I. M., April 3rd; Mrs. R. M. Mateer, Presbyterian Mission, April 8th; Mr. J. H. Riley, C. I. M., April 19th; Mrs. C. I. Partridge, American Episcopal, May 3rd; Mrs. A. Williamson, August 24th; Mrs. K. R. Brewer, Wesleyan Mission, August 30th; Rev. Chas. Edge, L. M. S., Sept. 17th; and Miss Musadora Rankin, Methodist South, December 10th. We have also to record the death, on the 15th of July, in the U.S.A., of Rev. Robt. Nelson, D.D.

The following table is, as all such efforts necessarily are, imperfect, notwithstanding all our efforts, and all the kind assistance of many friends; but it will, we trust, be found as full and correct a statement of the few items it attempts to give as can at present be secured. The columns giving the numbers of Foreign Missionaries are brought down to the 31st of December, 1886. The figures in the column for Unordained Native Helpers are we fear, not as full and accurate as they should be, from the different ways in which these facts are reported by different missions. The most of the table is made up from the reports made during 1886, though in the case of a few missions, having a star attached (*), we have had recourse to the reports made in 1885. There are in all thirty-six Societies working in China—18 British, 13 American, and 5 German. Could all the figures be brought down to date, the total number of communicants would doubtless be about 30,000.

STATISTICAL SUMMARY OF PROTESTANT MISSIONS IN CHINA.—*DECEMBER 31st*, 1886.

	NAME OF SOCIETY.	Date of Mission.	Foreign Missionaries.				Native Ordained Ministers.	Unordained Native Helpers.	Adult Communicants.	Pupils in Schools.	Contributions by Native Churches.
			Men.	Wives.	Single Women.	Total.					
1	London Missionary Society ...	1807	24	17	6	47	8	66	3,052	1,711	
2	A. B. C. F. M.	1830	26	25	12	63		80	1,175		
3	American Baptist, North ...	1834	9	9	5	23	8	72	1,433	175	$ 491.26
4	American Protestant Epis. ...	1835	11	9	3	23	17	13	384	801	500.80
5	American Presbyterian, North ..	1838	44	32	14	90	14	16	4,868	1,804	1,472.00
6	British & Foriegn Bible Society	1843	11	5		16		82			
7	Church Mission Society ...	1844	24	23		47	4	186	2,724	1,089	2,103.00
8	English Baptist*	1845	15	14	1	30		17	994	46	
9	Methodist Episcopal, North ...	1847	24	24	12	60	68(?)	136	2,408	988	3,121.10
10	Seventh Day Baptist	1847	1	1	1	3		8	18	69	88.00
11	American Baptist, South ...	1847	11	9	4	24			547		600.00
12	Basel Mission	1847	19	19		38	4	49	1,611	461	
13	English Presbyterian	1847	22	17	7	46	5	121	3,312		1,524.74†
14	Rhenish Mission...	1847	3	3		6		6	60	200	
15	Methodist Episcopal, South ...	1848	8	8	7	23	3	7	146	653	222.11
16	Berlin Foundling Hospital ...	1850	1	1	4	6				80	
17	Wesleyan Mission Society ...	1852	20	8	4	32		28	679	587	
18	American Reformed (Dutch) ...	1858	5	5	2	12	3(?)	20	784		2,008.43
19	Woman's Union Mission ...	1859			3	3					
20	Methodist New Connection* ...	1860	6	5		11		54	1,186	142	
21	Society Promotion Female Edu.	1864			3	3					
22	United Presbyterian, Scot. ...	1865	7	6		13		17	306		
23	China Inland Mission	1865	92	40	55	187		114	1,314	274	408.13
24	National Bible Society Scot. ...	1868	3	2		5		40(?)			
25	United Methodist Free Ch. ...	1868	3	3		6		10	297		300.00
26	American Presbyterian, South...	1868	8	6	4	18		10	44	207	35.00
27	Irish Presbyterian	1869	3	3		6					
28	Canadian Presbyterian* ...	1871	2	2		4		32	1,128	55	
29	Society Propagation Gospel ...	1874	4	2		6					
30	American Bible Society ...	1876	8	4		12		40			
31	Established Church Scotland ...	1878	2	2		4		3	30	438	
32	Berlin Mission*	1882	5	5		10		27	119	84	
33	Gen. Prot. Evang. Society ...	1884	2			2					
34	Bible Christians...	1885	1			1					
35	Disciples of Christ	1886	3			3					
36	Book and Tract Society ...	1886	1			1					

Diary of Events in the Far East.

October, 1886.

22nd.—M. Thèvenet receives the contract for building a Dock &c., at Port Arthur, on a plan prepared by English and German engineers.

27th.—Congratulations received by the Empress on her approaching Birthday.

Telegraph line completed to the Fun-tien and Kirin Provinces.

November, 1886.

1st.—The *Hu Pao* publishes a proclamation by Kung, the Taotai of Shanghai, for the protection of missionaries and their converts.

3rd.—The *Sheh Pao* reports that the Customs Taotai of Tientsin has contracted a Loan of 600,000 Taels with the new French Bank, at a low rate of interest.

5th.—The Empress' Birth-day celebrated in Peking.

6th.—The first number of *The Chinese Times* published at Tientsin.

12th.—M. Paul Bert, French Resident General of Tonkin and Annam, died at Hanoi.

13th.—Death of Jin Jun-lung in Paris, M. Dumas and others delivering funeral orations.

18th.—Great fire at Manila; 800 native houses burnt.

20th.—Two hundred houses burned at Hanoi.

23th.—Rioting in Canton against the Chinese newspaper *Kuang Pao*.

27th.—M. Haïtce, of the French Tonkin Delimitation Commission, massacred, with two officers and several soldiers, at Haininh, by so-called "pirates."—A wonderful meteor seen at noon, at Soochow, Sungkiang, Zowsow, and Kiahing.

29th.—The s.s. *City of Peking* runs into the s.s. *Saghalien* at Hongkong.

December, 1886.

1st.—The Imperial troops gain a victory over the insurgents at Haiding, Island of Hainan.—Chang Wu Yao, the Giant, returns to Shanghai from western lands.

2nd.—H. E. Tseng Hou, late Minister to England, &c., leaves Shanghai for Peking.—Imperial Decree approving of the removed of Peh-t'ang Cathedral, Peking, and bestowing decorations and 2000 Taels each upon Abbe Favier, and Mr. Dunn.

3rd.—A son of the Haitan Straits Admiral Wu, at a banquet given his father at Foochow, in anger fired at the party and killed one of them.

4th.—Grand Council held in Peking to discuss the borrowing of money from foreign countries.

5th.—Hakoi in Tonkin taken by Chinese pirates.

7th.—Capt. Drake of the English s.s. *Normanton* condemned at Yokohama to three months' imprisonment for manslaughter in the desertion of twenty-three Japanese passengers at the time of the wreck.

9th.—Riot at Wenchow, the office of the China Merchants' S. N. Co's Office destroyed, and a cargo of rice looted which had been purchased for export to Canton.

13th.—Marquis Tsêng appointed by Imperial Decree a member of the Tsung-li Yamen.—Telegraph office opened at Chungking, Szechuen.—Mrs. M. C. Leavitt addresses the Shanghai Literary and Debating Society.

27th.—Telephonic connection established between Shanghai proper and Pootung by wires under the Whangpo.

28th.—First monthly meeting at Shanghai of the Women's Christian Temperance Union.

The Alice Memorial Hospital, Hongkong, realizes over $9,000 from a festival in its behalf.

Missionary Journal.

Birth, Marriages & Deaths.

BIRTHS.

At Paotingfu, on the 7th of November, the wife of Rev. J. Pierson, of a son.

At Chinkiang, on the 18th November, the wife of Rev. H. M. Woods, of a daughter.

At Ts'ing-chou-Fu, North-China, on November 21st, the wife of Rev. William A. Wills, of a son.

At Tung-chow, November 24th, the wife of Rev. C. R. Mills, Missionary of the American Presbyterian Board, of a son.

At Canton, November 25th, the wife of Rev. Mr. Bone, of a daughter.

On the 26th November, the wife of Rev. C. Bone, of Wesleyan Mission Canton, of a son.

At Macao, November 26th, the wife of Rev. Mr. McGilvary, Presbyterian Mission, Hainan, of a daughter.

At Swatow, December 5th, the wife of Rev. G. Smith, E. P. Mission, of a son.

At St. John's College, Shanghai, on the 7th December, 1886, the wife of Dr. Edgar M. Griffith, of a daughter.

MARRIAGES.

At Amoy, December 14th, by Rev. L. W. Kip, D.D., assisted by the Rev. J. V. N. Talmage, D.D., Rev. A. S. Van Dyck, of the American Reformed Mission to Miss Alice M. Kip.

At the Cathedral, on the 14th of December, by the Rev. J. H. Morgan, assisted by the Venerable Archdeacon Moule, the Rev. George Whiteman Coultas, C. M. S., Hangchow, to Caroline Thorne, Roundhay, Leeds, England.

At Morison, Illinois, U. S. A., Rev. Myron C. Wilcox, of the Methodist Mission, Foochow, to Miss Hattie S. Churchill.

DEATHS.

On the 9th December, at Canton, China, Lillie Happer Cunningham, the beloved wife of T. B. Cunningham, and daughter of Rev. Dr. Happer.

At Trinity Home, Shanghai, on the 10th of December, Musadora, youngest daughter of the late D. F. C. Rankin, Esq., Milan, Tennessee, U.S.A., aged twenty-five years, and for seven years a missionary of the Southern Methodist Church at Nantsiang.

Arrivals and Departures.

ARRIVALS.

At Shanghai, December 5th, Rev. Mr. Warren, for the Wesleyan Mission, Hankow.

At Shanghai, December 9th, Rev. T. P. Crawford, D.D., of American Baptist Mission South, Tungchow Fu, Shantung.

At Amoy, December 9th, Rev. and Mrs Henry Thompson, English Presbyterian Mission, on their return from England.

At Shanghai, December 10th, Rev. Mr. and Mrs. Elwin, of the C.M.S.

At Shanghai, December 21st, Rev. J. W. Davis, D.D., and family, of Soochow, and Miss Tidwall, for Southern Presbyterian Mission, Hangchow.

At Shanghai, December 22nd, Rev. Mr. and Mrs. Swallow, of United Methodist Free Church Mission, Ningpo.

At Hankow, December —, Arthur Morley, M.D., for the Wesleyan Mission.

At Swatow, December 25th, Miss Clara Hess, for the American Baptist Mission.

THE

CHINESE RECORDER

AND

Missionary Journal.

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MISSION PROGRESS A STEP IN CIVILISATION.*

BY RIGHT REV. J. S. BURDON, D.D., BISHOP OF VICTORIA, HONGKONG.

THE rationale of Missions we take for granted. Unhappily many who profess to be disciples of Christ dispute it. But we, believing Him to be the first great missionary from God to men, not only thankfully accept His Message for ourselves but consider His example to be intended for our rule. We are thankful that He taught us the duty of missions, showed us how to do it, and gave us the assurance of ultimate success in it.

The invitation to gather at this time for Intercession for Missions, issued this year by the Archbishops of Canterbury and York, contains this paragraph:—

"The aspect of missionary work is everywhere cheering. Hindrances daily lessen, and much progress has been made everywhere in spite of them. Every step of mission progress is now felt, even by cold witnesses, to be a step in civilisation. We ought to pray for unitedness in the spirit with which all the work is done, and for fresh gifts of zeal and wisdom. The right development of Native Churches grows every year a greater and more pressing question; the maintenance of the primitive Churches of the East, whose very existence is imperilled by lack of education and of independence, the keeping pace with the vast outspread of our own populations over new lands, and our relations with the great cultivated races of the old world, as well as our influence over uncivilised and semi-barbarous tribes, are all matters of fresh and increasing interest—matters in which we need the fullest Divine guidance as well as willingness and zeal."

There is much here suggested both for thanksgiving and prayer which is illustrated in this very region where we are located.

* An address delivered in the British Church, Foochow, on St. Andrews' Eve (being the Day appointed for Intercession for Missions), 29th of November, 1886.

"Hindrances have been lessened and progress has been made" *here*, in a province of one of those lands which contain "the great cultivated races of the old world."

It is in China where we are brought into relation with perhaps the greatest of those "cultivated races." It has a civilisation and a cultivation which we must not on the one hand exalt too highly, nor on the other unduly depreciate. Our relations with China have deepened and extended in a marvellous way during the last twenty or thirty years, and the most thoughtful among us are conscious that this extension of relations should mean, not merely increase of commercial advantages to Europeans, but increase of judicious and earnest efforts to impart that knowledge, whether in scientific or moral subjects, in which, with all their cultivation, the Chinese are so grievously deficient.

I do not intend to give any account of Christian efforts in China generally, but to confine my remarks simply to this one province of Fukien; and here too, only to that work of which I have had personal experience in connection with the Church Missionary Society. There are two other Societies engaged in the same work whose headquarters are at Foochow, one of which—the American Methodist Episcopal Mission—has been most successful in gathering large numbers into the Church of Christ; but I speak only of the Church Missionary Society's Mission.

Within the last three months I have visited each of the principal Missionary Districts in which the bulk of the converts are found. I visited them as Bishop, for the purpose of holding confirmations, and therefore I had every opportunity of making myself acquainted with the exact state of the mission and the character of the work that has been and is being done in it. The whole region, beyond the city of Foochow, in which the C. M. S. Missionaries have established stations, is divided into five principal Districts, and these are under the charge of three Missionary Clergymen, one of whom resides at the chief station of his District, the City of Fooning, about 100 miles to the North of Foochow. The names of these five Districts are *Huchiang*, 福清, to the South of Foochow, and *Lienkong*, 連江, *Longwong*, 羅源, *Fooning*, 福寧, and *Kucheng* 古田, to the North and West. I cannot say what is the extent of country thus occupied with mission stations, but I should think it is not far off the larger half of England. Travelling every day but Sunday, and resting as a rule at a different station every night (except Sunday) it took me all but seven weeks to accomplish the circuit of all the District, visiting only thirty stations out of the total of 20. Twenty years ago comparatively little of this tract of country

had been even visited by any missionary. At that time—or, to be perfectly safe, say twenty-five years ago—I doubt if there was a single baptized Christian or a single missionary station. Now there are thirty-two stations in Huchiang, nine of which were visited for confirmations; eleven in Lienkong, three being visited for confirmations; nineteen in Songwong, five being visited for confirmations; twenty-two in Fooning, seven being visited for confirmations; and thirty-six in Kucheng, six being visited for confirmations.

The total of those who are baptized and are now actually members of the Church in those five Districts amounts to 3030. Huchiang, Longwong, Kucheng and Fooning contain from about 300 to 500 each. This number includes men, women, and children. I was not able, during my visit, to learn the exact proportion of each. But the number confirmed will show something of the adult strength of the mission, and this amounted on my recent visit to nearly a third of the whole of the baptized, there being hundreds besides who remain of those confirmed on previous occasions. Within the last three months there were confirmed 732 males and 184 females, making a total of 916. Add to this eighteen males and twenty-four females confirmed yesterday at the college chapel at Foochow, belonging to the city congregation and the educational institutions outside the city, and there is a total of 958 confirmed during the present year. Probably some 200 or 300 more might have been confirmed who were detained from attendance by a variety of causes—sickness, weather, work in the fields, and, in the case of women, inability to walk or pay for being carried to the places where the comfirmations were held. In many cases women did come in chairs for which they would have to pay what to them is a large sum of money.

In addition to these 3000 who are actually baptized members of the Church, there are about 2300 more who are under instruction for baptism. Whether these will all ultimately be baptized it is impossible to say, but their application for baptism must be taken as meaning that, so far as they understand what the religion of Christ is, they believe in it, and they may therefore be counted as a part of the mission, though they are not yet altogether Christians. This gives a total of 5300 either wholly or in part belonging to the Church, scattered in larger or smaller companies through the portion of this Province that I have specified. There are other Districts lying beyond those I have mentioned, both to the South and the West, which contain either baptized members or Catechumens, but I have not been able to visit these at present, chiefly because they are not fully organized. For this they must wait, so far as I can

see, for some further addition to the European staff of workers, which is not sufficient for the effective working even of the Districts named.

Now this brief statistical statement of the actual amount of missionary work done in one single region by the Church of England, a work which being in your own neighbourhood you can personally inquire into, is a striking illustration of the truth of the Archbishops' words, when they speak of "hindrances being lessened and progress made."

The Archbishops' circular goes on to say that "every step of mission progress is now felt, even by cold witnesses, to be a step in civilisation." On reading these words, the instance of Mr. Darwin's withdrawal of an opinion he once expressed, concerning the impossibility of raising to any degree of civilisation a certain tribe in South America, after he was assured of the success of Christian Missionaries among the tribe, and his sending a Subscription to their Society, immediately occurred to me. The power to appreciate and accept Christianity in any degree was in Mr. Darwin's opinion a "step in civilisation." Is this so in this region of Fukien where the C. M. S. have such a large number of adherents? I think decidedly it is so, and for these reasons:—

1.—In all these cases of, say, between five and six thousand believers in Christianity, whether their faith be more or less perfect, as well as in the (I believe) equal number of Methodist Mission members and others, idolatry has received a heavy blow. It may not be altogether renounced by some whose faith and knowledge are as yet very imperfect, but even with them the whole system of idolatry has suffered a shock. Those who have gone back to it after asking for baptism and being somewhat instructed have been ashamed to be detected practising it. The root of idolatry is superstition—that tendency of ignorant minds, not at all confined to the heathen, to attribute good or bad results to things that morally have no connection with them. It has a thousand ramifications in China. Feng-shwei is one of them and we know the practical effect of it. By breaking the power of superstition in the minds of any of the common people in China civilisation is advanced. It may not lead to definite and practical results, such as we wish for, all at once; but the education is begun which must in the long run issue in a higher civilisation than that which characterizes China at presnt.

It is true that the vast majority of those who have been in this region reached and affected by Christianity belong to what the higher classes in China call the lowest stratum of Chinese society so far as education is concerned, namely the people in country

districts who are mostly laborers in the fields. These as a rule are utterly unable to read. I suppose that it is chiefly from this class that the bulk of the converts throughout China is taken. There are many drawbacks in this as I shall have occasion to point out, but, after all, men of hard work and honest toil, even though ignorant of books and very much despised by the literati of China, will not make a bad substratum for that Church, whose Head Himself was once a working man. And ideas, like sound, have a great tendency to rise. Ideas sub-versive of superstition in every shape—idol-worship, feng-shwei, and all its other hideous offspring,—are spreading silently but surely in China. The very presence in China of so many Western Christians, poor representatives of Christianity as many of them are, is helping this; but the only effectual cure for superstition is the general acceptance of Christ's Gospel by the masses of the people.

2.—Another proof that mission progress is a step in civilisation as seen and often illustrated in the mission of which I speaking, is the higher idea of morality professed, acknowledged and insisted on in the little companies of Christians formed here and there in these Missionary Districts. Every one who knows anything of the language and life of the Chinese knows how sunk they are as a people, from the highest to the lowest, in the vices of lying, purloining (embodied in the universal "squeeze"), immorality, anger which so frequently rises to ungovernable passion in which language of the most fearfully filthy description pours forth from their mouths with a rapidity and an inventiveness truly appalling. The latter vice may be found chiefly among the lowest classes, but I do not suppose that any class in China is free from it. As the Chinese have no knowledge of God as their maker and ruler, and are not a religious race, their oaths take the form not of blasphemy but of filth. The higher classes are able to conceal much from public view, but it is well known that most of the vices named, and others like them, are as characteristic of the upper as of the lower strata of society. It may be asked, Is high society in Christian nations any better? I believe it is very much better, bad as it is in many respects; but whatever be its actual condition there is ever at work in a Christian country a steady, consistent, active protest against its evil in the shape of earnest Christian lives, which are the "salt" of a nominally Christian Society, and which, Confucianist morality notwithstanding, is lacking in Chinese Society.

Now in our little Christian Churches rising in Fukien (and elsewhere) a higher idea of morality is introduced, and the Christians instinctively feel that any one guilty of any of the ordinary

vices of the heathen lays himself open first to exclusion from the Holy Communion and in flagrant cases to excommunication. Moral conduct, which would have been a matter of small importance before, is now felt to be an essential feature of a Christian, and the little Church is the guardian of it with reference to all its members. This has been illustrated again and again in connection with these Churches, and so I have a right to claim that a higher civilisation is reached by mission progress.

3.—It is a further step in civilisation when a man, or a body of men, is induced to accept a moral good without any apparent material advantage. The man, or the men, are raised to a higher level than before. Now this we can undoubtedly claim in the mission close by us. We can challenge any one who may be sceptical about the sincerity or reality of the conversions claimed, to say what outward advantage has accrued to these thousands by their connection with us. They have received neither money nor protection. The missionaries have no money to give them and no power to protect them. At first it is just possible there may have been a mixture of motive of this kind in the minds of some, and if this was the case, it only showed that they partook of the human nature common to us all. But as years have gone on, persecution has tried them in various ways, they have had very little protection from persecution in consequence of their connection with British Missionaries, and yet they hold on and their numbers have increased. There is no temporal advantage that any of us can see which may be suggested as the motive for either becoming or continuing Christians. They are helped to build their own small Churches occasionally, and at the present time the chief part of their catechists' salaries is paid by the Church Missionary Society. But in the latter item a course of steady reduction has been introduced and a Catechists'-Native Fund is already formed. There will be difficulties in carrying out the system of complete self-support for some years, but some of our English congregations, both at home and abroad, find it difficult to raise money enough to support their own clergy. So it is not wonderful that a body of very recent Christians, and very poor Christians, should find difficulty in solving the question of self-support. They are trying, however, to do it. Thus their Christianity not only brings them no temporal advantage, such as money or protection, but requires sacrifices from them, both in the matter of persecution when it comes, and in that of providing for their own Teachers.

In a Report I sent home this year of Church Work in the whole Diocese, I was able, on the authority of Rev. J. R. Wolfe, to forward

the following statement with reference to the financial efforts of this Fukien Mission in 1885:—

"The total amount subscribed by the Native Church in the Church Missionaay Society, Fukien Mission, during 1885 was only $1710,87. About $1,000 of this was given specially for the support of native pastors and teachers. This total, however, does not include sites for buildings and labour towards repair and building of Churches, &c., which, if reckoned, would made the total of money given by the Native Church for 1885 equal to $2.000."

Surely this acceptance of a moral good, simply because it is a moral good, and not for any temporal benefit whatever, is another great step in civilivation for these poor people, which will work out its own effect on their life and character and that of their successors in due time.

4. A fourth proof of Mission Progress here being a step in civilivation is to be found in the educational efforts put forth on behalf of the converts. The converts are chiefly taken, as I have already said, from the peasants and field-labourers. These are almost universally, when they join the Mission, unable to read. The women of that class—as indeed of nearly every other class—are never taught to read at all. Much misapprehension with regard to the reading power of the Chinese has prevailed in England, but I hope by this time it is in most places an exploded idea that "the Chinese are all readers." It is a theory that all *boys* in Chinese attend school and learn to read. So far as the overwhelming majority of boys (that is the sons of the poor) are concerned, it is a theory and nothing more. Even if they attend school, it is only for a year or two, during which they learn merely the sounds of certain characters without being given a notion of their meaning, and long before the time for explanation comes, they are obliged to leave in order to help their parents in the fields or to take their share of work in the family. The little they have learned in school is soon forgotten and they grow up absolutely ignorant of either the sound or meaning of a single character. Christianity has taught us—we were a long time in learning the lesson but at last it succeeded in teaching us—that ignorance of this kind as a characteristic of the lower classes of a country is a disgrace to that country. It is moreover an insuperable obstacle in the way of progress, and a source of serious danger to the commonwealth. Nothing like this would ever strike any follower of Confucius, however enlightened he may be. The idea of trying to educate the lower classes of Chinese would be scouted by the "Reading Men," the Literary Classes, of China. Their chief feeling towards the common people is very similar to that of the

Pharisees of our Lord's day: "As for this people that knoweth not the" Classics, "they are accursed." A Christian Mission, however, no sooner gains a footing among the lower classes of China than it sets to work at once to introduce some kind of educational effort. Bible, Prayer Book, Hymn-book are at once introduced, not merely as symbols of their new religion, but as lesson books which they must by every and any means try to learn to read and understand for themselves. This the "coldest witnesses" would surely confess to be a step in civilisation. To introduce these people to books is to bring them into an entirely new world. And this is what is being attempted all over this Mission among its 5,000 adherents. The want of Teachers is the great hindrance. There are but five Foreign Missionaries, and there are very few among the Christians who can act as Teachers without some special training. The Catechists are not men of much education, but some of them try to form classes among the adult Christians to teach them to read. The efforts that are being made in this Mission to meet this very serious difficulty call for our deepest sympathy and earnest prayers. The numbers that have come into the Church, while they form a great encouragement to those who have the privilege of receiving them, yet from the ignorance of most of them—a fault characteristic of their class that in Christian lands would be laid rightly at the door of the Government—endanger the whole enterprise. The Missionaries may be excused for being alarmed at times at their very success. In the Gospels it is said that on one occasion after Simon Peter and the two sons of Zebedee had been unsuccessful in their fishing, they were commanded by the Lord to let down their nets once more for a draught. They obeyed probably with doubting hearts, but now the draught was so large that it endangered both nets and boats. The nets were breaking, and the boats as they were filled with the fish began to sink with the weight. No wonder that Peter became alarmed by the unexpectedness and greatness of the success. So is it often with our Brethren here, for ignorance must ever be an element of danger. The number of converts unable to read, and unused to think, becomes almost unmanageable because of the insufficiency of means of teaching. We have long been beckoning to our "partners" in England to "come and help," but with small success. In the meantime every effort possible is made to teach the young in the districts both Christian and heathen. Seventy-two schools have been established in the 120 stations, in which nearly 800 scholars are being taught, and the two educational Missionaries make an annual visit of inspection, distributing rewards according to results. These schools will form

feeders to the Boarding School and the College at Foochow, and in a few years we may hope for a great increase of well-trained Catechists and Schoolmasters who will be better able to teach the ignorant among the converts than many of those now employed. Even if reading were the only thing attempted in such an ignorant population, that of itself would be a step in civilisation which is never likely to come in China for the poorer classes except through Christianity.

5. The Medical effort of the Mission in Fooning, though small and only in its infancy as yet, is another "step" in the same direction. It is established not only for the purpose of healing the sick but of training up a band of Natives in right views of medical science. This means a course of teaching that must lead in time to a general study of the laws of nature and of the human frame, which will in the end explode all the baseless theories now held by the Chinese on these points. It is strange to find how readily and quickly the Japanese have taken up this study and have made our system of medicine already their own. But the Chinese are slower in their movements. Their leaders are fast bound by the swathing bands of Confucianism that hold them in the bonds of a bitter hatred both of our medical help and our medical instruction. But where the Foreign Hospital is allowed to be established and the people allowed to take advantage of it, Christian benevolence is illustrated and true science is taught. It is another "step in civilisation" that must be acknowledged even by the "coldest witnesses."

These are some of the solid facts of the Missionary efforts made in this region which cannot be stigmatized as the mere rhapsodies of a Missionary Enthusiast. They will bear examination, and every thinking man who desires the good of his race will feel that they tell of things which tend to elevate men and women. There are higher views and higher results still which the Missionary after Christ's model must hold and aim at, but these I take for granted. Missions among the heathen, and especially among the Chinese, have been described as barren of results, but this has been by witnesses who either knew nothing of the facts and took no pains to inform themselves, or were unable or unwilling to take in the force and meaning of the facts when laid before them. But it is an encouragement to those engaged in Missionary effort that the better class of thinkers and writers, even though some are unable to regard Christianity in the same light as ourselves, now feel and do not hesitate to acknowledge that "every step of Mission progress is a step in civilisation."

To say that there are frequent and perhaps glaring imperfections both in the agents and in some of their modes of working is only to say that every human institution is carried on under exactly the same drawbacks.

Were all these 5,000 Christian adherents, or if we count those of the other Missions here, the ten or twelve thousand Christian adherents of Fukien gathered into one District, what a power they would seem and perhaps be! It would impress certainly the coldest and most sceptical of us if they could for once be gathered together into one Assembly. It is, in one way, an element of weakness that this large number, the fruit of only 20 years' labour, is scattered widely in small companies of a few tens each. But this weakness will in time, by patient, persevering efforts of teaching and by the blessing of God, correct itself. As the Christians grow in numbers (and they are doing so from year to year), and in knowledge and in power to manifest true Christianity more fully in their lives, their very dispersion through the province will prove a means of wider extension and greater strength than if they were even now gathered into one locality. It was the presence and the wide extension of such companies of Christians in the Roman Empire that led to the public recognition of Christianity in the early centuries in the West. And so it will be, I am persuaded, in due time in China.

Truly we may echo the Archbishops' words: "The aspect of Missionary Work is everywhere cheering."—"We ought to pray for unitedness in the spirit with which the work is done and for fresh gifts of zeal and wisdom."—"It is a duty and a blessing to advance by prayer, by gifts, by personal labours and mutual association, the Kingdom of God on Earth."

FLOODS.

By Mr. Reginald Radcliffe.

To the Editor of The Chinese Recorder :—

The following extracts from a letter sent me by Mr. Reginald Radcliffe, the well-known friend of missions, seem to me suited to your pages. If you think so, please give them insertion.

Taku-Tang, *Dec. 6th*, 1886. J. Hudson Taylor.

SHOULD not the normal course amongst the heathen in this dispensation of the Holy Ghost be to see multitudes moved and converted, not merely units? Is not the reason we so seldom see multitudes moved and converted now, the unbelief of us at home, and the little faith of our beloved laborers who are bearing the heat of the day among the heathen?

He could not do many mighty works on account of their unbelief. Does not this lack of faith run abreast of a lack of real closet prayer, and of real conjoint prayer, and of real fasting? Will you ponder the texts that follow? and let us see to it that we do not, so to speak, tie the hands of our wonder-working God by our hindering unbelief.

The more I dwell upon the subject the more I consider God's *normal* plan of acting, so to speak, in heathen lands would be by "floods," and not merely by units—moving by the outpoured Spirit, neighbourhoods, towns, and even provinces and nations; and converting out of them, not by units, but by flocks and multitudes, if only we would not stay His hand by our hindering unbelief. Then I think (and I am sure I am with you in this) the individual Christian worker must *in solitude* stir up himself to take hold upon God, or, rather, open his mouth wide to receive of God. He must *make* time to be alone with God. Furthermore, while Protestants have hated improper fasting—merit-making fasting—they have too generally forgotten Christ's words: "Then shall they fast;" "When ye fast."

Again, have we not all been in error in not sufficiently looking and praying for the young converts to be *immediately* endued with power at once to witness for Christ? But this last, although so important, and an agency which, I believe, was so generally and so vastly used in New Testament times, is not the main subject on which I wish to lay stress. Note the following

Texts:

"Turn ye *even* to Me with all your heart, and with fasting . . . I will no more make you a reproach among the heathen. . . . Be glad and rejoice, for the Lord will do great things. . . . I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy," etc.—*Joel* ii. 12–28.

"For I will pour water on him that is thirsty, and floods upon the dry ground . . . and they shall spring up among the

grass, as willows by the water-courses. . . . One shall say, I am the LORD'S; and another shall call himself by the name of Jacob."—*Isaiah* xliv. 3, 4, 6.

"They were all filled with the HOLY GHOST."—*Acts* ii. 4.

"Three thousand."—*Acts* ii. 41.

"Many of them which heard the word believed, and the number of the men was about five thousand."—*Acts* iv. 4.

"In those days when the number of the disciples multiplied." —*Acts* vi. 1.

"And the word of GOD increased; and the number of the disciples multiplied in Jerusalem greatly."—*Acts* vi. 7.

"Therefore they that were scattered abroard" (say, at least, ten thousand) "went everywhere preaching the word.—*Acts* viii. 4.

"And the people with one accord gave heed."—*Acts* viii. 6.

"Then had the churches rest . . and were multiplied." —*Acts* ix. 31.

"And all that dwelt at Lydda and Saron saw him and turned to the Lord."—*Acts* ix. 35.

"While Peter yet spake these words, the HOLY GHOST fell on all them which heard the word."—*Acts* x. 44.

"And the hand of the LORD was with them,"—some of the ten thousand fugitives—"and a great number believed and turned to the LORD."—*Acts* xi. 21.

"For he [Barnabas] was a good man and full of the HOLY GHOST and of faith; and much people was added to the LORD."— *Acts* xi. 24.

"But the word of GOD grew and multiplied."—*Acts* xii. 24.

"As they ministered to the LORD, and fasted, the HOLY GHOST said, Separate ME Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed," etc.— *Acts* xiii. 2, 3. After which Barnabas and Saul reap multitudes— floods were promised, and floods they saw.

"Many" (evidently believed) . . "Next Sabbath came almost the whole city together to hear the words of GOD."— *Acts* xiv. 43, 44.

"So spake that a great multitude, both of the Jews and also of the Greeks believed."—*Acts* xiv. 1.

"A great multitude believed . . Many of them believed." —*Acts* xvii. 4, 12.

"And many that believed came and confessed and shewed their deeds. . . So mightily grew the word of GOD and prevailed." —*Acts* xix. 18, 19, 20.

"Not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no Gods which are made with hands."—*Acts* xix. 26.

EARNEST PRAYER, AND PRAYER AND FASTING.

"Then shall they fast."—*Mark* ii. 20.

"But thou, when thou fasteth, anoint thy head and wash thy face, that thou appear not unto men to fast, but unto thy FATHER which is in secret; and thy FATHER which seeth in secret shall reward thee openly."—*Matthew* vi. 17.

"These all . . continued stedfastly in prayer."—*Acts* i. 14. (Revised Version.)

"But we will continue steadfastly in prayer."—*Acts* vi. 4.

"As they ministered to the LORD and fasted."—*Acts* xiii. 2. [See this text quoted above.]

"Had prayed with fasting."—*Acts* xiv. 23.

"Approving ourselves . . . in fastings."—2 *Cor.* vi. 4, 5.

"In fastings often."—2 *Cor.* xi. 27.

GREAT ENCOURAGEMENT TO ASK, TO BELIEVE, TO RECEIVE.

"Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts."—*James* iv. 3.

"And whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."—1 *John* iii. 22.

"Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not," etc.—*James* v. 17. "Then (see 1 *Kings* xviii. 37-39) he prayed, surrounded by the priests of Baal, that the LORD would turn the hearts of the people back again, and the fire fell and at once the multitude was turned back again. Their response came forth, "The LORD, he is the GOD: the LORD, he is the GOD."

"Who through faith subdued kingdoms."—*Heb.* xi. 33.

"Is my hand shortened at all, that it cannot redeem?"

"Behold, the LORD's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your GOD."—*Isaiah* lix. 1, 2.

To these texts from the word of GOD, let me add one short sentence.

MR. SPURGEON'S RECENT MISSIONARY SERMON.

"And, dear friends, we must get up higher still in praying about missions. I know some men can get anything they like in prayer. Oh! for some five hundred Elijahs, each one on his Carmel, crying unto GOD! and we should soon have the clouds bursting with showers . . . . . Oh! for more prayer—more incessant mention of the mission cause in prayer! and then the blessing will be sure to come."

A FEW NOTES FROM THE PESCADORES.

By Rev. W. Campbell, F.R.G.S.

THE Pescadores, consisting of over twenty inhabited islands, besides several inlets and rocks, lie off the south-western coast of Formosa at a minimum distance of about twenty-five miles, and the entire group is set down on the charts as extending from latitude 23° 12′ to 23° 47′ N., and from longitude 119° 19′ to 119° 41′ E. They form together the Dashing Lake District or *Ting*, 澎湖廳, of the Taiwan Prefecture, and are placed under the control of resident civil and military mandarins who report to their superior officers at Taiwanfoo.

According to surveys made by the late Captain Collinson, R.N., the largest island is forty-eight miles, and the second largest, seventeen miles in circumference. The former of these occupies a north-east position, and is known in native statistical works by the name of Great Island, while the latter is situated at an average distance of fully three miles west from Great Island, and is called West Island by the Chinese, and Fisher Island by Europeans.

Ma-keng, 媽宮, on the south-west end of Great Island, is the principal town of the group. It overlooks one of the inlets of the large, well-sheltered harbor of the same name, and is the head-quarters of a considerable junk-trade which is carried on between those islands and the west coast of Formosa.

The passage between Great Island and Fisher Island is narrowed very much at its northern end by coral reefs, and by the land trending inward from both sides; and to the deep lagoon or bay thus formed the Chinese apply the name Dashing Lake, 澎湖, which, as already stated, is given also to the whole district.

The other larger islands are all found to the southward of Great Island; first, Rover Channel, about six miles broad, and then, Steeple Channel, about three miles broad, having to be crossed before any boat, leaving Ma-keng Harbor, can go on to Junk Island, the southernmost island of the group.

As seen from a distance, the Pescadores present an appearance which is decidedly bleak and unimpressive. In no direction does the land rise higher than three hundred feet above the sea-level—the greater part of it being much lower even than this—of table-like flatness, and almost wholly destitute of trees and bushes.

It is only on closer inspection that the larger islands, especially, come into a more favorable light. Those bare sandy-looking plains are then found to be under a high state of cultivation; and although, on account of strong winds, drought, and uncongenial soil, a rice-field is scarcely to be seen, this want is never felt while gazing upon those broad waving fields of Barbadoes millet. The numerous villages, too, having clean and substantially built houses of coral, with tiled roofs, add to the attractiveness of the scene; they are usually situated in snug little bays, or up some quiet little creek, where boats find at once shelter and a ready outlet to the sea.

The *Population of the Pescadores* is stated by intelligent natives to be about eight thousand, and there seems less difficulty in arriving at a fairly correct estimate upon this point, from the fact of the inhabitants being parcelled out into so many islands, between which there is constant inter-communication, and whose circumstances are all tolerably well known to the merchant and official classes at Ma-keng. The great majority of them are the descendants of settlers from the Amoy region of the Fukien Province.

Most of the farming work is done by the female portion of the people, whilst the men are usually engaged in their fishing-boats, or in conducting the extensive bartering-trade between Formosa and the Pescadores, the export articles of this trade consisting chiefly of salted fish, ground-nuts, pigs, fowls, and eggs, which are given in exchange for rice, sweet-potatoes, fruit, salt, and other such commodities.

A matter for much regret is that, with the importation of those necessary articles, a large quantity of opium is also brought over. In an isolated place like this, it would not have awakened any surprise had the use of the drug been altogether unknown, but such is far from being the case, as opium is in much greater demand than it is in the fishing-villages of Western Formosa. By way of explanation, the people remarked that, occasionally, stormy weather would place them in enforced idleness for weeks at a time, and that many of them smoked opium to obtain relief from rheumatism and severe headaches.

It ought to be added that the education of the young receives an amount of encouragement here which is rather gratifying. Nearly every village has its school, and the writer was informed that it is quite an ordinary occurrence for more than one hundred young men from the Pescadores to go up to the examinations for Chinese degrees which are held triennially in Taiwanfoo. Graduates of the first degree are frequently to be met with, even *ku-jin* turn

in this direction to their ancestral home, while an insignificant little island is exultingly pointed out as being the birthplace of one who obtained his much coveted degree from Peking.

The Pescadores came first, prominently, under the notice of Western nations in the early part of the seventeenth century. It was in 1622 that *the Dutch* were repulsed in an attempt to establish themselves at Macao, and it was during the course of the following year that their small fleet sailed up the coast of China and *took forcible possession of these islands.*

The resistances offered to them must have been very slight. Trade with Formosa was still a question of the future, communication with the mainland much less frequent than it is at present; and the inhabitants of the Pescadores, then few in number, were dependent almost exclusively upon their own slender resources for sustenance and protection.

The conclusion, therefore, arrived at by the officers in charge was, that it would be madness to engage in conflict with those powerful strangers, and that no alternative was left them but to submit to the humiliation of seeing the Dutch flag unfurled over what was afterwards to become the Dashing Lake District of Taiwan.

Of course, intelligence of what had taken place was in due time conveyed to the Yamen of the Provincial Governor. Captain Collinson thus continues the narrative:—"The authorities of the opposite coast of Fuhkien, at Amoy and Fuhchau, unsuccessfully endeavoured to drive out the new-comers; but finding this means futile, they urged them to leave it for the richer acquisition of Formosa. This was at first declined, but after a series of alternate negotiations and ruptures, hostile attacks and specious treaties, between the parties, very characteristic of those times, and the landing of 4000 Chinese troops to garrison a fortress on the largest island of the group, and thus prevent all trade, the Dutch agreed to move over to Formosa, where they built Fort Zealandia. Their conduct had been so harsh towards the natives of the Pescadores and such prisoners as they had taken while holding possession of them, that the people on the main declined to trade with them."

One thing brought out during the course of this struggle was the very manifest preference which those early "*Zee-roovers*" had for the Pescadores over the more fertile and immensely more extensive territory of Formosa. The reason is an apparent one; the Pescadores have abundant harbour accommodation, whereas Formosa had much better be shunned by any one attempting to escape from the treacherous currents and roaring typhoons of the China sea.

As compared with Macao, recent experience made it somewhat natural that the Hollanders should decide unanimously in favour of the Pescadores. Here, they would be only one day's sail from the mainland, here they would be within easier distance of the great northern markets, and here, above all, their insular position, amongst a mere handful of people, would secure them against daily annoyances and the fear of a sudden attack.

It has already been seen, however, that this grand scheme of the Hollanders for crippling the Portuguese and enriching themselves by the establishment of a shipping and commercial depôt on the Pescadores, was not to be realised; and the old ruined Dutch Fort on the south side of the entrance to Ma-keng Harbour still remains an appropriate witness to the futility and unscrupulousness of their attempt.

A long interval of fully two hundred and sixty years has to be bridged over before reaching the only other occasion when those islands became invested with anything like a national importance. One quiet afternoon during the spring of 1885, the people of Formosa were startled on hearing what seemed to them the sound of distant thunder. It was not thunder, but *the ponderous ironclads of France engaged in demolishing* the fortifications over against Fisher Island and Ma-keng. Those fortifications were mounted with good-sized guns of foreign make, and occupied by several thousands of native soldiers who had been hastily collected from various stations on the mainland. It availed nothing; fighting was to be conducted in a style very different from that of other days; and sure enough, before long, the huge floating batteries of the French fleet loomed in sight.

According to popular report, no time was lost with any kind of preliminary formalities. The Chinese commenced to fire upon the advancing ships, which continued steadily and with ominous silence to press forward in the direction of Ma-keng. When within about pistol-shot range, there burst from them such a tremendous discharge against the large fort outside of the town that many a heart must have been filled with terror and amazement. Indeed, some say that on witnessing the fearful havoc caused by this opening volley from the French guns, both officers and men began to scamper off from the entrenchments; a statement, however, which cannot be altogether correct, as the number of soldiers suffering from frontal wounds who afterwards found their way to the Mission Hospital at Taiwanfoo shows, conclusively, that not a few of those poor matter-of-fact Chinamen must have made a noble stand against the invaders of their country.

So soon as the French had taken possession of Ma-keng, notifications were issued to inform all whom it concerned that what was taking place arose out of a quarrel between two great nations, for which the people were in no sense responsible; that efforts had been made to shield the innocent from all kinds of needless suffering; that peacefully-disposed natives had now nothing to fear; and that whatever might be asked from them in the form of goods or labour would willingly be paid for at the current rates.

It must have been about this time that the name of Admiral Courbet—Kok *Tai-jin*—came so much to be respected by the inhabitants of the Pescadores. Under his firm hand anything approaching to excess on the part of French seamen was instantly checked, and every means was taken to make it known that protection to all the rights of life and property might be depended upon so long as the new authority lasted, and the people themselves remained quiet.

A great many of the shops and houses in Ma-keng had been destroyed either by shells thrown from the ships, or by retreating Chinamen who wished to leave as little as they could for the French, and who also, perhaps, wished to do some little amount of looting on their own behalf. Be this as it may, the tumble-down condition of the buildings did not prevent hundreds of those who fled at the commencement of hostilities from returning; nor did it lessen their larger desire to earn as many as possible of those good, clean Mexican dollars which now streamed in upon the place. The French made liberal use of their services as coolies and boatmen, while the large daily supplies of fish, meat, and vegetables brought in, were purchased at prices which must have rejoiced the heart of John Chinaman himself. It speaks very much to the credit of everyone that, during this more peaceful period of their relations, there was an entire absence of anything like oppression from the European side, or of wanton retaliation from that of the Chinese.

Towards the close of their brief occupation, the French erected two substantial wooden jetties at Ma-keng. They allowed those jetties to remain when the place came to be evacuated, even although formed of excellent timber and easily capable of being taken to pieces; they also allowed the little mortuary-chapel-looking building, on the plateau up from the town, to remain intact. It is just a pity that, before leaving, the French did not, either selfishly or considerately, carry off with them the great unexploded shells which may still be found embedded in the earth or lying on the open fields in the neighbourhood of Ma-keng. No fewer than five accidents, causing the death of at least twenty persons, have already taken

place through the obstinate selfishness of Chinamen who will persist in meddling with those dangerous articles. They did succeed in unfastening one of the shells and in selling the powder inside for three hundred *cash*; but their usual method of procedure is to hurl heavy stones at them, in the hope of obtaining a larger sum for the broken pieces of metal which may afterwards be picked up.

At the latest of those tragic occurrences, one young man (a never-to-be-forgotten spectacle) survived the accident, but two of his companions were blown into a thousand atoms; and, having occasion to call upon the district magistrate a few hours after, the writer remarked to that official that all the remaining shells should be carefully taken on board a fishing-boat and then dropped into twenty fathoms of water. His only response was a faint smile.

Another somewhat mournful fact which may be mentioned here is suggested by the sight of the three lonely little cemeteries containing the remains of those officers and men of the French force who died from wounds or from sickness. The furthest off one is situated at the foot of the low-lying hill opposite Junk Bay, the other two being on the plain up from the town, and within view of the waters of Dashing Lake Harbour.

Considering the shortness of their stay on the Pescadores, and the total number of graves to be seen, the death-roll of the French must have been an alarmingly long one. The Chinese themselves admit that this was not on account of the fighting, and they still speak with something approaching to genuine feeling of the frequency with which the victims of fever and cholera were carried out to their last resting-place.

The walls, gates, and other property connected with the three cemeteries continue to be kept in perfect condition, so far as any interference from the natives is concerned, and it was one day about the middle of June of the present year that the writer stood with a considerable gathering looking in through the gate at the obelisk of dressed coral which loving hands have raised to the memory of Admiral Courbet. The people were all very obliging and communicative, and the following were some of the remarks made about him whose memorial stood now before us :—"*I chin hó-tá*" (he was exceedingly brave). "*I put-chi giâm*" (he was very strict). "*I gâu thé-thiap han-khó lâng*" (he was good at sympathising with miserable people). Brave, Just, Merciful! What a noble testimony! Coming also from those to whom he stood in the relationship of conqueror! Could the ambition of any true knight reach higher? There was at least one head uncovered in that little crowd.

These "Notes" would be incomplete without some reference to the *Pescadores as a field of labour for the Christian Missionary.* Fully half a century ago, the devoted Gutzlaff halted here on his way to Formosa, but his visit seems to have been a brief one, extending only to the region round about Ma-keng, and very much limited to the sale of tracts and copies of the Scriptures. This is the only missionary visit to the Pescadores of which any record has been found up to the present year, when the writer, accompanied by a native assistant from one of the stations in Formosa, crossed over in a junk from Tang-chioh, and landed at Ma-keng on the evening of the 6th of June. The intention was to visit every island of the group, but an attack of illness laid one of us low after visiting (with two or three exceptions) only those islands to the northward of Rover Channel. The welcome we received and the encouragement met with everywhere far exceeded our fondest expectations.

The first halt was made at Lam-liau, a large village about eight miles north-east from Ma-keng. We were led to this spot from the fact of its having been the birth place of *Lim Kiam-kim*, a young man who came under the saving power of Christianity in Formosa some sixteen years ago, and who rendered valuable service to the mission there as tutor and evangelist, till the time of his death in 1879. Although no very marked traces of his influence were met with on the present occasion, the people appeared all to entertain an unmistakably respectful feeling for the memory of Brother Kim, and they certainly listened to the message now brought to them with no small amount of sustained and discriminating attention.

At the opening meeting, about three hundred people sat till midnight as we preached to them of man's sin and of salvation through a crucified and risen Redeemer; and, before separating, many questions were asked which gave us a most refreshing sense of the nearness of God's own Spirit of grace. On the two following days, equally encouraging meetings were held, hundreds of Christian books and tracts were disposed of, while scores of people who kindly called upon us, were spoken to more personally about the things that belong to their peace. It may be remarked that the children were much pleased on having front places assigned to them at our meetings, and on a few of the older lads being presented with neat little picture leaflets.

Our next halting-place for a short time was at Chhiah-kham, the most northerly town on Great Island, and one of the small ports which carry on trade with the fish-hongs of Formosa. The people had already heard of our work at Lam-liau and the surrounding villages, and were so far prepared for our arrival. Probably every

house in the place sent its representative to meet us that evening in the little temple-area up from the shore. No one could desire more attentive audiences than those which they furnished; and here, too, it was midnight before the people were prevailed upon to disperse.

After visiting several of the outlying villages, we removed to Bird Island, on which there are over a thousand inhabitants, and where we were again privileged to preach till we were hoarse; to people, moreover, who "attended to the things which were spoken" and who enhanced our reward with an amount of hospitable kindness which both surprised and delighted us.

At one time, those islanders had the evil reputation of being *par excellence* the pirates and wreckers of the Pescadores, but now, a more quiet and industrious people could not be found anywhere. They stated that, about eight years ago, one thousand six hundred dollars had been distributed amongst them for services rendered at the wreck of a British steamer.

The week we afterwards spent among the thirteen villages on Fisher Island was simply one continued record of God's gracious guidance and favor. Never can the sight of those crowds, listening with rapt attention for the first time to the words of eternal life, be effaced from our memory.

A good many meetings were held under clear moonlight, but were none the less impressive on that account. Indeed, past experience has convinced us that full-moon during the hot summer months is one of the choicest times for village-preaching in China, provided always, of course, that the matter be gone about in a right way. One condition, for example, is that the people require to know beforehand of our being in the neighbourhood, and of our desire to meet a large company of them that evening after supper in the village square or in front of the village temple. The irrepressible and ubiquitous boy-element should also be taken into account; the writer having, more than once, lost a good opportunity through bands of mischievous urchins calling in the aid of every village cur to the pandemonium of sound that drove him from the place. It is better to treat with them at once, a little management being all that is needed for gaining them over as friends, or even converting them into very useful and willing allies.

One item more about this recent visit to the Pescadores, and we have done. When the brethren in Taiwanfoo were told of the "great door and effectual opened" unto us in and around Ma-keng, they proposed that an Evangelist should be stationed on those Islands at the expense of the Church in South Formosa, one of the native elders himself heading the subscription list with a donation

of fifty dollars; and again, when the members of our self-supporting congregation in Toa-sia were informed of all that had taken place on the Pescadores and at Taiwanfoo, they speedily collected over one hundred dollars to begin systematic preaching work in the neighbouring city of Chiang-hoa. It is the centre of that *Hien* or district which forms the northernmost part of the field occupied by the English Presbyterian Mission in Formosa. A commencement was made in several of the villages here during the autumn of 1871, and although there are now six Churches, with nearly four hundred adult members scattered throughout the region, this forward-movement by one of our native congregation into the district city itself, is welcomed on every side as bringing with it all the vitality, and all the far-reaching possibilities of "A BETTER HOPE."

A CHINESE VIEW OF COREA.*

By E. H. Parker, Esq.

WE started in a steamer from Chefoo, and proceeded for a distance of two degrees, slightly south of due east, to Ch'êng-shan, [成山], 400 *li* by water; and thence set out again in the same direction for Ma-shan Ching, [馬山津] in Corea, another degree and a half, or 730 *li* in all. From Ma-shan we travelled 30 *li* by land to Nan-yang Fu, [南陽府], over a hilly and fatiguing road: thence 45 *li* to Shui-yüan Fu, [水原府], along a fairly level route which permitted of trotting. Leaving Shui-yüan by the Ch'ang-an Gate, we proceeded for over 10 *li* along a broad road, both sides of which were thickly lined with pine tree, most shady and picturesque. Throwing the reins on our horses' necks, we leisurely drank in the delicious breeze which played around our temples, and then came to a lily pond extending over a considerable area: although the red flowers were blossoming out, yet it looked like one boundless sheet of green. Then there was a sort of pavilion, constructed of open work on all four sides, from which an excellent view could be obtained. Forty *li* from Shui-yüan we came to Kwo-ch'uan Hien, [果川縣], after which twenty *li* more brought us to the Tung-k'ioh Ford, [洞雀津], where the River Han is crossed. Here we were enveloped in troublesome clouds of dust, and felt an

* From a Chinese Author.

intense craving (which, however, there was no means of satisfying) for some fresh water or fruit. Ten *li* from this, we arrived at the southern suburb of the Royal Capital. Hereabouts the mountain forest scenery was very striking: the brooklets came tumbling down through tortuous gullies with most refreshing effect, and the fields reminded one of the so-called 井 or "novenary divisions" of the ancients,—adapted, however, to modern area measurements: the upper parts are given over to dry grain, the central portion to the homestead, and the lower parts to rice.*

Fruits and vegetables are the same as in China. Though the weather and the temperature varies, yet the combined porousness and richness of the soil are such that the land is always fertile, and the dews are sufficient, so that the agriculturalist has no trouble in obtaining abundant harvests without going to the pains of irrigation.

The *History of Corea* [東國實錄] says: "Though there be years of flood and drought, yet not so as to do injury, so unctuous is the soil." Unhappily taxation is unequal: it is said that sometimes a family with eight mouths to feed (i.e. a poor family) is obliged to sell its surplus grain to the official at the rate of one *nyang*, *i.e.* 100 cash, for each peck [斗], in such wise that, although the land is fertile, the people will scarcely take the trouble to cultivate. In the fields no houses or graves are to be seen at all, the people occupying certain valleys in family groups, and living in reed huts perhaps ten feet square, the roofs of which you can reach with the hand, and the lowest of which are not even shoulder high. Sêul, the capital, is a capacious place with very broad streets, having a raised causeway and well-defined sewers. Filth of all sorts is usually piled into these, and a sort of plank bridge is thrown over to the houses and shop-fronts which give or are built upon the sewers: rows of open stalls stand in the intermediate space, and a horrible stench arises therefrom. During our protracted visits to the bazaars, we never saw a signboard or a lofty house. Ten or more families will live in a set of as many apartments closely adjoining each other: their wares occupy the central space. Four pecks of rice go to a load,† and silver is always weighed according to the rice-tribute standard [漕平]. In cloth measurements the builder's foot [營造尺] is used, and one half added makes "one

* There seem to be some misprints in the original, which must affect the translation.

† This requires qualification: twenty *mal* [斗] of *pyê* [稻] or paddy go to one *sêm* [石] or bag; but only four *mal* of *ssal* [米] or husked rice go to one *sêm*. Moreover, the rice *mal* is double the paddy *mal*. Finally the Sêul rice *mal* contains ten and the Chemulpo contains twenty *tûe* [升] or pints. The private or family *tûe*, again, is one-third of the Sêul official measure.

[tailor's] foot" [加五而爲一尺]. In other matters they usually barter in heaps or piles after the antediluvian practice of [the Chinese Abraham] Shên Nung. There are no tea-houses or baths: eating-houses there are, but only for the needs of coolies and policemen; no gentlemen or even middle-class person ever enters them. The palaces, temples, public offices, and bazaars are roofed with tiles—the common people cover their houses with thatch—in breadth and height on a par with the village cottages. In these tiny rooms flooring is laid about a foot over the ground, and beneath this flooring or planking is [what in China we call] the heating *k'ang*, in which space a fire is kindled at night. Paper is pasted over the flooring, which is then oiled, or spread with carpetting. There they squat, knee to knee. Most of them are very phlegmatic, and every single one has a tobacco-pipe in his month to kill the time withal. Literary men and scribes lean on a very low table, and stoop down to write. Their penmanship does not possess much elegance, and their poetry savours much of the [thousand years old] style of the T'ang and Sung dynasties. The government makes the ancient [Chinese] literature the subject of professional examination. Those who enter public life through the literary degree may attain to distinction: those who attain office in consideration of their parent's services or nobility are mostly "mashers." Corea has a local dialect of its own, which the women and children learn: for instance, the alphabetical syllables or letters *tam pak myêng chi nyêng chyêng ch'i wên* represent our eight characters [pronounced in Cantonese] *t'am pok ming chi ning tsing chi ün* [淡泊明志寧靜致遠]; and so on with the rest.* Every yokel knows how to read, and every household has its books: the remark of the Emperor T'ang Tai-tsung that Corea† was "a country of educated gentlemen" was therefore not at all inappropriate. The King always moves about in great state: his palanquin is an enormous affair borne by thirty porters. He is preceded by a band of men playing antique music, who clear the road and noise forth his approach. Flags, canopies, umbrellas, bows, arrows, swords, spears, &c., all follow in procession, and there is a corps of riflemen under command of the "Five guards." The King wears a purple crape robe with coiled gold dragons; carries on his head the ancient "cicada" winged cap; added to which black boots and jewelled belt of kingfisher's blue. This is his out-door costume. The infantry soldiers all wear blue gowns with dark jerkins, and

* It need hardly be said that our Chinese author has only got hold of half the story, and that his ideas on philology are beneath discussion.

† This remark was made of Shinra on the occasion of 興光's death, 7th century.

black frieze, or felt, broad-brimmed hats. The cavalry wear a red yak's tail stuck into the back of their hats, and about a foot of red material tacked on to their sleeves. Petty officers of lieutenant's or ensign's rank, again, have a short of blue brush or broom at the back of their hats, the remainder of their dress presenting no new feature. Persons who go forth on "royal commission" wear the flap-cap and jade girdle,* with the round collar and square-cut robe. Officers in the provinces have two leather purses hanging down from the right side of their girdles, in which are kept the "military" and "confidential" tokens, split in two on receipt of their commissions to go anywhere.† In paying visits, they always wear long gowns, and carry the brownet on their heads, covered with a yak's-tail [? woven thing]‡ in the shape of a skull-cap: over this is a circular brimmed black hat made of fine bamboo,‖ the same with all ranks of officers and gentry. The common people have no skull-cap, only the broad brimmed hat. The 常寺 [? official personages] of the first and second ranks, all wear light red gowns, and belts ornamented with rhinoceros horn; at each side of the head they have gold or jade temple beads or buttons distinguishing the rank. The palace underlings wear red grass-cloth, and carry yellow bamboo hats in which are stuck eight pheasant's feathers, (what was called the 羅巾圈 in China.)§ A bluish-white gauzy thin garment then comes, called the "outer clothes," and if with broad sleeves it is called the "walking robe." Commoners gird themselves with a white cord; the official classes with a coloured one, according to rank. The garments of the bondsman classes have a number of gatherings in at the waist, and differ from the official cloths. Both the upper and lower classes wear leather shoes, and also straw slippers. The gentry, traders, and commoners are not allowed to use umbrellas if it rain, they put an oiled covering over their hats and a rain-coat over their shoulders,—both made of oiled paper. Officials use a paper umbrella carried by underlings.

* This girdle (thorn, not jade) is made to stand out from the body like a crinoline hoop.

† See *Corean Military Officers*, *Chinese Recorder*, January, 1886.

‡ The author seems to have got into some confusion here: in fact, all this part is inaccurate.

‖ This resembles nothing so much as the hat of the northern Welsh women.

§ This sentence has evidently been misplaced by the Chinese printer, for the *mang kên* refers to a very different thing, i.e. the skull-cap or net of hair.

SMOKE.

By Rev. J. E. Walker.

ANY one who travels in China will encounter much smoke. At the inns, on the boats, from furnaces, opium-pipes, tobacco pipes, it meets one at every turn. At present, however, I wish to speak only of tobacco smoke, and this not from Chinese pipes, but clerical cigars.

Now we are not all of one mind in this matter, and many of us shrink from discussing the personal habits of good men who differ from us on such questions. And yet if we non-smokers believed in *tit for tat* and thrust our opinions on smokers in general as often as their smoke is thrust on us, we might make ourselves very disagreeable. I venture now to present a few facts for the consideration of my smoking brothers.

1st.—It is a fact that the odor of tobacco smoke is very pervasive, and it is also a fact that it is disagreeable to many persons, and even nauseating to some. It may be that the fresh odor of some superior brands of cigars is not particularly unpleasant, but the stale odor of any cigar is offensive, and this is what lasts, floating on the breeze, lingering in the rooms, sticking to the clothes. There are some non-smokers even who like the odor, so they say, of a good cigar, but some of us are still in the seat of the unlearned and cannot say "amen" to this: and when I hear any one speak of the "fragrant weed" it "reminds me of a little incident." A Chinese servant was cutting up some garlics when the mistress of the house happening along exclaimed "What a stench." 'He replied' 'Puh, sz' ch'ien' tih, sz' hiang tih, ("It is not stench but fragrance.") A few days after some wood from the top of a camphor tree was being used in the kitchen when the mistress exclaimed "How fragrant!" The servant replied "Nà-kò puh, sz' ˌhiang tih, nà-kò sz' ch'ien' tih," (That is not fragrant but stinking.) *De gustibus non est disputandum.* Through force of circumstances in laboring among the rural Chinese I have lost my dislike for the odor of fresh garlics but I feel half ashamed of the fact. So I might acquire a liking for the odor of a cigar but I should not feel that I had gained thereby in culture or refinement.

Some clerical smokers are very careful where they smoke, but others are not. They cannot take in the idea that a thing so agreeable to themselves may be annoying to others. Here is another little incident. It was a clear morning at sea and a passenger a little out of health came on deck for fresh air, but smokers, both lay and clerical, were already in possession. He had heard

a lady passenger remark the day before that the only place on the ship free from tobacco smoke was the smoking room. So with a sardonic grin he turned in thither and found it even so—not the slightest scent of cigars disturbed him except just once for a moment when a man stept in out of the breeze to light his cigarette and then immediately withdrew. This is a fact. Might I not have some excuse for thinking that cigars will blunt some other sensibilities beside those of the olfactory nerve. Am I making much ado about a very small matter? I once heard a man remark that we could endure much pain if we felt that there was some good reason for it, and yet the bite of a mosquito was very irritating because it seemed so unnecessary. So if there were good reasons for smoking I could cheerfully undertake to overcome all repugnance to the odor. But,

2nd.—It is a fact that tobacco is a poison. Its active principle, nicotine, is, next to prussic acid, the deadliest poison known, and there is enough of it in one genuine cigar to kill two men if taken at once. Nicotine is the principal poison in cigar smoke, but it also contains some sulphuretted hydrogen and prussic acid with several other poisons. The effects of tobacco smoke on the system are many and various; their intensity varies both with the receptivity of the smoker's system and the amount he inhales.

3rd.—It is a fact that the use of tobacco tends to deteriorate the blood. It grows thinner and the red corpuscles in which seem to be the very life of the blood, become distorted in shape and lose their mutual attraction for each other. Its use also tends to increase abnormally the relative proportion of white corpuscles to red. Once an inveterate smoker was in the rooms of an optician testing a microscope, and used for the purpose a drop of his own blood. He withdrew, leaving the slide in position, when a distinguished physician happening along put his eye to the tube. After examining the blood intently for several minutes he asked, "Of whose blood is this a specimen." The optician replied, "That gentleman who has just gone out: he is one of our best customers." "Tell him," said the physician, "that he must quit smoking or he cannot live three months." The man died soon after, not from any special disease, the physicians said, but a general breaking down of his vital powers.

4th.—It is a fact that the use of tobacco in any shape tends to derange the action of the heart. Many smokers have a diseased condition of the heart so characteristic that it is called "narcotism of the heart." I find good authority for asserting that about one smoker in four is thus affected.

5th.—It is a fact that the use of tobacco tends to disorder the liver and,

6th.—It is also a fact that it interferes with digestion. Its narcotic properties tend to stupify every organ, and retard every function of the whole body. And so in the stomach the secretion of gastric juice is lessened and the muscular contractions are weakened. Corpulent people sometimes smoke to keep down their flesh. Tobacco effects this by producing an artificial dyspepsia. The chewer of tobacco finds that an extra quid will appease hunger: it does so by stupifying the stomach. How many there are who, the first thing after eating, stupify their digesting organs with a smoke *to help digestion*. Their stomachs are already dyspeptic and begin, with much uneasiness, the work of digestion: a smoke benumbs the stomach and the smoker feels relieved; but every smoke he takes only adds its mite to the steadily growing trouble.

7th.—It is a fact that the use of tobacco aggravates malaria trouble. This it does by retarding excretion, thinning the blood, and depressing the vital powers generally. Non-smokers sometimes have pretty bad shakes but the inveterate smoker can throw them entirely in the shade.

8th.—It is a fact that cancer of the lip or tongue may result from the smoking of tobacco. In general, women are more subject to cancerous affections than the men are in the proportion of five to one; but in cancers of the mouth the reverse is true: the men outnumber the women three to one. Men smoke, women do not.

9th.—It is a fact that smoking tends to derange and disease the nerves. This is seen in various forms of nervousness, viz., starting at sudden sounds, or irritability, or sleeplessness, or neuralgic pains, or tremulousness like a feeble old man. There is a peculiar form of muscular paralysis marked by great wasting and loss of muscular power, which most often occurs in tobacco users. "Tobacco amaurosis" is a form of progressive paralysis of the optic nerve. Persons affected with it cannot be cured till they give up their tobacco, and then recovery is quite certain. Color blindness, the source of some railway accidents, is a disorder of the eye which is generally due to smoking.

10th.—It is a fact that tobacco smokers have less power of endurance than non-smokers. The experience a few years ago of an American party of arctic explorers, gave a striking illustration of this. A portion of them used tobacco, a portion did not. All the tobacco users perished, all but one of those who did not use it survived, and even this one out-lived all the tobacco users, and was the last one who died. A British officer in India testifies that of eleven

officers sent on a certain expedition only the two who were non-smokers kept their health.

Now I don't pretend to say that if a man smokes he will have blood poisoning, and heart disease, and liver complaint, and dyspepsia, and the ague, and cancer of the mouth, and paralysis, and tobacco amaurosis and color blindness, and nervousness all in a heap. But it is a fact as said above that *tobacco as a narcotic poison* tends to stupify every organ and retard every function of the whole system. Various morbific influences assail the body from without and from within, and life and health are maintained by the power of the system to resist these and keep in order all its functions in spite of adverse forces. Its failure to do this is disease. This failure may come from weakness within, or some unusual strain from without, or both combined. Now the system of the smoker is handicapped at every point by the influence of a narcotic, and so rendered less able to hold its own against inimical influences. In addition to this the nicotine itself constitutes one of the hurtful forces against which the system has to contend. Some parts of the system are more liable to injury from it than others: and the disease of heart and liver and stomach and nerve mentioned above are some of the ways in which the system of the smoker is liable to suffer. In some cases the disease is the direct result of the narcotic poisoning, in others it results indirectly through the increased inability of the system to resist other harmful forces. The system may have sufficient vigor to hold its own against all the odds, but not many of us possess such constitutions. There are some smokers who are not visibly the worse for it, not many of them, but just enough to fool the rest of the smokers into the belief that it is not tobacco but some thing else which is injuring their health.

Lastly, it is a fact that the hereditary influences of tobacco are bad. Says Dr. Kellogg, head of one of the largest sanitoriums in America, "The sons of inveterate tobacco users are never as robust as their fathers; and the grand-children, in case the children are tobacco users, are certain to be nervous, weakly, sickly creatures. This fact we have verified in so large a number of cases that we make the statement fully prepared to maintain it by indisputable facts."

In view of all these facts my mind revolts at the thought of becoming reconciled to tobacco smoke. The sight of it hurts my eye worse than the smell of it my nose. Let me intreat you my brethren for your own sake, your children's sake, and the sake of the churches you are planting and training, have done with the use of tobacco.

Correspondence.

REPORT OF SCHOOL AND TEXT BOOK COMMITTEE.

To the Editor of the RECORDER:

DEAR SIR,—I have again the pleasure of handing you the minutes of the last meeting of the School and Text Book Series Committee, for publication, held on the 7th inst. Present: the Rev. W. Muirhead, *Chairman*, Rev. Dr. Y. J. Allen, Rev. E. Faber, Rev. Y. K. Yen, Rev. J. N. B. Smith, John Fryer, Esq., Hon. Editor and Treasurers, and A. Williamson, *Hon. Secretary*. Mr. Muirhead opened the meeting by prayer.

(1) The Rev. Y. K. Yen presented the remaining copies of his work in Chinese on Education (about 200 copies) to the Committee, and received the hearty thanks of all the members.

(2) The Treasurer reported balance on hand at date Tls. 243.78, with deposit receipt for Tls. 1000.

(3) The Editor said he had printed a new edition of the set (four) of *Hand-books on Astronomy;* a new edition, 350 copies, of Williamson's *Physiology and Structure of Botany;* and also a new edition of 250 copies of Williamson's *Ancient Religions and Philosophies.* He also laid on the table copies of the new editions of Warne's Illustrated Scripture Histories, and other books; and was proceeding with the printing of the new edition of Warne's Zoology in Chinese and English as fast as he could: so also with the lettering and mounting of the Wall Charts lately arrived, and was sending them to the Depôt as they were ready. He also intimated that Mr. Whiting's work on Moral Philosophy, and Mr. Galpin's History of Russia had been sent to be cut on blocks.

(4) The Secretary said that in accordance with instructions, he had obtained very favourable estimates from Messrs. W. & A. K. Johnston for Hemispheres, and also for reduced Wall Charts. He was authorised to order 1000 of the Hemispheres, and it was agreed that the question of the reduced Wall Charts should be held over till next meeting.

(5) Rev. Y. K. Yen submitted a list of books he thought needed for our series; and it was agreed that his list should be embodied in the report in course of preparation.

(6) The Rev. J. Stonehouse sent a letter resigning his position of member of Committee. It was accepted; and the Rev. A. P. Parker, Soochow, was elected in his room.

(7) Dr. Allen intimated that the Tune Book, of which he had spoken, was in the press, and he would soon place a copy in the hands of the Committee.

(8) Mr. Muirhead said his revision of the *Gate Ways of Knowledge* was not yet completed.

(9) The Secretary read a draft of Report of Proceedings from the commencement, showing the work which had been accomplished and what yet remained to be done, and the Treasurer made a similar statement as regards finance. The time being far advanced it was voted that the meeting be adjourned till on or about the 21st of February. The meeting was closed by the Rev. Y. K. Yen.

A. WILLIAMSON, *Hon. Sec.*

SHANGHAI, 17*th January*, 1887.

CHINESE MISSION WORK IN SINGAPORE.

To the Editor of the CHINESE RECORDER:—

DEAR SIR,—In your June number of last year, the statement is made that "In 1862 the E. P. M. of Amoy sent down the Rev. Alex. Grant and Tan See Boo." This is not quite correct, and has caused some little misunderstanding. The facts are briefly these. In March, 1857, Tan See Boo arrived from Amoy as Catechist in connection with the Presbyterian Church of Singapore. He remained as Catechist of this Church until May, 1866. Though directly connected with the Presbyterian Church, yet as he had received no little kindness and sympathy from Miss Cooke, (an Episcopalian lady in charge of the Chinese Girls' School) the converts were baptized into the English (Episcopalian) and Scotch (Presbyterian) Churches alternately. After about a year, however, being uneasy at the use of the ritual, another Catechist was found for the English portion, while See Boo ministered to those baptized by the Presbyterian minister. This he continued to do, until he began the Chinese Gospel House Mission, aided by Mr. Grant. Mr. Grant was sent down, in 1862, by the E. P. M. at Amoy, to help See Boo for a time. He stayed beyond the time for which he was sent, and then, having changed his views on baptism, his connection with the Presbyterian Church ceased.

SINGAPOREAN.

January, 1887.

Echoes from Other Lands.

REV. J. JACKSON, of Wuhu, writes to the *Gospel in all Lands*:—"China wants a dispensation of soap as well as a dispensation of grace. I often say to the people, 'wash you, make you clean,' and use the words in a more literal sense than the prophet meant them."

A VERY interesting sketch of the life of a convert in North China, is given by Rev. G. Owen in a recent *Chronicle*. Such biographical items give, more than almost any thing else, glimpses of the inner life of the Chinese, and of the process by which Christianity leavens it.

FRANKLIN'S "POOR RICHARD" IN CHINESE.—A literary curiosity of no little interest has come into my hands—nothing less than "Poor Richard's Almanac" in Chinese. What would Franklin have said? The late W. H. Huntington had a collection of European editions of "Poor Richard" in different languages. I believe there were about thirty in all, and he did not think has collection complete. So long as his health lasted he never ceased his efforts to enlarge the number. While John Russell Young was American Minister at Peking he seized the opportunity of having a translation done into Chinese. It was executed under the care of the President of the Peking College. "The book," writes Mr. Young to Huntington, "will go into circulation as a part of Chinese current literature, and it seemed best to do it, therefore, in a cheap form." It is a little pamphlet of thirty-three pages in small foolscap 8vo., with a stiff brown paper cover. The Chinese version seems to have been made from a French translation, and the French text precedes the Chinese. The French title is "La Science du Bonhomme Richard ou le Chemin de la Fortune tel qu'il est Clairement Indiqué dans un vieil Almanach de Pennsylvanie intitulé, l'Almanach du Bonhomme Richard. Inprimé au collège de Tungween, Peking, 1884." The French fills fifteen pages, the Chinese seventeen, a blank page occurring near the end. Mr. Young sent four copies of this interesting edition to Mr. Huntington as a Christmas gift in 1884, and Mr. Huntington's executor sent one of the four to me. Other books come with it, on which I may make presently a note or two. Huntington was not a collector of the conventional sort; he knew what he liked, and nothing could induce him to buy what he did not care for. And some of the things that interested him were out of the common way.—*George W. Smalley* in the *N. Y. Tribune*.

Our Book Table.

*The Dragon, Image, and Demon** is a beautifully gotten up book of 463 pages, treating solely of the Religions of China. It is profusely illustrated by nearly two hundred cuts copied from Chinese-made pictures, which constitute a very good collection of Chinese art, the western artists having very fairly reproduced the Chinese flavor of the originals. The book will assist readers in western lands to a very good general comprehension of the religious ideas and practices of the Chinese; and this was no doubt what the author had mainly in mind. Its full Table of Contents, and the Index, will greatly subserve these ends. The author has made no attempt at an original study of "Religion in China," though he has contributed a multitude of interesting facts, and has collected a large mass of interesting items under graphic headings that greatly assist the reader.

Acknowledgements are made in the Preface as to the sources whence much of the book has been drawn—the writings of Edkins, Eitel, Legge, and Beal, missionary journals, and general works on China. We cannot but wonder however whether Mr. Doolittles "Social Life of the Chinese" was not the great repository, though it has escaped special mention; and we cannot but regret, for the usefulness of the volume to the student, that the many quotations have not, page by page, been attributed to the repective authors, particularly those from native writers. If we mistake not, the tendency is to give the local superstitions as though they were general, and to attribute to China, and to the Chinese as a whole, what may be only true of some region in China. There has been no purpose to deal with the "Philosophy" of Chinese Religions, and yet, occasionally, statements are made which may hardly bear philosophical examination, as where the author tells of the evolution of Taoism as a religion; and it is very possible that some of our more Philo-Chinese students make take exception to some of the statements regarding Chinese morality, and to the more sombre shades in which Chinese life and thought are represented.

The Preface, however, disarms criticism by saying:—"The pen is not held by one seated in a professor's study, but by a plain man, who daily walks to and fro among idolators, and testifies of what he has seen and heard. Some may discover errors in the work, and doubtless they will, for it is a book of errors, and where truth has no touch-stone how can error be detected." And again, "There has been no opportunity to express my admiration for the many noble traits of national character—the brightness of their intellects, the love of literature, the frugality and industry, the strength of their government, the solidity of their institutions, their peaceful dispositions, and their courtesy to foreigners."

We congratulate Mr. Du Bose on having prepared a book covering a section all its own—which is no little thing at this late day in Sinological literature.

* *The Dragon, Image, and Demon*, or the Three Religions of China: Confucianism, Buddhism, and Taoism; giving an account of the Mythology, Idolatry, and Demonolatry of the Chinese. By Rev. Hampden C. DuBose, fourteen years a missionary at Soochow. New York: A. C. Armstrong and Son; 714 Broadway, 1887.

Editorial Notes and Missionary News.

OUR MISSIONARY FORCE.

OUR attention has been called to the fact that in our Statistical Table of last month, we omitted the Society of Friends, who have in China a married couple and a single lady; and that there are two men working in close relations to the China Inland Mission who are not formally connected with it; and that the Church Missionary Society has two single ladies. This increases the total number of missionaries to 896, and the number of Societies engaged in China to 37.

The year 1887 will be a memorable one in the lives of five of our veteran missionaries, who during it complete forty years of missionary service; Rev. R. Lechler, of the Basel Mission, Canton, now absent in Germany; Rev. E. C. Lord, American Baptist, North, Ningpo; Rev. M. T. Yates, American Baptist, South, Shanghai; Rev. W. Muirhead, London Mission, Shanghai; and Rev. J. V. N. Talmage, D.D., Reformed (Dutch) Mission, Amoy.

The one missionary who has exceeded forty years' connection with missionary work in China is Rev. A. P. Happer. of the Presbyterian Mission, Canton, who arrived in 1844, and who, though now at home, is hoping to again resume missionary work. There still live, though long disconnected from work in China, Rev. A. W. Loomis and D. B. McCartee, M.D., both of the American Presbyterian Mission, and who both commenced missionary life the same year with Dr. Happer.

Of the 896 missionaries now reported only about 150 have been in the field from 10 to 20 years; 33 from 20 to 30 years; 6 from 30 to 35 years; and 7 from 35 to 40 years, of whom 5 are mentioned above. The great mass of those now in the field came to it within the last decade—not 200 having been here longer than ten years. Though the death-rate of our force has not, certainly of late, been large, —only 10 deaths in 1885, and 9 in 1886—yet, as compared with the length of missionary service in India the term of missionary life in China is short. From statistics published by Rev. B. H. Bradly, editor of *The Star of India*, it appears that of the 791 missionaries now on their list, 393 have served less than 10 years; 231, from 10 to 20 years; 114 from 20 to 30 years; 42 from 30 to 40 years; 5 from 40 to 45 years; 4 from 45 to 50 years; and 2 over 50 years. It would seem, therefore, that the stress of life upon missionaries in China is greater than in India, shortening the term of service, though not always from removals by death on the field. It is not unreasonable to hope as time progresses, and the conditions of pioneer life are ameliorated, that missionary life in this land may be lengthened.

As near as we can ascertain, about 20 missionaries in China are themselves children of missionaries, the most of them being children of missionaries to China, three fourths of the number being ladies. It is interesting that in India 41 are reported as sons, or grandsons, of missionaries, the daughters in service being apparently ignored, as are all ladies in the Indian Table of missionaries—an omission which we cannot but deprecate in the interests of completeness, for women are, whether unmarried or married, a very important factor in modern Protestant missions, and should have a full recognition.

CORRECTIONS OF THE STATISTICAL TABLE.

THE Table we published last month is, we well know, defective in various items, particularly in the columns giving the results of missionary work. We will therefore be much obliged to any who will send us corrections. If a sufficient number of such are received, we will take great pleasure in preparing a revised table. In response to our request, we receive the following from Rev. Mr. Muirhead: "I observe a blank under the list of Native Contributions, in connection with the London Missionary Society, in the series of statistics you furnish in the last number of *The Recorder*. The amount actually raised last year, *i.e.* 1885-6, in China on account of the different objects connected with the above Society was £4560. 30s. 8d. Allowing about one-fifth for the native contributions, which I think is a fair average, the total amount raised by the native Churches might be considered as equal to $5,400. This sum is chiefly devoted to the support of the native pastorate, the poor of the Churches, and general evangelistic work. We are urgent that these objects should be undertaken and carried out by the native Christians, and as the work advances it will be the case."

The Venerable Archdeacon Moule kindly sends us the following corrections regarding the Church Missionary (not *Mission*) Society:—(1) The number of single women should have been at least 2. (2) Native Ordained Ministers should be 10 not 2. (3) Unordained Native Helpers, including females, 218 not 186. (4) Communicants, 2545 not 2724. The numbers now are probably over 3000, as Bishop Burdon confirmed 940 in one tour last autumn. (5) Pupils in schools, 2,162 not 1089. The death of Miss Ward, in August, was omitted in the Review of 1886.

THE BRITISH AND AMERICAN BIBLE SOCIETIES ON AN EASY WENLI VERSION.

IT will be remembered that in *The Recorder* for May, 1886, we published a paper which had been written in Peking, and was then being circulated among missionaries for signatures, proposing the organization of a committee of nine to prepare a Union Easy Wenli Version of the Scriptures, and which requested the Bible Societies to print tentatively an edition of one thousand of Bishop Burdon's and Dr. Blodget's Easy Wenli Version of the New Testament based on the Mandarin Version. That paper was circulated widely, and after receiving the signatures of a considerable number of missionaries, was finally, in September, forwarded by the British and American Bible Agents to their respective Societies.

As regards the action of the British and Foriegn Bible Society we are informed by Mr. Dyer, Agent for Central China, that, "Were a Committee formed, harmonizing the opinions of the mission field in China, the Committee in London would be enabled to take more decisive action than it can under present circumstances, and would certainly be glad to render such assistance as might be necessary."

The Committee on Versions of the American Bible Society, on the 30th of October, took the following action:—"It appears that the proposal to form a committee of nine missionaries, fromNorthern, Central and Southern China, to make one common version of the highest excellence, adapted to all parts of the Empire, though favored by many persons, fails to secure general acceptance. It also appears from a letter of Dr. Blodget's, in *The Chinese Recorder* (October, 1885), that he and Bishop Burdon have already proposed to associate

with themselves two, and possibly three, other missionaries, American, British, and German, to have an equal vote with them in deciding all questions, and equal responsibility in the work. This plan seems to be in accord with the opinion expressed by this committee in February, 1885, that a committee of three or four representative men may best prepare for publication by this Society such a version in Easy Wenli as will meet with general approval.

"In view of all the interests at stake, the Committee believe that the best ends will be attained by waiting for the results of such united criticism instead of adopting in its present form the work of one or two scholars, however eminent. They therefore express their approval of the proposition made by Dr. Blodget that he and Bishop Burdon associate with themselves other representative men for perfecting the work already begun, before committing the American Bible Society to any decision respecting its publication."

Meantime the American Bible Society has authorized the printing tentatively of an Epistle to accompany the Gospel by Matthew which was printed at their expense a few months since, from the hands of Dr. Blodget and Bishop Burdon. The Epistle to the Romans has therefore been printed, and copies will soon be sent out for examination.

NEWS FROM SHANSI.

From Kwei Hwa Chên, Northern Shansi, Rev. Geo. W. Clark, of the China Inland Mission, writes:—"The work here is principally street preaching. I have made a large calico scroll, in black and white, to represent the broad and narrow ways, the kingdoms of darkness and light. The gate of the City of Darkness is very large; on each side are the words, 'Broad is the way that leadeth to destruction,' etc. The gate of the City of Light is very narrow, with the words, 'Narrow is the way,' etc. The streets are selections of suitable texts. The goal of each street is a city in colors—a red city for hell, and a gold city for heaven, with texts describing each. I carry a nail fastened to a string, so that I can always fix it up. A crowd soon gathers, who listen attentively to explanations. The unlettered soon learn the meaning, and I trust may be led thereby to a knowledge of the truth as it is in Jesus."

The Rev. M. L. Stimpson (Am. Board) writes from Taiku, Shansi, November 24th, as follows:—"The Shansi Mission of the American Board has established a new station at Feucheu-fu 160 *li*, southwest from T'aiku—intending to prosecute religious effort in the counties of Ping Yao, Chieh Hsiu, Ling Shih, Hsiao Yi, Fen Yang and Wen Shui, and the mountain region north and west. In all these *hsien* the Mission has been touring with considerable sales of Scriptures and tracts for the last three years. Already there are a dozen or more converts reported in Hsiao Yi partially the result of this work, and of a visit from a native Christian from a station of the China Inland Mission. Mr. Stevenson, of the China Inland Mission, had the pleasure of baptizing ten of these persons the last summer."

Mr. Stanley P. Smith writes from Hong-tong Hsien:—"You will be glad to hear of 56 baptisms. Dear people, I believe they have a very simple faith in Jesus—'I hsin k'ao Chu'—that is their 'multum in parvo'—their receipt for sins and ills of all kinds. Not a bad one! This Church now numbers 138 members. God is going to make wonderful displays of His grace. This is a thought that constantly comes across me in prayer: 'You are asking for this and that, but you have no *conception* as to what God is preparing for, what He is laying up

for, what He is on the point of giving to China. Things far beyond your prayers and far exceeding your thoughts.' Hallelujah!"

NEWS FROM SHENSI.

DR. WILSON writes from Hanchung-fu under date December 7th, "I enclose copy of a *pien* [this is an elaborate Tablet of the usual laudatory character extolling the skill of the foreign physician; and very gracefully worded and finished] we have had presented to the Hospital by a Mandarin (who has just been commissioned at Peking for office in Szch'uan as a District Magistrate) in recogniton of our services in treating his father, who spite of doctors, was going fast from bad to worse till we were called in; and thanks to the Lord's goodness, from our first visit he made rapid recovery. On the day of the presentation we gave them a thoroughgoing English dinner of several courses. The guests were three and we were three—Mr. Pearse, Mr. Hunt and myself. After the presentation I, of course, thanked him and then suggested that as we as worshippers of God could not worship the *pien* we should praise God from whom all blessings flow. So we sung the hymn written out on pieces of red paper presented to each one and then all knelt in prayer."

IN MEMORIAM.

THE death of Mrs. Cunningham at Canton on the 9th of December cast a gloom over the foreign community of that place. Mr. Cunningham's position as head of the Canton branch of Russell & Co, and her previous connection with the Presbyterian Mission as daughter of Rev. Dr. Happer, and as herself for several years a missionary, gave her a wide circle of acquaintance in which she had been the respect and esteem of all. The following is from a correspondent of *The China Mail*:—"The Rev. H. V. Noyes conducted the service, and in a short address alluded to the deceased lady's benevolence, patience under long affliction, and faithfulness to duty. She had for many years taken an active part in endeavouring to alleviate the bitter lot of many Chinese, and had written several books for their mental and spiritual improvement. Amongst the last were books containing Sunday School lessons on the Four Gospels, three Volumes of the nature of Peep of Day, and her last work, which was completed some three months ago, entitled "Faithful unto Death," a work that Mr. Noyes remarked constituted a fitting and beautiful close to a consistent and faithful Christian career. The deceased lady was taken to Hongkong in the *Hankow* and buried in Happy Valley. Much sympathy is felt for Mr. Cunningham, as well as for the deceased lady's relatives."

Notes of the Month.

THE Publisher of *The Recorder* desires us to draw attention to the *Perpetual Calendar*, a copy of which is sent to each subscriber with the present number.

A LEAFLET issued by the Women's Christian Temperance Union of Shanghai gives a few facts regarding this important movement, and makes a spirited call upon all ladies to take part in the great work to be done for Temperance, Social Purity, and Religion. There are already some 200,000 members of the Union in the United States of America, and 70,000 in Canada, and similar Unions have been formed in England, several of the countries of Europe, in the Hawaiian Islands, New Zealand, New South Wales, Queensland, Victoria, Tasmania, South Australia, and in Japan and China. Ladies in other parts of China can secure copies of of the above-mentioned leaflet by

applying to Mrs. J. M. W. Farnham, Recording Secretary of the W. C. T. U. of Shanghai.

THE Women's Society of the Methodist Episcopal Church, South, appropriates for its China work for 1886-7 the sum of $46,155 which includes $25,000 for a Home and School at Shanghai. Their Eighth Annual Report says:—"In addition to work that has been successfully conducted for some years, larger plans have been laid for the development of a broader field in Christian and educational work among the better class of Chinese. This last is familiarly known as Miss Haygood's plan, and has the most enthusiastic support of the Home Church and the Woman's Missionary Society."—A fine lot has, we learn, been bought in the western part of Shanghai English Concession, bordering on the so-called Defence Creek.

MEETINGS were held every day of the first week of this year at the Temperance Hall in this city from six to seven in the evening; and, while the attendance of the English speaking Christians of the place was not as large as in some previous years, the spirit of the meetings was good, and much spiritual benefit was received. Ministers of various denominations led and took part, and the best meeting of the week was led by Rev. H. C. Hodges, the incumbent at the English Cathedral.

AT the Annual meeting of the Shanghai Alliance, Rev. L. H. Gulick was elected *President*; Rev. Wm. Muirhead, *Secretary and Treasurer*; and Archdeacon Moule, Rev. J. M. W. Farnham, and Mr. Jas. Dalziel, *Executive Committee*.

REV. MR. WOLFE, in a recent letter to Archdeacon Moule, speaks of 2,743 candidates for baptism in the C. M. S. Fukien Mission.

THE Rev. D. N. Lyon, who has for years been absent from China, has, true to his earlier preferences, returned and takes up work at Soochow, in the place of Mr. Fitch now at Ningpo.

OUR brethren of the English Baptist Mission in North China though recently reinforced by five men are calling upon their home Churches for still more men to assist them in their proposed extension of work from Ts'ing Chow-fu as far westward as Tsi-nan-fu, which latter place they wish to occupy as well as the intermediate city of Chou-p'ing They call for a missionary specially qualified for educational work, and also for several medical men.

IT is with pleasure we note the arrival, at Swatow, of Rev. Mr. Fraser and wife, *en route* for Bankok, to reinforce Rev. L. A. Easton of the American Baptist Mission.

MRS. LEAVITT had by the latest information reached Hongkong and Canton, having spent nearly a week at each of the ports of Foochow, Amoy, and Swatow. She intends visiting Bankok and Singapore on her way to India.

MEDICAL MISSIONARY ASSOCIATION.

IT will give much pleasure to many to learn that a Medical Missionary Association for China has been formed, with J. G. Kerr, M.D., as President. Editors for a Medical Journal have also been elected, and medical missionaries are requested to send in communications promptly to Drs. Kerr, McKenzie, Reifsnyder, or Gulick. Drs. Parker, Boone, and McKenzie are elected Delegates to the International Medical Congress. A fuller announcement of the organization than we have space for at this late hour, will be made in OUR next issue.

Diary of Events in the Far East.

December, 1886.

4th.—By Imperial Decree, a tablet is to be prepared for the temple T'ai Pa (the planet Venus) at Hsi-an Fu, Shensi, a thank-offering to that deity for answers to prayer for rain.

5th.—Riot at Yuengkong, Kwangtung, and a partially erected hospital of the Presbyterian Mission destroyed.

10th.—Toai-hai, an Imperial Clansman, who was condenmed to death, makes his escape from the "Empty Chamber."

15th.—A severe earthquake at Yokohama, Japan.—The Empress, by decree, declines a proposed additional honorific title.—Distribution of prizes at the French Municipal School for the Chinese, Shanghai.—Pope Hennessey, Governor of Mauritius, suspended.

16th.—An Imperial Decree, in *The Peking Gazette*, ordering that 80,000 piculs of rice be issued from the Peking Granaries for the poor.

18th.—An Imperial Decree granting a reduction of 20 *per cent.* of the *lekin* on salt at Foochow in view of the floods in the province of Fukien.

20th.—Alleged robbery of $5,000 in Hongkong, sent from Shanghai by the s.s. *Kwang Lee*.

21st.—The Emperor worships at midnight at the Temple of Heaven, which indicates his assumption of the reins of Government.

22nd.—The French members of the Franco-Delimitation Commission left Haiphong for Mongkai.—The annual distribution of prizes at the Hongkong Public School, and at the St. Joseph's College, Hongkong.

26th.—The Kaiping railroad transferred from the "Chinese Engineering and Mining Co." to the "Kaiping Railway Company, Limited."

27th.—The s.s. *Stratheden* wrecked on the North Reef Paracels.

29th.—Attack on the French river Gunboat *Raphael*, opposite Magdon, Tonkin.—Messrs. Alex. Michie and Ng Achoy receive by Imperial Decree honors and rewards in connection with the removal of the Pei-t'ang Cathedral.

January, 1887.

1st.—Corean Legation to Japan established in Tokio.

2nd.—The Emperor of China goes in person to the Ta-kao Mias to pray for snow.—The *Peking Gazette* publishes that a grant of Taels 23,501 has been made from the Customs at Kalgan for the maintenance of the 44 mail stations on the Altai Postal Route.

3rd.—Telegraph opened to Chentu, the capital of Szechuen.

6th.—An Imperial Decree bestowing rewards on many military officers who according to the report of Gen. Liu Ming-ch'uan have subdued the aborigines of North and Central Formosa.

7th.—Memorials in *Peking Gazette* against a clerk of the Board of Revenue for squeezing between 10.000 and 50,000 Taels on a payment of Tls. 500,000.

8th.—A further grant of 30,000 piculs of rice from the Imperial Granaries to the Warm Refuge in the western portion of the Chinese City, Peking.

9th.—Deep fall of snow at Peking.

14th.—An Annamite man, and two women, supposed to have been kidnapped, were handed over to the French Mixed Court, Shanghai.

15th.—Water mark at Hankow registered 4 feet, 8 inches.

20th.—Sir Geo. Strahan reported as having been appointed Governor of Hongkong.—The Chinese transport *Wan Fien Ching* sunk by the P. and O. Co.'s Steamer *Nepaul*, at the mouth of the Yangtze River, and from 80 to 100 lives lost.

22nd.—From the 12th to the 22nd instant, both days inclusive, over 2,400 chests of opium passed through the Shanghai Customs.

23rd.—M. Behourd, the successor of M. Paul Bert as Resident General, arrived at Hongkong *en route* for Tonkin.

26th.—The C. N. Co.'s s. s. *Hangchow* on shore at Tsing-seu, outside Amoy.—Four feet of snow at Hankow.

Missionary Journal.

Birth, Marriages & Deaths.

BIRTHS.

At Foochow, on January 7, the wife of Rev. G. H. Hubbard, of a daughter.

MARRIAGES.

At Shanghai, January 22nd, by the Rev. H. C. Hodges, M.A., Mary Robertson, eldest daughter of John Harper, Glasgow, to Gilbert Mc Intosh of the Chinese Book and Tract Society.

Arrivals and Departures.

ARRIVALS.

At Shanghai, January 14th, Rev. J. J. Banbury, wife and two children, for the Methodist Mission, North, to Central China.

At Swatow, January—, Miss Harkness, for English Presbyterian Mission.

At Shanghai, January 20th, Miss Kerr, of China Inland Mission.

At Shanghai, December 22nd, Miss H. E. Kings, for C. I. M.

DEPARTURES.

From Shanghai, January 6th, for England, Rev. J. H. Taylor, Rev. W. Cooper, A. C. Dorward, J. W. Lewis, and Mrs. G. Nichol, all of the C. I. M.

From Shanghai, January 20th, Mr. and Mrs. Eason of C. I. M. for England.

From Shanghai, January 29th, Rev. H. W. Hunt, wife and child, of C. I. M., for England.

THE

CHINESE RECORDER

AND

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THE CONDITION AND HOPE OF THE HEATHEN.

BY REV. D. Z. SHEFFIELD.

THE subject considered in the fourfold light, 1 of Revelation, 2 of History, 3 of Conscience, 4 of Reason:—

I.—The subject considered in the light of Revelation.

The question of the condition and hope of the heathen is confessedly a great and difficult one, and one that the active missionary operations of the Christian church must bring more and more into prominence. The providential result of the present discussion in the church we may confidently trust, will be to bring into clearer light the radical apostasy of heathenism from the knowledge and fear of God, of the soul-enslaving power of sin, and of the present urgent duty pressing upon all who walk in the light of the knowledge of the redeeming love of God, to make haste to give that light to those who are sitting in the darkness, and the region of the shadow of death. The intelligent discussion of the problem requires a correct knowledge of the actual conditions of heathen life, and those conditions can be best studied and understood by those who dwell in the midst of heathenism, and are giving their lives to the work of reclaiming them to the love and service of God. But missionaries may give divergent and even contrary accounts of the condition of the heathen, looking as every man must do through the glasses of his own theological creed; and such glasses are rare and choice indeed if they always gather the external rays to a proper focus, and produce a perfect image of things as they really are. It follows that the testimony of missionaries must be sifted with discriminating judgment, and the gold carefully separated from the dross.

The question of the condition and hope of the heathen is one of their relation to God, of the nature of the probation which God has granted them in the present world, and of his purposes, either of judgment or mercy, in the world to come. The question of man's

relation to God in many of its aspects involves mysteries that the human intellect has not been able to penetrate, that even prophets and apostles, under the light of divine illumination did not comprehend. It follows that in discussing this profound problem we should be modest and cautious in our conclusions, fearing lest the divine verities in God's dealings with men should be distorted or misinterpreted by our feeble understandings. The fundamental source of light on this great problem is the revelation which God has vouchsafed to make in the sacred Scriptures, and it is clearly presumption and folly in us to speculate as to how God in his goodness ought to deal with his creatures in regions where he has declared his law of moral government, and set the limits to the exercise of his grace. But this does not mean that we are to accept the doctrines of Scripture as they have been handed down to us in the traditional faith of the church, and hold to them with a blind reverence for authority. We are each to search the Scriptures for himself, and so lay the foundation for a living faith, as it were, in a re-discovery of the doctrines of revelation. But these doctrines are not all announced with equal clearness. Some are explicit, and are taught with reiterated statement, leaving no room for doubt or question. Others are implicit, but are clearly deduced from the general consensus of Scripture teaching: while yet others need the testimony of history, and the confirmation of reason, to bring them into the clearer light of an accepted doctrine of the church. Those who advocate the theory of a future probation for the heathen, assume that the Scriptures do not preclude such a theory, but rather that they imply it, and that theologians are therefore legitimately employed in shedding the light of reason on the theory, and lifting it to the place of an accepted doctrine of the church.

The opening chapter of the book of Genesis tells us of the creation of man as the crowning work of God; with capacities of understanding able to search out the deep things of God, and with capacities of heart able to apprehend the laws of duty, and to yield a living obedience to divine authority. But the record of the world, which opened with so much of promise, is suddenly changed to a record of human sin, and of the estrangement of the heart from God, the source of his supreme good. There are important lessons for us to gather in this primitive record of God's dealings with his creatures. We learn that God treated men as creatures of moral responsibility, as living under the dominion of law, with free voluntary powers, either to fulfill or to transgress. In the first sin and its punishment there is revealed to us the righteousness and the severity of God. No human tribunal, in the clearest apprehension of Adam's sin, would

have accounted it just to visit upon it so overwhelming and far-reaching a punishment as the divine justice inflicted upon Adam and his posterity. We are thus brought at once to contemplate the profound mystery of the origin and the guilt of sin; but out of the heart of this mystery there shines the clear light of the divine hatred of sin, and there is partially revealed a standard of judgment, the severity of which the human understanding can imperfectly apprehend, but cannot fully comprehend. Doubtless, in the scheme of redemption, the grace of God is being ever more and more fully revealed, but God's standard of judgment against unrepentant sin remains the same, and to every heart that hardens itself in sin God must ever be a consuming fire. The healthful growth of the spiritual consciousness of the Christian church, while on the one hand it will be along the lines of a fuller comprehension of the riches of grace in Christ, on the other it will be along the lines of profounder apprehension of the guilt and evil desert of sin.

As we proceed in our study of the sacred record, the sad drama of sin unfolds itself, until it culminates in the tragedy of the flood. Thus by a mighty miracle the holy wrath of God is revealed against his guilty creatures. The wild fierce waters that overwhelm a sinful world are the voice of God speaking in words of awful warning to the sons of men in the ages following, testifying that vengeance will surely follow in the path of sin. Again the virulence of sin reveals itself in the swift apostasy of the descents of Noah from the love and service of God. In the subsequent long record of God's dealings with his chosen people, and with the heathen nations by whom they were surrounded, we have revealed in the clearest light the divine standard of a holy life, and the divine estimate of the fundamental source of sin. Holiness is that beauty of moral character that is begotten of a life of loving obedience to the will of God; and sin in its essence is the proud assertion of self-will in any creature of God, whether that self-will manifests itself in a life of abandonment to the lusts of the flesh, or in a life of devotion to intellectual or moral self-culture, in disregard of the soul's first need of God. Idolatry is every where represented in the Old Testament as the sin of sins. It is the root of the abominations of the heathen. The divine wrath falls with terrible vengeance upon this sin. The inspired prophet cries; "Pour out thy fury upon the heathen, that know thee not, and upon the families that call not upon thy name." For the sin of idolatry, and its consequent corruptions, the Canaanitish tribes were sentenced by divine decree to utter destruction, and his chosen people were the executioners of his vengeance, that they might take warning from the fate of the

heathen to avoid their sins, and cleave to God in humble trust and loving service. God's covenant with his people was of faith and not of works. As the source of human sin was forgetfulness of God, so the condition of redemption from the dominion of sin must be a return to God in an act of vital, conscious trust; in which the human will acknowledges its subordination to the will of God. The whole system of Jewish worship was a perpetual memorial of this relation of trust in God; while the long history of the Jewish people was a record of persistent heart-revolt against the dominion of God, showing that man is not by nature Christian, as Turtullian asserted, but rather, that he is by nature heathen, and is ever prone to turn away from the light of the knowledge and the service of God, to grope in the darkness of his own intellectual and spiritual conceits. Let us observe in this relation the divine estimate of the condition of the heathen world, as every where revealed in the writings of the inspired prophets. We know that there has ever been much of virtue and goodness, according to the human standard, among the more noble of the heathen in every land, and yet the condemnation against the heathen from the lips of the prophets is always comprehensive and undiscriminating. The judgments of God that are pronounced against them are all-inclusive. No classes of men are excepted because, though walking in darkness, they are groping towards the light. This habitual representation in the ancient Scriptures of God's estimate of the character of the heathen, may be interpreted as popular and uncritical language, from which exceptions may be made. It may also be interpreted to mean that the nobler heathen, who are not unmindful of the voice of conscience, and have set their hearts on the cultivation of virtue, but whose supreme devotion is paid to self, in pride of character and achievement, are not exempted from the general condemnation of idolatrous reverence for the creature, rather than the Creator. But how shall we interpret the words of prophesy concerning the coming of the Messiah, and the setting up of his glorious kingdom in the world? The Gentiles are clearly embraced in the deeper unfolding of the divine purposes of mercy towards his sinful creatures. But how are the benefits of the coming of Christ to be applied to the heathen? Does prophesy any where tell us that the Spirit of God shall work secretly in their hearts, without the knowledge of God, or of the historic Christ, to lead them into a life of holiness? We search in vain for a single passage that will yield itself of such an interpretation. The heathen, like the Jews, are to be saved on the one condition of intelligent acceptance of the offer of mercy made to them in Christ.

"And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations." "All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth." "The Gentiles shall come to thy light, and kings to the brightness of thy rising."

But at length the mystery of redeeming love, hid from the ages, stands revealed in the coming of the promised Messiah; and we look with the profoundest interest to learn if there be any altered conditions for the world's salvation unfolded in the teachings of Christ. In Christ, the divine offering for sin, the heights and depths of infinite love are opened to the contemplation of men; but though the wand of mercy is stretched forth, the rod of justice is not hid from view, and while a high-way of salvation is thrown up for all the nations, the conditions of entrance upon that way are strict and unalterable. The way down to death is a broad and easy one, while the way up to life is a narrow and difficult one. Christ fulfilled the law, but men can only escape condemnation by trust in him. He does not soften the requirements of law, but extends those requirements to the most secret thoughts of the heart. He recognizes the radical derangement of the human heart, in declaring that men must be born again by the Spirit of God, as the fundamental condition of entrance into the kingdom of heaven; and along with the mystery of the new birth is disclosed the yet deeper mystery of the divine election of such as are to be saved. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing." "I have manifested thy name unto the men which thou gavest me out of the world. Thine they were and thou gavest them me." Thus man's salvation from his estate of sin is conditioned on the call of God, and men are to hear that call not through the lips of heathen sages, discoursing on the duties of man to man, not by God's Spirit working secretly in the consciences of the heathen, but by the clear and explicit teachings of the disciples of Christ, unfolding the great truths that radiate from the divine incarnation, the life, the death, the resurrection of Christ. The conditions of eternal life are not the dwarfed and stunted fruits of virtue cultivated in the light of nature, but rather the knowledge of the true God, and of Jesus Christ whom he has sent. Consider the difficulties that beset the propagation of the doctrine of the incarnation of God. It has ever appeared as a stumbling-block to some, and foolishness to others. There is an insolvable difficulty in the very conception of the unity of the divine and human life in Christ; there is danger of mistake in the apprehension of this doctrine, and of error in its transmission from generation to generation. How severe must have seemed the

conditions of salvation to an ancient stoic philosopher; how severe do they now seem to a Confucian scholar. How is it, they might ask, that the merciful God, the great father of all the nations of men, has opened so obscure and difficult a door of entrance into eternal life? Who is this Jesus of Nazareth that I must confess his name, or hear at last the doom pronounced of rejection from the glories of the heavenly paradise? To this the disciple of Christ is instructed to reply:—God has not taken man into his counsels in determining the conditions and methods of salvation for sinful men. Only parts of his ways are revealed, and the light of hope that shines into the lives of men has its source in the deep mysteries of God. Mystery broods over the origin of sin, over the incarnation, the life, the death of Christ, over the choosing of some, and the passing by of others, in the extension of the kingdom of God in the world; but, to use an imperfect figure, like a great mountain whose base is hid from view by the floods of waters that encircle it, and yet whose form stands in majestic outline against the sky, so the doctrine of salvation in Christ has its base encircled by the dark floods of the mysteries of God, and yet its majestic form of hope stands forth in clearest outlines against the sky of human history. He is the stone that was set at naught by the builders, but who has become the head of the corner, "And in none other is there salvation; for neither is there any other name under heaven, that is given among men, wherein we must be saved." Our blessed Lord, with perfect vision of the issues of life and death, urged upon men the duty of the immediate acceptance of the divine offer of salvation, warning men that the master would rise up at length, and shut to the door. The Jews believed and taught that the heathen were condemned in the sight of God. The teachings of Christ in their simplest and most manifest interpretation confirm this doctrine, and it has ever been the historic doctrines of the church. Our Saviour tells his disciples of his second coming to judge the world. He speaks before the full revelation of his mission has been unfolded in his death and resurrection, and so before the doctrine of justification by faith in his atoning blood has been defined. The law of judgment is to be in accordance with men's works; and yet the works are to be estimated by the ultimate motives of the heart, and those motives are approved or condemned as they reveal the attitude of men's hearts towards Christ. The acts of mercy are accounted as done unto Christ, because they are done "unto one of the least of these my brethren." Christ lives in his church, and as men treat his people so they are accounted as treating him. This is the meaning which lies on the face of the passage under consideration;

and the doctrine that the common compassion of the heathen for one another in their miseries and misfortunes, is accepted of God as shown unto Christ, must be confirmed by the teaching of other portions of scripture, before this passage can be pressed into its support.

But let us pass from the teachings of Christ to those of the great apostle to the Gentiles. Paul claimed to hold the doctrines which he taught with such clearness and power, not as received from men, but as the revelation of Christ. He taught with the confidence of one who was guided by the Spirit of God, and was giving utterance to infallible truth. To him Christ was the hope of the world, and the condition of salvation was vital trust in him. In his epistles he announces, and proceeds to demonstrate, the stern theology, that both Jews and Gentiles are all under sin. In proof of this doctrine he quotes from the ancient Scriptures, and attaches the extremest interpretation to their language. "There is none that understandeth, there is none that seeketh after God." And these passages are not rhetorically introduced, to be emptied of their meaning by a liberal interpretation. They are introduced to confirm a closely articulated argument, framed to prove that the whole world is shut up to the one condition of salvation, through faith in Christ. Paul could not have been ignorant of the names and teachings of the great heathen sages Socrates and Plato, and yet, as their teachings failed to lead men back to God, and to check the tide of human wickedness, they were not exempted from the list of those that "when they knew God they glorified him not as God." Paul did not find occasion to discuss the subject of self-culture among the nobler classes in the heathen world, and to explain the antagonism of self-culture to God's method of saving men through faith in Christ. But he did discuss with much elaboration the subject of the self-culture of the Jews, who stood on a lofty vantage-ground above the heathen, in the clearer revelation which they possessed of the character and the law of God. If Paul condemns the Jews, the very custodians of the oracles of God, as going about to establish their own righteousness, not having submitted themselves to the righteousness of God, much more must his theology condemn the heathen, who without the knowledge of God, are seeking by self-effort to establish a righteousness of their own. Paul knew nothing of the doctrine of nascent Christians in the heathen world, of a state of heart that was essentially Christian, without the knowledge of the historic Christ. His teachings as to the condition of the heathen were bold and unqualified. No human heart held a deeper compassion for the heathen than his; and this compassion had its roots in the profound apprehension of their hope-

less condition, apart from the revelation of the grace of God in Christ. "Having no hope and without God in the world." God had concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. Though blessed with abundant revelations, he caught but a glimpse of the deep mystery of the divine election of grace, but that election always stood related to the summons of God, and to repentance, through the preaching of the life and work of Christ. "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they hear without a preacher?" Our Saviour taught that except a man be born again he cannot see the kingdom of God; and Paul further upholds this doctrine by declaring that the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. Paul tells the Ephesian Christians that they were by nature the children of wrath even as others, that they were strangers and foreigners in relation to the household of God, that they were alienated from the life of God through the ignorance that was in them, because of the blindness of their heart. He tells the Galatian Christians that the Scripture hath shut up all things under sin, that the promise of faith in Jesus Christ might be given to them that believe. He tells the Colossians that they were in time past alienated and enemies in their mind, in their evil works, but that now they are delivered from the power of darkness, and translated into the kingdom of the Son of his love. Such teachings need no commentary to explain their meaning, and any man who propounds the doctrine that there are true worshippers of God in the heathen world, walking in the dim light of nature, is building up a theology upon his own speculations as to the moral government of God, and not upon the teachings of the great apostle to the Gentiles, who was inspired to reveal a part of the divine mystery of the world's condemnation in sin, and of the one way of salvation through a living trust in Christ.

But other theologians tell us that God's offer of grace in Christ was made to the whole world, and so the heathen dying without the knowledge of Christ must have the opportunity to accept or reject him in the world to come. That the provisions of grace were made for the whole world is an unquestioned doctrine of Scripture; but that God in this offer of mercy placed himself under obligation to his sinful creatures to give to each an opportunity to accept or reject the atoning sacrifice of Christ, is not a doctrine that is found either in the explicit or implicit teachings of Scripture, but has its source in the sentiment of compassion for the heathen, and the

desire to soften the stern theology of Scripture, and justify the ways of God to the understanding of man. But it is precisely here that we need to ask, upon what does Christian theology rest for its basis? Leaders in the new theology have from time to time informed the public, that one of the excellencies of their system was to be found in an improved method of Scripture study. These new leaders of Christian thought would seem to avoid the error into which former theologians had fallen, of first formulating their own systems of doctrine, and then wresting Scripture passages from their natural relations, forcing them to teach doctrines that they were never intended to teach; but rather they would hold their theological theories in abeyance, studying the Bible as students of science study the rocks and stars, discovering the law of the divine government from the harmonious testimony of Scripture, and thus building their theology on the sure foundation of the revealed character and purposes of God. Let us seriously ask; is this doctrine of a second probation for the heathen, which is now being publicly taught, the fruit of such candid and critical Biblical research? They do not claim for this doctrine the explicit teaching of Scripture. Their utmost claim is that "such an outlook is not cut off by the Scriptures." This outlook is then a deduction of human reason, resting for its foundation not upon a "thus saith the Lord," but upon a new interpretation of the doctrine of grace, that throws the light of hope into the future world. The root of this new theory is manifestly the desire to relieve in part the dark problem of the condition of the heathen from its sad, oppressive features, as it has been taught in the theology of the church; but the theory when closely studied has all the marks of error which have characterized those theological speculations that from generation to generation have disturbed the historic faith of the church. It is a deduction from the single proposition of the plenitude of the divine love in Christ, but it neglects to consider the depths of divine wrath against sin, and the mystery of electing grace. It assumes, against the testimony of Scripture, as generally understood, that the question is an open one. It further assumes that the human reason, assisted by the ennobled Christian consciousness, can cast a steady and trustworthy light upon the problem of the relation of the heathen to the grace of God in Christ, extending the work of redemption into a region upon which divine revelation has shed no light of hope. But if we grant to these theologians that the future probation of the heathen is left in Scripture an open question, we must grant to others that the future probation of all men is left an open question. Canon Farrar finds the Scripture radiant with this doctrine, and he waits

with the patience of hope for the spiritual consciousness of the Christian church to rise to his higher level, when the light of the divine love will scatter much of the darkness that broods over the problem of sin. But the common consciousness of the Christian church is certain to utter its protest against such speculations, and turn away from the teachings of these would-be seers to the more sure word of inspiration. The Bible has no esoteric doctrines to be held in scholastic reserve, to be propagated only among a selected class of learners. The same doctrines are taught to the wise and to the simple, to men of faith, and to men of doubt. Porphyry and Voltaire, Hume and Shelley, found the same doctrines in the Bible as did Augustine and Luther, Calvin and Knox. They understood the Bible, and they hated its teachings. The Bible, said they, makes God unjust and cruel to his creatures, and we therefore reject it as false, and trust to the wisdom of our own understandings. The new theology relieves the mind from the strain of the traditional faith, and permits the missionary to offer to the heathen words of hope as to the condition of their ancestors. But are such words of hope grounded in any promise of God? Let us remember that the verities of God's moral government are not set aside by human speculations as to his methods of government. This doctrine is not only comforting to the heathen; it is comforting to those in Christian lands who desire to see the severe Biblical theology superseded by a theology more reasonable, and more compassionate towards men, who should be regarded rather as wandering in error than as sunken in sin "Liberal Christians," who have never made sacrifices to give the gospel to the heathen, but have been contented to leave them in the hands of the loving Father of all, will be comforted in the assurance that the Bible leaves the exact condition of the heathen "an open question," which they are glad to decide for themselves, in the light of their advanced Christian consciousness. Many Christians will be comforted in having their minds relieved from the severe strain of a homeless outlook for the heathen, and they will be further relieved from the severe strain of obligation to give of their substance, and to send their sons and daughters to seek the salvation of the heathen in the present life. It is urged that the theory does not justify such conclusions; but men will make their own conclusions, and so long as the Christian consciousness is but half awake to the magnitude and urgency of the problem of the world's redemption, this theory will be made to do service in the line of paralyzing rather than of quickening missionary effort.

DEACON WONG.

By Rev. M. T. Yates, D.D.

AS I have been requested to give to the public a short account of my deacon Wong Yih San's trial with the Sabbath question, and final victory; and as this is eminently a practical question in our mission work, one, too, at which most natives are prone to stumble, I have jotted down my recollections of his case, which are at your disposal.

Wong Yih San joined my church in 1857. He was a poor man, the proprietor of a small retail rice shop. He made no pretentions to being a scholar—he could read simple books and keep his own accounts. Being of an ardent spirit he embraced Christianity apparently with the whole heart, without counting the cost; for he had either not understood it, or he had not considered how the observance of the Christian Sabbath would affect his business. Although he, with others, had been taught from the pulpit, and in the ten commandments—which he knew well—it did not seem to have entered his mind that, as rice was a *necessity*, he would be expected to close his *rice* shop on the Sabbath. He had not given *that* matter a serious thought. He was perfectly conscientious, and did not have a doubt about the correctness or morality of his position. Thus we see that moral questions, when considered by the most conscientious Chinese who have been trained under the Confucian ethical code, present a very different aspect from what is seen by an Evangelical Christian of western lands, who has been trained under the law of God as revealed in Jesus Christ.

The Chinese ethical code which was elaborated by the great sage, and which dominates all classes of Chinese, high and low, rich and poor, may in the ages before Christ have come near to, and, in places, run parallel with, the law of God in the letter, but it nowhere came near enough to be quickened by that divine touch that imparts life and induces obedience. On the contrary, for the want of inherent power to sustain itself and enforce its demands, it seems, from the residuum that has come down to us, to have shunned the light and to have deflected from its source, and wandered aimlessly through ways that were dark and devious, seeking rest and finding none; traversing labyrinths of mysticism in search of the alchemist's universal solvent, or one virtue that would serve as a panacea for all vices. This it conceived in ancestral worship. Having discovered the panacea, the devotees of the code

connived at the violation of its laws, and instead of practical obedience, they first endured, then pitied, then embraced vices and immoralities of the grossest and most forbidding kind, which developed a notoriously corrupt and immoral public sentiment. Thus the residuum of the ethical code, which the sages of past ages have evolved and transmitted to our day as a panacea, is that strongly organized and apparently impregnable system of their worship of dead ancestors, which opposes progress and confronts us everywhere, both in religion and in diplomatism. I say impregnable, because its controlling power is seen and felt in all the ramifications of the family, of society, of business, and of government, from the lowest beggar to the emperor on the throne; and forms a prominent part of the teaching in schools from the first lesson to graduation of the highest degree.

It is not strange, then, that the common people, with their environments, should misunderstand the force of our moral teaching. When the Wong-Ta-Loong Hong was discovered to be open for business on Sunday, the proprietor was told that in his effort to supply the people with what he deemed a necessity of life, he was violating God's fourth commandment. That to him was a serious announcement. He came to me for a solution and advice about this Sabbath question. He thought that as people *must* have rice he ought to keep his shop open. Besides, he did not see how he otherwise would be able to support his own family, for he was a poor man. I asked him how the Israelites got food in the wilderness, where people did not open shops. "O," he said, "God helped them." "Yes," said I, and he will help you in this moral wilderness, to support your family, if you are in earnest about wishing to obey his commandments. Do you really intend, so far as you know, to obey God?" "Yes, that is the one desire of my heart." "Then," said I, "make up your mind to obey Him in adversity as in prosperity, for you will have to contend with trials of some kind. But trust Him implicitly under all circumstances, and do not take thought for yourself, saying 'what shall we eat, or what shall we drink, or wherewithal shall we be clothed,' for that is what the heathen do; Christ has told you what to do; 'but seek ye first the kingdom of God and his righteousness,'—that is, obey him in all your relations to God and man—and all these things,—the things you are trying to secure for your family by disobeying him in opening your shop on the Sabbath—shall be added unto you. What more help and security could you ask for. He has promised to do for you all that you need, if you will trust him and follow him as your religious teacher; and his promises are

verity. Do not say 'I will try it,' but say—and trust in God to help you—'I will do it, come what may.' Give your regular customers notice that you are a Christian, and intend to keep the Christian Sabbath, and to do that you will have to close your shop on Sunday; so that, if they wish to buy from you, they must take on Saturday the quantity of rice they may need for Sunday, for your shop will not be open on the Lord's day. *And do it.*"

This closing of his shop one day in seven, and the reason assigned for it, excited some enquiry and much amazement. Some said, "he is crazy;" others said, "he must be a true man and a good disciple, or he would not make such a pecuniary sacrifice for nothing." To the surprise of himself, and to others too, his old customers not only did not forsake him, but his business greatly increased. He had to enlarge his shop. Meanwhile, he kept the Sabbath, attended church twice on Sunday, and preached around, as he found opportunity, on his own account. He also commenced daily family worship in his own house. Being a modest man, he, though a licentiate, did not venture to take part in the city chapel services.

In course of time, he went into the wholesale rice business, and was greatly prospered. He became a sort of oracle in the rice business. His fame as an honest dealer went far and wide, in the rice exporting districts. When rice boats from certain localities came to this market, and made fast in the canal in front of my chapel the supercargo would go round to "Wong-Ta-Loong, to see if it was worship day." If he found the hong closed, and the Sabbath notice suspended without, he went quietly back to his boats and did no business that day. Other shops, knowing that rice boats had arrived, applied on board for stock, and usually got the answer—*to-morrow*. The next morning, at a very early hour, he would apply again to Wong-Ta-Loong, and if he required stock, supplied him at what Wong would say was the market rate. If no rice were required, he took from his Asach the ruling market rate for first, second and third class rice, and went about his business; for he had a reliable key to the market.

Several years later on, he, Wong Yih San, having demonstrated that Godliness was profitable in all legitimate employments, turned his attention to the real estate business, in which he was greatly prospered. After his prosperity became manifest to all, he felt that he ought to give more time and attention to religious work. He undertook to supply the country station five miles out of town, where there were a dozen or more church members, with a weekly service, but ere long he had to abandon it. He came to me and

said he could not go there any more, for the people all knew that the Lord had prospered him, and all the disciples wanted him to divide with them. All wanted to borrow money; and as he was not prepared to yield to their wishes, and could not withstand their entreaties, he would go elsewhere and do what he could. Now this is a bit of real history, and has been of use to me in enabling me to arrive at correct conclusions in regard to the free use of foreign money in evangelistic work.

Meanwhile Wong Yih San was greatly prospered in his new business, which was conducted on strictly Christian principles, so far as it was in his power to control it. Now he is, what he is generally regarded to be, a man of means, for which he seems to be profoundly grateful to the Giver of all mercies. He owns blocks of buildings in various parts of the city, both within and without the city walls. During the year just past, while constructing a block of buildings just within the west gate of Shanghai city, he of his own free wil and accord, without any suggestion or intimation from me, conceived the idea of building, on his own land and at his own expense, a chapel in which he could more conveniently to himself preach the gospel, and thus, to a small degree, requite Him who had so signally prospered him. He asked me for a plan for a chapel. I answered: "No, make your own plan; you know what you want, make it to suit the Chinese." He built a hall, rather long for its width, and by a thin partition extending to the roof, cut off a room, which, for convenience, I will call the chapel parlor. In this partition there are two doors, one each side of, and hard by, the pulpit, so as to make the chapel parlor an available part of the chapel. The chapel proper is well lighted with six glass windows, having venetians and furnished with comfortable seats with backs. The chapel parlor is furnished handsomely with parlor furniture—divan, marble top tables, tea-tables, and large easy chairs, &c.—and is, of course, set apart for *ladies*. Having a side entrance they can enter and depart without being inconvenienced by a crowd of rough and strange men. The body of the chapel also has a place set apart for women. The chapel and chapel parlor will seat about 130; 50 more can stand in the door and two front windows within the outside stout gate. It is, for Chinese use, a unique place of worship, in the midst of families, and a good distance from any other chapel. It was completed and opened for public worship last summer, during my absence. In fact, he has not had a suggestion or an intimation from me in regard to its conception, plan, building, furniture, or dedication, except what he, with all others who have attended my Sunday morning services, in regard to the importance to the life of a Chris-

tian, of every one to the extent of his or her ability, doing something for the extension of Christ's kingdom. Here Deacon Wong preaches Sundays, Tuesdays and Thursdays, rain or shine, at 3 p.m. Here he is monarch of all he surveys, for when I go in to help him and watch the effect of this new departure upon others, and find him preaching to a full house, with his wife and other ladies seated in the chapel parlor, he does not stop and give place to me, he simply points to two cushioned chairs placed in the amen corner, for Herring and me or other visitors, and continues his address to the people. He ends by telling his audience that he is a mere novice in preaching, that the old pastor will now *preach* to them. I take the stand and preach to an, apparently, interested audience; one, too, that looks as if it could stand any amount of preaching, for there is no indication of a desire to leave the hall. But before my half-hour expires I can perceive, from the deacon's actions, that he has received a new inspiration and that he is eager to try again. I close very soon to gratify him, and up he goes, and hammers away for another half hour, during which he repeats, with comments, much that I had said. Members of all churches, foreign and native, go to hear him and to see his chapel. He is a regular blunderbuss. His range is wide, if not far. He hurls at the heads of his audiences round shot, small shot, and quick fire, and they take it all kindly and come again, because he is a native, in his own house, and in dead earnest. His fame, and that of his chapel and work, have gone forth; for the whole movement is now, and will be, an inspiration to native Christians and churches. Having been born of the spirit, and having emancipated himself from the bandages of inactivity and old customs that dictate caution lest evil should come upon him, he knows what is meant by the "freedom of the Gospel," and is probably the happiest man in Shanghai. He is eager to learn, and equally so to make known what he learns. He comes to Mr. Herring on stated days to read and be taught in the New Testament.

I have only to-day learned that Deacon Wong is fitting up a room, built to rent, adjoining the chapel parlor, for a school house, and intends to have a school, at his own expense, in connection with his chapel work. Thus the prospect brightens. In justice to Deacon Wong it should be stated that while he has been at heavy expense for chapel and furniture there has been no falling off in his monthly contribution of $3, and $1 from his wife—who is in full sympathy with his work—for sending the Gospel to Soochow and elsewhere; besides sundry contributions of dollars to foreign missionaries who applied to him for aid for some worthy objects. In a word, he is alive to every good work; he is a live Christian. God

be praised for such an example of spontaneous growth out of a native church. Reflection on this incident prompts the ejaculation: "Ah! what a wonderful effect might be produced on the native mind if a few hundreds only of our native church members could be inspired with the will to do and the unalterable conviction that it is their duty to do, something of their own accord to introduce Christianity among their own people. Oh! that they might have the courage of their convictions, and come out of the *rut* of dull spiritual mediocrity, and declare themselves openly as the advocates of Christianity, and to the extent of their ability and means do what they can as a free-will offering for the extension of Christ's kingdom. To this end I have labored, and for this end I have specially prayed for more than a decade of years. I have often dilated on this theme to the native pastor with whom I have had most to do, and have urged him to consider this matter and see if he could not find it in his heart to come out boldly and declare himself a reformer; to which he usually replied: "The time for that has not yet come." May it not be that now the time has come; for one like unto the one for whom I have been praying *has come*, and though he is no scholar, only a man of no reputation among men who claim to be leaders of men, a mere Nazarine, he has the courage of a reformer, and the will to execute in the face of the enemy. *One* such is worth ten-fold more than a hundred hirelings who must be superintended and watched to secure the performance of a perfunctory work, men who think more about their wages, and how to increase it, than they do about the work assigned them. Who will not join me in saying "Thanks be unto God for this bright example of spontantity in, and consecration to, God's cause?" and join me in singing "The marvellous light is breaking," and close with the doxology "Praise God from whom all blessings flow."

VARIATIONS IN THE SPOKEN LANGUAGE OF NORTHERN AND CENTRAL CHINA.

By Rev. A. Sydenstricker.

ONE fact very remarkable as well as very helpful to the student in the Chinese vernacular, is the *regularity* of the changes from one dialect to another. Whole classes of sounds pass over *en masse*, so to speak, from one dialect to analagous classes in kindred dialects. The writer having had the fortune, or misfortune, to study several dialects in Central and Northern China, and to come into contact with others, proposes to give a comparative synopsis of variations of dialects spoken in these parts of China. The study of these variations has not merely a literary value for the Sinalogue, it is highly practical and useful to the missionary as he daily mixes among the people. The most obvious practical advantages are such as follows:

1. In case one has to learn a second dialect—not at all an unheard of thing—the difficulties of doing this are very much lessened by observing the regular changes that different classes of characters undergo. The pronunciation of a whole class of words may at once be correctly inferred by noting the change in *one character* of that class. It is not at all necessary to learn the sound of every character *de novo*.

2. Even if not under the necessity of learning more than one dialect, the speaker can, by observing the "laws" of change, adapt himself to the pronunciation of the locality in which he may, for the time being, sojourn, and be thus more readily understood. This is quite important, especially in speaking to country people who are accustomed to hear only their own native patois.

3. Perhaps the greatest advantage that comes from the comparative study of dialects, is the ability to understand the natives from different sections of the country. Perhaps every student during the earlier part of his career experiences something of the embarrassment and annoyance that comes from this variation in the spoken medium. His teacher carefully drills him in one system of pronunciation, and perhaps the first man he attempts to converse with pronounces half the characters differently from his teacher. This is not a little discouraging to the beginner, but it has at least one good tendency—that of humbling our pride in our supposed acquisition of the language. But a great deal—if not nearly all—this difficulty of understanding natives who speak a different brogue from that which you have learned, may be avoided by observing the "laws" of change between the two dialects in question, and these laws may be often detected by the pronunciation of a single charac-

ter. *E.g.*, you have been studying Pekingese, and learned to pronounce the character 人 (man) *jên*, but perhaps the first man you talk with pronounces it *yen* or *yin*; here you safely infer that he changes his initial *j* regularly into *y*. This is but one example that could be given out of quite a number; but this is sufficient to illustrate the importance of observing these regularities of variation.

Let us now compare some of the dialectic variations in Shantung, with Pekingese as a standard. It will perhaps be well to notice first some of the characteristics of Mandarin generally and of Pekingese in particular. Such as the following:

1. *Initials.* 1*st*, the "soft" initials b, d, g, v, z, dz, &c., of Central China disappear in the Mandarin, being changed into the corresponding "hard" initials p, t, k, c, sor, sh, ts or ch, &c., aspirated or unaspirated. 2*nd*.—The aspirates sh, hs (Pekingese) and ch (properly, as the Germans would spell it, tsh). This includes 3*rd*—The blending of ts and k before i and ü into a common ch. 4*th*.—A like blending of h and s before the same vowels into hs.

2. *Finals.* 1*st*, the Pekingese makes a clear distinction between final n and ng. 2*nd*.—It drops the short tone *ju-shêng*. 3*rd*.—Finally, it places the stress of voice in the diphthong ie on the latter vowel e. Noticing the above characteristics, let us compare the Mandarin as spoken in two or three other places.

First, *Chi-nan-fu*. The Mandarin spoken at this place varies slightly and in unimportant particulars from the orthodox standard. The following may be noticed:

1. *Initials.* These differ only in the vowels a, e and o, which prefix the nasal ng; *e.g.* 愛 ai, ngai, 恩 en, ngen, 我 o, ngo, or wo.

2. *Finals.* 1*st*, The vowel e after ii and i becomes short ă 點 tien, tiăn, 夜 ye yă, 寫 hsu hsiă, 學 hsüe, hsüă. 2*nd*.—In Peking ê has the same sound before n and ng, i.e., that of u in "run," in Chi-nan-fu before n it has its normal sound, as in English "men;" *e.g.* 門 mên, men, 根 kên, ken 人 jên, jen. 3*rd*.—U before n becomes ue; *e.g.* 鈍 tun, tuen, 輪 lun, luen, 孫 sun, suen. 4*th*. Pekingese final o is divided into two classes; either (1) the sound of o is retained and followed by a short ă (see 2, 1*st* above), or (2) it is changed into a peculiar sound perhaps best represented by the German ö; *e.g.* 火 ho, hoă, 河 ho, hö. 5*th*.—I after u, and ei, both become e; *e.g*, 灰 hui, hue, 水 shui, shue, 費 fei, fe, 貝 pei, pe. 6*th*.—The doubtful distinctions between chüan and chuan, lüan and luan, lün and lun (as also between the initials o and wo, i and yi) are not observed.

Second, *Ch'ing-chow-fu*. Here the Mandarin has quite a southern cast. In fact, it is Nankingese rather than Pekingese, and

this holds true, though in a less degree, through the whole region east of C'hing-chow-fu. In accordance with the southern Mandarin the following changes from Pekingese may be noted:

1. *Initials.* 1*st.* The original distinction between k and ts before i and ü is preserved: *e.g.* 匠 chiang, kiang, 將 chiang, tsiang. 2*nd.*—The hard sound k instead of ch before i and ü *e.g.* 敎 kiao, chiao, 九 chiu, kiu, 江 chiang, kiang. 3*rd.*—The nasal initial *ng* of Chi-nan-fu seems to be rather a matter of option.

2. *Finals.* The variations noticed at Chi-nan-fu all hold good here; so that it is unnecessary to repeat them. It need only be added that the *ju-sheng* is used to a limited extent, in accordance with Nankingese.

Third, *Chefoo.* Here the variations are both greater and more numerous, in fact amounting almost to a different dialect, if the pronunciation only be taken into account. Here, too, the variations occur mostly in the initials, hence, they are more noticeable. We begin with,

1. *Initials.* 1*st.*—As in C'hing-chow-fu, the hard sound k is preserved before i and ü. 2*nd.*—The hard, aspirate sound of h (German ch) is also preserved before the same vowels: *e.g.* 許 hsü, hü, 行 hsing, hing, 孝 hsiao, hiao. The latter peculiarity begins west as far as C'hing-chow-fu. It must be noticed, however, that ts becomes ch, and s, hs before i and ü according to the Pekingese. 3*rd.*—Sh and ch (properly tsh) before the vowels a, e, ï (according to Edkins), o and u either drop the aspirate h or change the following vowels, as follows: (1) Introduce an i before a, (2) change ê and ï into i, (3) change o into ü before short a, (4) change u into ü: *e.g.* (1) 善 shan, hsian, 山 shan, san, 照 chao, chiao, 找 chao, tsao. This insertion of i before final a never occurs. In this case the aspirate h is always dropped; *e.g.* 沙 sha, sa, 茶 c'ha, ts'a. (2) 生 shêng, sêng, 聖 sheng, hsing, 城 c'heng, c'hing, 爭 cheng, tseng, 世 shi, hsi, 事 shï, sï, 知 chï, chi, 指 chï, tsï.* (3) 說 shoă (Chi-nan-fu). hsüă, 所 shoŭ, soă, 桌 choă, tsoă: (4) 主 chu, chü, 助 chu, tsu, 書 shu, hsü, 數 shu su. In a word, the Chefoo people cannot pronounce the aspirate h (sh, hs, ch), except before i and ü; hence the above changes are made to suit this inability. 4*th.*—J, of the orthodox Mandarin, regularly becames y, (before any l), after which en changes to in, ï to i and final u to ü: *e.g.* 人 jen, yin, 日 jï, yi, 如 ju, yü.

* Note.—Here are apparent some of the inconsistencies of Mr. Wade's spelling; *e.g.* he spells shih, and in Chefoo this sound simply drops h which Mr. Wade spells ssŭ!! Again he spells chih, but when it drops the aspirate h he spells it tsŭ!! It is needless to say that this sort of spelling is very misleading.

5th.—After all the initials, except k and h, u in the middle of a word is dropped: *e.g.* 亂 luan, lan, 短 tuan, tan, 輪 luen (Chinanfu) len, 算 suan, san.

2. *Finals.* Here the same changes substantially take place as Chinanfu; hence it is not necessary to mention them again.

Finally, in Shantung, there is considerable confusion in the final vowel sounds ö (or ê) aă, ai and ei. They are not used with the same characters in the east and west: *e.g.* mai at Chi-nan-fu, at C'hingchow fu is mei, at Chefoo mö; hö at Chinanfu becomes hoă at Chefoo, &c.

THE CHIEF CLASSIC OF CHINESE MEDICINE.

By Rev. J. Edkins, D.D.

SU Wen 素問. This is a book in 24 chapters on medicine and physical science. It is understood to be of the Chan kwo period or about the third and fourth centuries before Christ. The evidence for this is in the work itself and particularly in the statements of belief in medical ideas and in legend. Thus it begins with a eulogy of Hwang-ti, stating that he ascended to heaven when his personal discipline was completed. The book is a treatise on the human body upon diseases, upon the circulation of the five kinds of elemental vapours in the body on occupuncture and the like. It begins with a statement that the ancients lived to a hundred, while now men become old at fifty. The philosopher Chi-pe is asked by Hwang-ti the reason of this, and he replies that they attended to the rules of the Yin and Yang doctrine and to the precepts of astrology 術數. By a life of moderation they were able to retain the body and soul in complete perfection till they reached a hundred years. The paths of the body are twelve. Six belong to Yin and six to Yang. When three of the Yin influences are powerful a sick man will die on the 20th day at midnight. But if two are powerful he will die in the evening on the 13th day. The body is minutely subdivided in accordance with the doctrine of five elements. The phenomena of fever are caused by the fire element, and of dropsy by the water element. The heart is the king, among the viscera and the home of the soul. The lungs are the two chief ministers. The liver is the general of the army, the seat of counsel and stratagems. The gall bladder is the home of righteous decision and of promptitude in action. The stomach is the royal granary, etc. Man's body is a microcosm, and the same elements which rule in the great Cosmos of heaven and earth move also there. We find

there the same division into hard and soft things. We have there, wind, rain, earth, fire, each in some peculiar form. The whole theory is astrological and has a foreign look.

When we remember that Buddhism a few centuries later brought to the Chinese the doctrine of four elements with much astrological teaching, and the main points in the Feng-shui of the Western Chinese, the whole matter becomes sufficiently plain. The physical science and astrology of the Babylonians spread among the Buddhists in north-western India and other parts of that country. Then it came to China. The same process took place before Buddhism spread widely in India, and the communication of ideas was effected by travelling doctors and astrologers. Thus in Han-fei-tsï and in the Chan-kwo-ts'e we have a traveller mentioned as bringing to the king of South China (C'hu) the medicine of immortality. In Pliny and other ancient authors the references to long life and the means of attaining it are very numerous, and certain localities were celebrated for the great age attained by their inhabitants. There was always intercourse between the countries of southern Asia through the navigation of the Indian Ocean. This accounts for the very numerous traces of Babylonian thought and Babylonian inventions which we find among the ancient Chinese. In the Su-wen we have stated in the most distinct language that the earth is round and suspended in space. The Emperor Hwang-ti asks, "How is it supported?" The reply made to him was that it is supported by vapour or air.* Now it is quite certain that the Babylonians believed popularly in the umbrella theory of the heavens which thought of the sky as having a shape like a round boat turned over; and that they believed esoterically in the rotundity of the earth. Lenormant in *La Magie chez les Chaldéens* says in p. 143, "L'astrologie Chaldéenne admit plus tard un ciel sphérique, enveloppant complètement la terre." He then describes the theory of the boat turned over, and says it is found in the great collection of magical incantations and doctrines.

We shall never make decided progress in understanding the contrasts between India when Buddhism prevailed and the India of the early Vedas till we allow for the entrance of Bablylonian geography, medicine, physical science and astrology into India before and during the Buddhist period. So with China, to understand Chinese early astrology and medicine with the geography of the 山海經 Shan-hai-ching and the contrast between Taoism and Confucianism, the key is found in a knowledge of what the Babylonians taught and believed in their schools of learning.

* Su-wen, ch. 19, p. 9.

PREACHING IN THE OPEN AIR.

By Rev. J. L. Mason.

OUT-door preaching suits the genius and history of Christianity. The Lord Jesus taught very much in the open air, on mountain slopes, in the fields, at the lake-side, in the uncovered courts of the temple, and as he walked by the way. He pointed to God's works in nature,—earth, sky, clouds, winds, waters, flowers, and trees to illustrate God's wonderful works in the spiritual world. The preaching of the early Christians is thus described: "They, therefore, that were scattered abroad *went about* preaching the word." Except in the case of Paul, a prisoner, with only scant freedom of action, we do not read of preachers renting a chapel and waiting in it for the people to come to them. Later on, the new doctrine was more or less confined and crippled in cloisters and cathedrals. Still later, sporadically, and after the Reformation, generally, the gospe burst these artificial bonds and sounded forth to multitudes in the open air. The present tendency in the West to build sumptuous churches in which the poor cannot feel at home, churches highly adorned and heavily mortgaged, savors of architectural Pharisaism rather than of Him who was meek and lowly in heart. Out-door preaching suits the genius of the Gospel which is free, out-spoken, frank, open and above-board both in its message and its methods Protestant missions in China have done much open-air work. And taking into account the time spent, they have been more successful than the Roman Catholics who rely so much on politico-ecclesiastical intrigue and on a gorgeous ritual in foreign cathedrals.

Preaching in the open air suits the ways of Chinese life. Living in cramped rooms, an hour of leisure finds the people out of doors. Large crowds gather and stand for hours looking at plays and sleight-of-hand shows, or listening to minstrels. Larger numbers can hear out-door preaching than can get inside the chapels. As a rule, the out-door preaching secures equal attention for the same length of time with double the number of hearers. Bold, vigorous speaking out of doors gets the attention of many a passer-by whose pride or prejudice or hurry has kept him from entering a chapel. We are to seek the greatest good of the greatest number.

Work in the open air favors the physical health of missionary and native preacher. Chapels are not always well aired. They have no "odour of sanctity" even when only half-filled with natives. As to standing, to the weariness of back and legs, there is no need of it. Take along a chair or stool and rest while your helper is speaking. Or, if the position be elevated, one may sit and address a large number. It is both Chinese and Scriptural. "And when he had sat down .... he opened his mouth and taught them."

Out-door preaching is favorable to mental activity. The fresh air enables the brain to obey the mind. Invention is spurred by the greater number and variety of hearers. The very difficulty of holding attention whets the mind, kindles ideas, awakens memory, and calls out words.

Again, some of our native helpers are fearfully lacking in enterprise. Some of them are aware of no way of teaching the gospel but to spend an hour or two in a chapel, droning out the same crude outlines of truth day after day, all the same whether there are two or three or a dozen listless hearers, half of whom have come in to get a comfortable seat for a while. Now an occasional change to out-door speaking helps to relieve this hum-drum routine, which may have already become a fetich in the good brother's mind. It is this mechanical formalism, this stereotyping of method, which has helped kill China mentally and morally, and which has everywhere checked the free and healthy growth of Christianity.

I believe in out-door work among the people, because it is aggressive. It is just what Satan and his agents do not like us to do. It is a good rule in war to find out what the enemy does not want us to do, and then do just that. There is no reason why the places of public resort in Chinese cities should be monopolized by fortune tellers, quacks, and gamblers. Boston, last year, in subservience to the rum power and the foreign-born votes, allowed the arrest and imprisonment of ministers of the gospel for preaching on the Common. But the courage of Hastings and others in persisting in the exercise of the right of out-door preaching has probably made the right secure for the future. Here, we are not likely to be hindered, if we select roomy places where the preaching will not interfere with traffic.

The selling of tracts and Scriptures can be best carried on in connection with out-door preaching. It has been found a good plan to have, a few feet removed from the speaker, a folding table on which may be spread all sorts of religious and educational books and tracts, in charge of a native who gives his whole attention to

selling, never, however, interrupting the speaker. Some have also used banners, displaying subjects or texts. But the banners, by all means, should be neat and substantial, with characters large and *well written*, otherwise the effect is ridiculous.

Preaching in the open air is just the exercise for lack of which many of our laymen are spiritual dwarfs. Preached to and preached over Sunday after Sunday, always taking in (except when *nodding* assent to the preacher) and never giving out, the wonder is that they have any strength at all. These are the men for the missionary or the native pastor to lead out for an hour or two on Sunday. Rightly managed, most of them will give a word of testimony and some soon become forcible speakers. And if the people know that these men are not paid by anybody, there is respectful attention despite the absence of classic phrases and Confucian gowns.

Finally, preaching in the open-air helps greatly to remove "the fear of man which bringeth a snare" in so many instances in the work of our native brethren. More than routine preaching in-doors, out-door preaching tends to call out prayer and reliance on the Holy Spirit. The preacher has come out and occupied the enemy's ground. He must be prepared for opposition such as he would not likely meet in his own chapel. He will see much more of the haughty contempt of the so-called learned classes, and *feel* the tremendous tide of indifference on which the gay and busy world is borne along. All this brings his own helplessness out in bold relief, and he either retreats in dismay or claims more believingly and receives more fully the power of the Holy Spirit. On this all-important point, the aid of the Spirit in preaching, the writer would here mention a book worth reading: "The Tongue of Fire" by Wm. Arthur, revised edition, London, Bemrose and Sons, 1885.

Correspondence.

To the Editor of the RECORDER:

DEAR SIR,—I have the honor herewith to submit to you for publication in *The Recorder* the report of the committee, composed of Drs. Park, Reifsnyder, Griffith and Gulick, chosen to count the votes of the Medical Missionary body in China, and to inform you:—

1*st*. That all of the votes received were in favor of the formation of a Medical Missionary Society with the following named as officers: *President*, Dr. J. G. Kerr, of Canton. *Vice President*, North China division, Dr. J. K. McKenzie, of Tientsin. *Vice President*, Shanghai division, Dr. H. W. Boone, of Shanghai. *Vice President*, Wuchang and Hankow division, Dr. W. A. Deas, of Wuchang. *Vice President*, Canton division, Dr. A. Lyall, of Swatow. *Vice President*, Fukien and Formosa division, Dr. Whitney, of Foochow. *Secretary* and *Treasurer*, Dr. E. M. Griffith, of Shanghai. *Board of Censors*, Drs. Atterbury, of Pekin, Douthwaite of Chefoo, Main of Hangchow, Beebe of Nankin, McLeash of Amoy, and Wenyon of Canton.

2*nd*. That all were in favor of establishing a Medical Missionary Journal, with Drs. Kerr, Reifsnyder, McKenzie, and Gulick, as Editors.

3*rd*. That Drs. Boone, Parker and McKenzie, were chosen to act as delegates to the 9th International Medical Congress to be held at Washington, D. C., U. S. America, during September, 1887.

Very Respectfully,

Your Obedient Servant,

E. M. GRIFFITH.

THE CHINESE METHOD OF NAMING DIFFERENT GENERATIONS OF A FAMILY.

MR. EDITOR,

Please allow me to call the attention of missionaries, especially those engaged in making books, to the Chinese method of naming the different generations of a family, and to remind them that the use of the same character in the names of father and son, grandson, &c. shocks their ideas of propriety; and when this is found in Christian books it only confirms their opinion that western nations "disregard relationships" and "confuse the generations." I have sometimes been made to blush at the expression of a native's countenance when reading, for instance, of Adam, *Ya dang* (亞當), and then a little farther on of his son Abel, *Ya buh* (亞伯). Surely the good rule of representing the same syllable by the same Chinese character should be departed from in such cases.

A SUFFERER.

THE PROPER USE OF THE WORD "MISSIONARY" AND "MISSIONS."

To the Editor of the CHINESE RECORDER:—

DEAR SIR:—In the number of the *Chinese Recorder* for December, 1886, my attention was attracted by an article inscribed "The International Missionary Union." I was very much astonished to find among the mission fields represented, the following: Assam, Greece, Germany, Italy and the Creek Indians. Would it not be well in a Missionary Journal to protest against this ludicrous juxtaposition of mission fields?

Mission-work is generally understood to mean the efforts to spread the Gospel in heathen lands. If the work of proselytizing among other denominations, or of reviving individuals and congregations, or of convincing unbelievers, be spoken of as mission-work, it ought to be so specified. Must it not lead to confusion, to place such entirely different works under the head of "missions" without explanation?

Naturally my curiosity was excited as to the nature of the mission carried on in Germany. So much is made plain from the report, that it is not of a diplomatic or scientific kind, but must still have something to do with religion. The article rather leads one to suppose that the missionary to Germany is somewhat of a dreamer, and for all the report says, the "perfect religion" which he brings to Germany may be anything but the Christian religion.

Should I be mistaken about the good taste of applying the term "mission" as Christian work among the heathen only, perhaps it is not too much to ask, if we must hear more of missions in European countries, that the reporters will take care to give the readers some clue as to the nature of such work.

Believe me, Dear Sir,

Most Respectfully,

F. HARTMANN.

Berlin Foundling House,
Jan. 15th, 1887.

[OUR worthy correspondent will, we fear, find it an impossibility in the English language to confine the use of the word "Missions" to Christian work among the heathen only. It is constantly applied to every form of Christian work, at home and abroad. And we are happy to testify that many of the missionaries to Germany and other countries of Europe are by no means dreamers, but are among the truest of Christian workers.—EDITOR.]

Echoes from Other Lands.

NEW CHAPEL AT HANKOW.—It is late in the day to report the very interesting event of the dedication of a fifth chapel in Hankow, which we find in the *Missionary Chronicle* for January, but as no report was made of it to the *Recorder* at the time, we are fain to note the event at this late day. Would that our friends in China might be won to giving us brief notes of such events at the time of their occurrence. One chapel in Hankow belongs to the Wesleyan Mission, one to the American Episcopal Mission, and now three to the London Mission. The money for this building was raised by Mrs. Griffith John, of sainted memory, when on her last visit to England in 1881. The Rev. A. Bonsey writes:—"On Sunday, June 27th, we commenced a series of dedicatory services in connection with the opening of this chapel, and, notwithstanding the pouring wet weather, at least 300 Christians from the district assembled to join with all their hearts in the praises and prayers of the morning service. When we rose to sing the first hymn, 'O bless the Lord, my soul,' there was hardly a Christian in the congregation whose face was not beaming with happiness. It had never been their lot to worship God in such a place as that, and the arched and ornamented roof on its solid pillars, the graceful, pointed windows, with their diamond panes and colored patterns, the prettily carved platform, and the general appearance of the interior, which had been designed specially to please Chinese taste, produced an impression on the minds of the converts which it was very gratifying to witness. It seemed to me, as I looked around on that large assembly, that numbers of our Chinese brethren were entering into a new experience of the greatness of God, and some of them have since told me that, during those first services, their God had become to them higher, grander, and worthier of praise than they had realized Him to be up to that time."

THE MALAY PENINSULA.—Mr. J. A. B. Cook, writing to *The Presbyterian Messenger*, states that there is not a single missionary in the whole of the Malay Peninsula, except one or two men more or less connected with the S. P. G., who are engaged in English rather than native work.

Our Book Table.

In default of any new books actually on our table, we clip the following notices of recent publications from our exchanges :—

The New York *Evangelist* remarks upon Mr. E. H. Duke's "Along River and Road in Fuhkien, China," which has been republished by the American Tract Society, New York, as follows :—

"This abundantly and well illustrated book is born for interested readers. It is recommended without misgiving to Sunday-school libraries and leaders of missionary meetings. The missionary author takes us over the streets, roads, and rivers of the province; shows us vividly the people, their religion, customs, taverns, schools, etc., and also the daily routine of missions and mission-workers. Once begun, the book is not easily laid down."

"In imitation of Colonel Tcheng-ki-Tong's recent book on *Les Chinois peints par eux-mêmes*, M. Paul Antonini has just published a work entitled, *Les Chinois peints par un Français* (Paris: 1886. Ollendorff, Rue Richelieu). It is an amusing and interesting volume; although it does not contain much that will be new to the great bulk of our readers, the mode of putting the information is original. The author's object, as announced in the preface, is to picture the Chinese "*en robe de chambre et en habits de cérémonie.*" M. Antonini is an admirer of the Chinese; he is attracted by the sterling qualities—the bed-rock of sound sense and intelligence—which they possess and exhibit amongst many less lovely surroundings." *London and China Express.*

"M. Leon Feer is one of those caterers for the French public of works *d'actualité;* of books, that is, on subjects which interest the popular mind at the moment. He has written a good many elementary works on the East. The latest is on Thibet (Paris: Maisonneuve), and is written for the publishers' series on works on ethnography. There is little to be said about the volume; it deals with the physical geography, productions, political geography, government, social condition, manners, character, "intellectual development," religious beliefs and practices, marks and lamas, history and travellers, and appears to treat these subjects, within a limited space, with as much knowledge as could be obtained from the examination of the few general books on Thibet which exist—mainly, we think, from Huc's classical work."—*London and China Express.*

Editorial Notes and Missionary News.

ANCIENT SCULPTURES IN SHANTUNG.

THE great interest of the following facts from the pen of Rev. Dr. Edkins induces us to reproduce the article from the columns of *The Times Chinese*:—

"Recently I received a letter from Lieutenant Dudley A. Mills, of the Royal Engineers, Hongkong, describing sculptural stones just visited by him in Shantung. It was at my request that he went in search of them. On the evening of the day (December 5, 1886) when he saw the stones he wrote his letter in the inn at Tsi-ning-chow. This city lies on the Grand Canal, seventy miles to the west of the city of Confucius. To visit the monuments it is necessary to spend one night at Chia-siang, sixty *li* to the westward, go south from this place twenty-six *li*, and return the same day to Tsi-ning; but in summer the trip may be done in one day, the traveller returning to his inn on the canal at night, if he has good mules.

"The monuments bear the date A.D. 147. They are stones which formerly adorned the walls of the ancestral chapel of the Wu family. The inscription giving the date is upon one of two pillars inclined at an angle of twenty degrees or thereabout from the perpendicular, a circumstance which has favoured the preservation of the characters. This is the western pillar. The eastern has engraved on it two protecting animals, one a sort of tiger with eight human heads attached to one pair of shoulders. A new building was erected about ninety years ago for the monuments, and there they are now to be seen. They are let into the walls on each side, and on the floor lie several for which no place has been found. This building is fifty feet by twenty: near it is the excavated hollow from which the stones have been dug, and which formed the site of the original ancestral chapel. The whole interior face of the wall was sculptured, and the subjects of representation were historical and mythological. In the gables on the east and west were cloud scenes, with winged creatures of the most varied kinds. Beneath were rectangular compartments of historic groups, in rows from the gable to the floor. The walls behind and before were also sculptured in the same manner. When the spectator entered by the south door, he found himself surrounded on all sides by painted groups intended to depict history, to immortalise heroes, to exalt virtue and to deter from vice, while before him he saw the ancestral tablets of the family. There are in various places in the province of Shantung other such sculptures, which have been preserved in some cases with little injury, through the durability of the material, in their subterranean hiding-place, when in the course of years the buildings in which the sculptures were placed fell in ruins and became earthy looking mounds.

"Among the favourite subjects were the God of the Great Bear,

the Thunder God, the Si-wang Mu, or Mother of the Western King. The sculptors were very fond of assassination scenes, of which there were many in the troubled times before the Han dynasty. They also took pleasure in delineating hunting scenes, battles, carriage equipages, groups of celebrated men, the families of emperors, and the like.

"Lieutenant Mills is the first foreigner who has seen these monuments, so full of archæological interest. They are minutely described in the work known as the *Chin Shi So*, and in that book many *lacunæ* are filled up from the special researches of the author in groups and scenes; much also is omitted. Rubbings are sold at four and five taels a set. But what was needed was the visit of some foreigner to see for himself the present condition of the sculptures, and the nature of the locality where they are found. The new building and the excavation are on a plain, and the pillars which stood and still stand at the door of the ruined chapel have been silted up by successive inundations till their height is buried in the soil. They are now about ten feet high from the ground. The sculptures are put up on the inner walls of the chapel without order, on account of *lacunæ*."

NESTORIAN MISSIONS IN CHINA.

A WRITER in the *Missionary Review* for June, 1885, gives an account of the Nestorian Tablet at Si-Ngan Fu, and then discusses the question as to the causes of the extinction of the Nestorian Missions in China, and makes a suggestion which may be worth the attention of Chinese students. Besides the persecutions under Wutsung, A.D. 845 and the death of many in the siege of Canfu in the ninth century, and besides the usually mentioned fact that many Nestorians perished in the thirteenth century under Prestor John in the wars with Genghis Khan, who showed them little mercy, the writer of the above mentioned article suggests that the Nestorians, instead of becoming extinct, as most have supposed, only declined in the vigor and purity of their faith and correctness of Christian life and practice, and were eventually absorbed among the early converts of the Roman Catholic missionaries."

Nestorian missionaries came to China early in the sixth century. The above mentioned Tablet bears date of 781 A. D., and recounts the wide extension at that time of their faith. In the ninth century Marco Polo testifies that the Nestorians in China were "numerous and respected," having churches at Hang-Chau and Chin Kiang built by the prefect, and speaks of Nestorian Christians as living in most of the towns and countries of Central Asia. The first Roman Catholic mission in China, under John of Monte Corvino, dates from 1288, A.D. In 1293, "Father John, of Monte Corvino," reached Peking, where Kublai Khan then held his court, and letters from him were published in Europe. "These letters," says the writer of the article we are epitomizing, "seem to confirm the view that the Nestorian Churches were numerous and influential in China at the close of the 13th and beginning of the 14th centuries, that vigorous and persistent efforts were made to convert them to the

Romish faith, and that the struggle between the Nestorian and Romish Christians led both parties to enlist the ruling powers to favor and uphold his own and oppose and persecute the other party; and this led to the ultimate decrease and suppression of the Nestorians."

In 1305, Father John wrote to the vicar of the Minor Friars in the Crimea:—"In this country the Nestorians who assume the title of Christians, who have strayed from the Christian doctrine, have so much influence that they will not permit Christians of any other persuasion (*alterius ritus*) to have a small oratory or to teach any other than the Nestorian doctrines. As no apostle nor disciple of the apostles has ever penetrated these regions, the Nestorians for this reason, have excited persecutions against me, asserting that I have not been sent by the Pope, but that I am a spy and a traitor, and further that an ambassador was indeed sent to the Emperor with a large treasure, but that he was robbed and murdered by me in India. These machinations lasted about five years, so that I had frequently to appear with shame and fear of death before the tribunals. At last, through God's goodness, from the confession of one of them, the Emperor discovered my innocence, and the guilt of my accusers, who, with their wives and children, were sent into banishment . . . A certain king in these regions, George, of the sect of the Nestorians, who belongs to the family of the great king, who was called Prester John, attached himself to me the first year that I was here, and, after he had been converted by me to the truth of the Catholic faith, was received into the the *Ordines Minores* and stood by me in royal vestments while I said mass. Some Nestorians have accused him of defection, but he has brought a great portion of his people to the true Catholic faith, and with royal magnificence has built a fine church to the honor of our God, the Holy Trinity and the people, naming it the *Romish Church*."

In the same letter, Father John tells that he had baptized 6,000 people in Pekin, and but for the accusations against him, made by the Nestorians, he would probably have baptized 30,000; that he was honored with apartments in the palace, where he was received as the Pope's Legate; and that the Emperor honored him above all the prelates, and desired more Romish missionaries to be sent to him; in response to which, Clement V., in 1307, created Father John, Archbishop of Pekin, and sent him seven Franciscans as suffragans, and sent three more in 1312. The article closes by saying:—"How far these facts, and similar and still greater subsequent Romish triumphs in winning to the Romish faith both Nestorian Christians and Mogul kings and subjects, tend to strengthen our suggestion above, we leave to thoughtful readers."

THE OPIUM TRADE.

It is stated that the Fourteenth Article of the Commercial Treaty between France and China engages that neither foreign nor native opium shall be allowed to be conveyed overland across the frontiers of Tonkin, and three adjoining provinces of China, for purchase or for sale.

Mr. Donald Matheson, formerly a merchant in China, recently presided at a meeting of the Society for the Suppression of the Opium Trade, and made the following emphatic statement:—"With reference to the immorality of the trade, and the debasing effects of opium smoking, I suppose we are all agreed; but those who have resided in China, as I have done, and Mr. Hanbury also, can say from personal observation that the victims of opium-smoking are in a far more hopeless condition than the drunkards in our country."

And Mr. Thomas Hanbury himself, also in business in China, at the same meeting said:—"It was evident that if the Chinese annually absorbed eight millions sterling in silver (the value of the tea they exported) instead of expending it on opium, that fact would go a long way to cure the present depreciation of silver, which was causing a loss of some four millions sterling to the revenues of India, as against five millions, the supposed profit derived from opium."

But more important than all is the following sentence from Marquis Tsêng's response to a letter addressed to him by the above mentioned Society:—"The British Government, animated as I feel it is, with the best intentions towards China, may, in the meantime, see its way clear to place restrictions upon its present cultivation, in which case my Government would surely lose no time in following the example, and putting an effectual check upon the growth of opium in China."

THE PADROADO QUESTION.

THE so-called "Padroado Question" was on the 23rd of June last settled by a Concordat between the Portuguese Government and the Vatican. *The Singapore Free Press* summarizes the conditions from a very friendly Roman Catholic point of view as follows:—Portugal retains three Bishoprics, besides the metropolitan see at Goa. The Portuguese Missions at Malacca and Singapore are to be placed under the Bishop of Macao, who will also have ecclesiastical jurisdiction over the important provinces of Kwangtung, in South China, including the adjacent islands, of which the most important is that of Hainan. The Missions in all the other territories in the East are to be at the disposal of the Pope, in other words, to be entrusted, with few exceptions, to the Society for the Propagation of the Faith. The Archdeacon of Goa, however, is elevated to the high dignity of Patriarch of the East Indies, and as such will preside at all provincial councils, which are ordinarily to meet at the capital of Portuguese India. Thus, not only the Portuguese Diocesan Bishops, but also all the Vicars Apostolic in the East, will be ecclesiastically under the Patriarch at Goa. Thus ends a battle which has been fought for over a half century. That Portugal should have strenuously insisted on her right to be the *Padroado* is not to be wondered at considering that it is the last vestige of her past grandeur, power and influence, glorious maritime enterprises, and moral sovereignty in these regions. The concessions made to her by the Vatican are most liberal, and it now remains for her to prove to the world at large that she is able and willing to properly endow and maintain the very

important dioceses entrusted to her care, and to show that her glories are not yet entirely eclipsed."

This scores another triumph for the Jesuits. The Cathedral Churches and all church institutions throughout British India even, are thus put under control of priest-ridden Portugal.

A TRIBUTE TO MISSIONARIES.

The following very emphatic testimony to the value of missionary work is from a Blue Book recently published by the Government of India :—

"No statistics can give a fair view of all that the missionaries have done. The moral tone of their preaching is recognised by hundreds who do not follow them as converts. The lessons which they inculcate have given to the people new ideas, not only on purely religious questions, but on the nature of evil, the obligations of law, and the motives by which human conduct should be regulated. Insensibly a higher standard of moral conduct is becoming familiar to the public. The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertion made by the 600 missionaries whose blameless example and self-denying labours are infusing new vigour into the life of the great populations placed under English rule."

EXTRACTS FROM LETTERS.

Mr. B. Bagnall, lately connected with the American Bible Society's work, but now a member of the China Inland Mission at Ping Yang, in Shanse, writes of the three churches of that connection at Ping Yang, Hong Fong, and Hsi Chow, all under native pastors with very little foreign support. He gives some details of the semi-annual meeting on the 30th and 31st of October of the Hong Fong church, where Mr. Stanley Smith is stationed :—"It was a happy sight to see these dear people,—country people looking so happy and singing so heartily. Over fifty were baptized, and on Sunday evening about 140 partook of the sacrament. During all these services large numbers of outside people were in the yard, the doors were kept open, except for the sacrament which was late in the evening, and only two men from outside were present—both from the Yamen. All the meetings were held in the yard, the women sitting in the chapel. The people from outside were as quiet as the members, and during a long prayer not a sound would be heard but the voice of the leader."

Mr. D. E. Hoste writes from Ping Yang Fu :—"The Opium refuge here is now opened, and there are 10 men in, breaking off opium. Tidings of blessing come from Hsiao-i Hsien, where Mr. Ch'ü (native pastor) stayed for 2 or 3 weeks, some 30 more men and women are enquiring and desirous of following the Lord. Pastor Hsi is very well and full of blessing and hope of greater things. 'Shih how tao liao' is his motto now."

Mr. A. Orr-Ewing writes from T'ai-Yuen under date Nov. 26th:—"To-night Dr. Edwards exhibited the magic lantern and had quite a number of influential people in to see and hear. The Lord will own His word. We have this week received two into the Opium Refuge

(part of "The Schofield memorial Hospital"). We are looking for their conversion. Mrs. Edwards and Miss Broomhall have had great encouragement among the women."

Dr. Parry writes from Ganking under date January 7th :—"The number of sick people in the Dispensary has been less than some months ago; but there are more persons now daily hearing the Gospel in our little Dispensary Hall, which I expect is going to become a true Bethel. The native brothers there are also in earnest and rejoicing in hope, and we feel sure the Lord is leading us 'forward.' To-day our elder, Mr. Yang, has handed in to Mr. Wood the names of 10 men (7 of them soldiers) who during the past weeks have been attending, and now have taken this first step of entering as enquirers. There are still others who will soon, I trust, come forward. Since the Dispensary Hall has been opened for evening services we have had some blessed times. Mr. Wood's class for enquirers and young Christians also continues well attended. This week the natives are keeping the week of prayer, as ourselves, and there has been a good muster every evening."

EVENTS AT YEUNGKONG.

The Rev. C. R. Hager writes from the above mentioned place in South Kwangtung on the 25th of December:

"My Dear Dr. Gulick :—Perhaps you would be interested to have a short account of Dr. Thomson's recent loss sustained here, in the destruction of a partially erected hospital-building by a mob, principally incited by a few ill-disposed persons who were ready to carry out their evil purpose at the slightest provocation. Our renting a piece of ground outside of the city walls, and commencing to build, furnished them the opportunity of venting their wrath against us by battering down the hospital walls, which had reached about half their completion. For some five months we had been dispensing medicines, and the number of patients averaged about forty or fifty per day, but there were those who envied the success of our work and sought to injure our reputation by putting up placards derogatory to us and slandering us in the most vilifying terms. It is due to say that the authors of these placards were Chinese doctors who were in part losing their practice on account of the opening of our dispensary. These placards had the effect of inciting some of the worst class of men, which in the end culminated in the destruction of our property to the amount of $200. The Mandarin here who is a *Tsunsz*, at first refused to grant us sufficient protection, but since the destruction occurred, he has exerted himself somewhat in our favor. At present every thing is quiet again, though after the riot we had but few patients for a few days."

Notes of the Month.

We are pleased for once to find that we were mistaken! Dr. Ashmore has not accepted the offer of a Secretaryship at home, but is expected soon to arrive at Swatow.

An extradition treaty between the United States of America and Japan came into operation on the

26th of November. It provides for the rendition of almost every class of criminals. "If it be made to appear that extradition is sought with a view to trial or punishment of a political offence, the surrender shall not take place; nor shall anyone surrendered be tried or punished for a political offence committed prior to his extradition, or for any offence other than that in respect of which extradition is granted. Neither of the contracting parties shall be bound to deliver up its own citizens or subjects under the stipulations of this convention, but they shall have power to deliver them if deemed proper."—*London and China Express.*

PRESIDENT CLEAVELAND in his message to Congress, on the 6th of December, expressed himself with refreshing clearness regarding the outrages committed on Chinamen in the United States of America; but he speaks singularly of China's being willing to meet the United States "half way in devising a comprehensive remedy by which an effective limitation of Chinese emigration, joined to protection of those Chinese subjects who remain in this country, may be secured."

THE Rev. W. S. Swanson, of Amoy, having been nominated Moderator of the Synod of the Presbyterian Church of England for the ensuing year, has signified his willingness to accept the position, subject, as is usual, to the confirmation of the nomination by the Synod.

THE number of Chinese in Japan is reported as 3,876. There has been a decrease of European and American residents, largely from the reduction in the number of such employed by the Japanese Government.

IT is always difficult to know which of our efforts for good will most prosper, "this or that;" and it is often the case that what long lies dormant, and apparently useless, suddenly finds its place among the economies for good. The Temperance Hymn Book prepared some years since by Rev. J. Lees of Tientsin, with many original contributions from his own muse, is we find being culled from for hymns on a leaflet for the use of the Juvenile Work of the Woman's Christian Temperance Union of Shanghai. It is by far the best Temperance Hymn Book of which we have any knowledge, and we could wish it were more extensively known and used.

MR. ROBT. BURNET, of the Scotch Bible Society, has been obliged to beat a hasty retreat for the home land, on account of ill health. Rev. Mr and Mrs. Foster, of Hankow, took passage also by the same vessel, leaving Shanghai on the 25th February.

THE Union Church of Yokohama is making strenuous efforts to secure a pastor, and by a recent bazaar netted $955.41.

WE learn from *The Chinese Times*, of Tientsin, that Rev. Mr. Gilmour, who is at work among the Mongols, recently paid a visit to Peking, and preached there in English and Chinese on the 6th of January, to audiences "spell-bound by his earnest eloquence."

DURING the second week of January the examinations took place in the scientific department of the Tung Wen Kwan, Peking, attended by all the ministers of the Tsungli Yamen. The Grand Secretary, Yen Chin Ning was present one day, and the Marquis Tseng "gave the closest attention from beginning to end." *The Chinese Times* very properly remarks;—"Thus the utility and the proper standing of the College for Western Learning are gradually receiving due recognition, and though we are a long way from the realization of Prince Kung's ideal, the day will certainly come when proficiency in science will take its place beside classical erudition as a passport to official employment, and even to honorary degrees."

FROM an editorial in the same spicy and valuable paper for January 15th, we learn that the head of the Roman Catholic Lo family in Chungking, who at the time of the mobs in July last successfully resisted their onslaught on his premises at much loss of life to the rioters, is in prison, under sentence of strangulation. The efforts of the French minister have not yet secured his release.

THE China Inland Mission commenced recently to pray that one hundred new missionaries might be added to their number during 1887, and already they learn that the passages of forty-five have been pledged. Two of the hundred have already arrived in China, and are adding their prayers for the remaining ninety eight. There was also a large increase of contributions to the general objects of the mission during the opening of the year.

FROM Foochow we hear that the native Christians of their own accord united and formed their own programme for a week of prayer at their own New Year's time, and held very successful meetings. The Anglo-Chinese College, and the Theological School of the Methodist Episcopal Mission, opened since Chinese New Year, with fourteen new candidates for each school. We are sorry to learn that Rev. Mr. Smyth and wife, and Miss Hartwell, are obliged to leave, seeking health.

WE find the statement that there are published in China 23 newspapers, 12 of which are in Chinese, 9 in English, one in French and one in German.

THE *Presbyterian* publishes an article by Dr. W. A. P. Martin, reporting the impressions given last year to the missionaries in Peking by Col. Denby, the United States minister to China, after a tour of inspection of all the open ports. While his object was mainly commercial he became convinced that the missionaries were carrying on an immense work. "Without regard to its higher and holier aspects, he said that on its secular side it is conferring benefits on the United States as well as China, opening new markets for our products, and waking up the minds of the Chinese to new ideas."

THE *Chronicle* of the L. M. S. for January, has an article from Rev. J. Stonehouse on the village of Loo-tien, an out-station from Shanghai, illustrated by three sketches by Rev. A. J. Bamford. Mr. Stonehouse has, since the writing of the article, been transferred to

Peking, and Mr. Bamford, pastor of the Union Church in this place, soon leaves for England—both cases being illustrations of the frequent changes in our working force.

Mr. Bamford, from the position he has for more than five years held in China, will be able to report to the home churches with special authority, some of the phases of missionary work in this land, regarding which the missionary himself is at some disadvantage in reporting. It is earnestly hoped by his church, that after a year's absence, Mr. Bamford may be able to accept another engagement as pastor.

Dartmouth College has just received two valuable additions to its portrait gallery from U. S. Consul Wingate, Foochow, China—both likenesses of Confucius. One is a full length oil painting in rich colors, the other a "rubbing" from the stone at his birthplace, the likeness upon which is the original of all pictures of the philosopher. Copies of both are hung up in Chinese schools and libraries as a stimulus to study.

So far as we can judge from the newspaper discussion of the matter, the charges against the Italian Convent at Hongkong, of not sufficiently caring for the health of the numerous infants brought to their Foundling Hospital, have not been sustained. The overwhelming mortality among the children seems to be due to the fact that the great majority of them are brought when in an all but moribund condition. But for the religious zeal that is ready to take these infants for the sake, by baptism, of saving their souls, they would naturally be refused. The sum paid those bringing them, according to Rev. G. Burghignoli is never more than three cents; but even this is no doubt an inducement to many of the poor to at least throw the expense of burial on others.

We learn from our exchanges that the Rev. John Neale, B.A., of St. John's College, Cambridge, has offered himself to the Church Missionary Society for Mid-China, and will go out at his own charges.

Mr. Taft, the father of Rev. M. L. Taft, of Pekin, is now making his second visit to China. Such personal acquaintance with the foreign field by Directors of Missionary Boards, must be productive of much good.

The Rev. C. Bone, of Canton desires to correct a reference made in the January number of this year.—"Sir R. Hart did not make the handsome donation of $500 to the Wesleyan Mission work exactly, but did generously give $500 to a lady of that mission to be used by her in assisting any poor native Christians of the Wesleyan Mission in whom she might feel a personal interest."

We republish on another page our Statistical Summary of Missions in China, December 31st, 1886," revised. We have incorporated all the corrections we have received, and yet it is evident enough that there are many errors and omissions. We shall hope to succeed better next year.

REVISED SUMMARY OF PROTESTANT MISSIONS IN CHINA.—*DECEMBER 31st*, 1886.

	NAME OF SOCIETY.	Date of Mission.	Foreign Missionaries.				Native Ordained Ministers.	Unordained Native Helpers.	Communicants.	Pupils in Schools.	Contributions by Native Churches.
			Men.	Wives.	Single Women.	Total.					
1	London Missionary Society ...	1807	25	18	7	50	8	66	3,052	1,711	$5,500.00
2	A. B. C. F. M.	1830	28	25	12	65		80	1,235		
3	American Baptist, North ...	1834	9	8	7	24	8	72	1,433	175	$ 491.26
4	American Protestant Episcopal	1835	11	9	3	23	17	13	384	801	500.80
5	American Presbyterian, North...	1838	43	39	13	95	14	16	4,368	1,804	1,472.00
6	British & Foreign Bible Society	1843	14	3		17		82			
7	Church Missionary Society ...	1844	24	23	2	49	10	218	2,515	2,162	2,103 00
8	English Baptist...	1845	15	14	1	30		17	491	46	
9	Methodist Episcopal, North ...	1847	31	31	12	74	68(?)	136	2,408	988	3,121.10
10	Seventh Day Baptist	1847	1	1	1	3		8	18	69	88.00
11	American Baptist, South ...	1847	11	9	5	25			547		600.00
12	Basel Mission	1847	21	19		40	4	49	1,611	461	
13	English Presbyterian	1847	22	16	7	45	5	121	3,312		1,524.74†
14	Rhenish Mission...	1847	3	3		6		6	60	200	
15	Methodist Episcopal, South ...	1848	8	8	7	23	3	7	146	653	222.11
16	Berlin Foundling Hospital ...	1850	1	1	4	6				80	
17	Wesleyan Missionary Society ...	1852	21	6	4	31		28	679	587	
18	American Reformed (Dutch) ...	1858	5	5	2	12	3(?)	20	784		2.008.42
19	Woman's Union Mission ...	1858			3	3					
20	Methodist New Connexion ...	1860	5	4		9		54	1,186	142	
21	Society Promotion Female Edu.	1860			5	5					
22	United Presbyterian, Scotch ...	1864	7	3		10		17	306		
23	China Inland Mission	1865	92	40	55	187		114	1,314	274	408.13
24	National Bible Society Scotland	1868	3	2		5		50(?)			
25	United Methodist Free Church	1868	3	3		6		10	297		300.00
26	American Presbyterian, South...	1868	8	6	4	18		10	44	207	35.00
27	Irish Presbyterian	1869	3	3		6					
28	Canadian Presbyterian... ...	1871	2	2		4		32	1,128	55	
29	Society Propagation Gospel ...	1874	4	2		6					
30	American Bible Society ...	1876	8	4		12		40			
31	Established Church of Scotland	1878	2	2		4		3	30	80	
32	Berlin Mission	1882	5	5		10		27	119	84	
33	General Prot. Evang. Society ...	1884	1			1					
34	Bible Christians...	1885	2			2					
35	Foreign Christian Miss. Society	1886	3			3					
36	Book and Tract Society ...	1886	1	1		2					
37	Society of Friends	1886	1	1	1	3					
38	Independent Workers		3		2	5					

† Churches of Fohkien alone.

Diary of Events in the Far East.

January, 1887.

3rd.—The Tuung Hing Bank, Foochow, being bankrupt, its premises were destroyed by a mob.

6th.—Arrival at Batavia of Chinese Commissioners deputed to inquire into the condition of their countrymen.

21st.—The Evangelical Alliance, Shanghai, memorialized the Municipal Council regarding the brothels, gambling houses, and opium dens in and about Foochow road.

24th.—Port Hamilton surrendered by Great Britain to the Corean Government.

27th.—The fortified village of Ba-Dinh, taken by the French, with a loss to the Tonkinese of 500 killed.

29th.—An uprising reported in the tea district of Saryune, Fukien.

31st.—The Municipal Council of Shanghai replies to the Evangelical Alliance, that it is "not within their province to take steps for the suppression of brothels, gambling houses, and opium dens."—A White Cross Union organized in Shanghai.—The insurrection in Hainan spreading, Gen. Liu (of Black Flag memory) summoned from Kwangsi to take command of the Imperial troops.

February, 1887.

1st.—The Additional Article of the Chefoo Agreement comes into force regarding opium.

2nd.—Three hundred wandering vagabonds said to have been massacred by the villagers of Hêng Shan, 20 miles N. E. of Hanchow, Chekiang.

7th.—The Emperor's coronation at Peking.—The German barque *Guaymas* wrecked near Takow, Formosa.

8th.—The French in Tonkin attacked by "Chinese pirates."—Another fortified position at Than Hoa taken by the French, with loss of 7 men and 2 officers.

14th.—Announcement of the settlement of the difficulties between Japan and China regarding the troubles at Nagasaki; Japan making a payment of some $40,000.

13th.—A secret treaty announced between Germany and China.

16th.—The Alice Memorial Hospital, Hongkong, opened.

19th.—Decease in England of Sir Geo. Strahan, the lately appointed Governor of Hongkong.—Dr. Main's Hospital, Hangchow, robbed of all its surgical instruments, worth $800.00.

21st.—The Governmental seals opened after Chinese New Year.

22nd.—The Peiyang Squadron leaves Woosung and anchors outside the Red Buoy, preparatory to receiving Marquis Tseng from the north.

23rd.—Sir R. T. Rennie, of H. B. M's Supreme Court, Shanghai, finds the P. & O. S. S. *Nepaul* wholly to blame for the collision with the Chinese Transport *Wan-nien-ching* on the 20th of January.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

At [illegible] January 26th, the wife of [illegible] of a son. A centenarian.

At Walla Walla, Washington, U.S.A., January 31st, the wife of Rev. Cranston Brewster, of a son.

At Tsingtau, Pei, Shantung, on Jan. 30th, the wife of Rev. S. Collins, English Baptist Mission, of a daughter.

At Amoy, January 29th., wife of Rev. A. L. Mackerm, M.D., of the English Presbyterian Mission, of a daughter.

At Amoy, January 30th, the wife of Rev. P. W. Pitcher, of the American Reformed Church Mission, of a daughter.

At Pang Chia Chuang, Shantung, February 2nd, the wife of Rev. H. D. Porter M.D., of a son.

Arrivals and Departures.

ARRIVALS.

At Shanghai February 5th, Rev. S. B. Drake, wife and two Children, for Eng. Bap. Mission, Tsenchowfoo.

At Shanghai, February 7th, Mrs. A. P. Parker, from U. S. A., for Soochow.

At Shanghai, February 22nd, Rev. M. C. Wilcox, wife and child, for Methodist Episcopal Mission, Foochow, and Miss Shaw of same Board Nankin.

At Shanghai, February 28th, George Yardley Taylor M.D., for the American Presbyterian Mission, Peking.

DEPARTURES.

From Shanghai, February 10th, Miss J. A. Purple, of Am. Epis. Mission, for England.

From Foochow, February —, Rev. Mr. and Mrs. Smyth, of Meth. Epis. Mission, and Miss Hartwell, of A. B. C. F. Mission, for U. S. A.

From Amoy, February 2nd, (?) Rev. Wm. Campbell, for England.

From Shanghai, February 24th, Rev. A. Foster and wife, of L. M. S., Hankow, and Mr. Robt. Burnet, wife and two children, of National Bible Society, Scotland,—all for England.

THE

CHINESE RECORDER

AND

Missionary Journal.

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THE CONDITION AND HOPE OF THE HEATHEN.

BY REV. D. Z. SHEFFIELD.

THE SUBJECT CONSIDERED IN THE LIGHT OF HISTORY.

THE Christian scholar finds his chief interest in the study of the world's history, in tracing the operation of the laws that govern the growth and decay of nations, the progress and retrogression of civilizations; and in those laws he recognizes the mind and will of God, as surely as when announced in the articulate speech of men. Let us attempt to gather from history some of the lessons that bear upon the problem under discussion. All men are agreed in finding man's true nobility in the right devolopment of the capacities of the moral nature, and in giving to the noblest achievements of man's intellectual nature only the secondary place of honor. But we find written in the records of every nation that man's moral progress does not keep pace with his intellectual progress. We uniformly find that the greatest moral earnestness is manifested in the comparative youth of nations. Nations, like individuals, begin their career in the confidence of inexperience, and boldly hope to regulate the affairs of life and the institutions of society, in accordance with those principles of right which are rooted in man's necessary moral convictions. This is the light of nature, which in its measure is the light of God. But nations, like individuals, learn at length the sad lesson, that sin is much more than an external tarnish, to be polished away by a little effort in self-culture; rather is it a subtle poison, working in the very substance of man's moral nature, and bringing him from generation to generation, in spite of all his efforts at self-culture, more and more under the dominion of sin. As in individual experience, evil acts grow into evil habits, and these in turn crystallize into permanent evil character, so in nations, collective evil acts grow into the false customs of society, and these

at length crystallize into false institutions, which degrade and corrupt the lives of men. But as man's true nobility resides in his moral nature, it follows that the right development of that nature can alone supply the conditions for the true and permanent unfolding of the intellectual powers. While it is true that great intellectual vigor may be associated with deep moral corruption, it is abundantly proven in the history of nations that intellectual progress has been interrupted by social degradation. Human nature, when set free from the control of conscience, soon falls under the dominion of the appetites and passions, and the mind has no high and noble motives to stimulate it to activity. Social corruption had checked the progress of the intellectual life of Greece, before its public life was terminated by the conquering legions of Rome. And, in turn, the intellectual progress of Rome had long been arrested by passion and pride, by luxury and effeminacy, before the fierce northern tribes swept the proud Roman name from the list of nations. Four centuries before the Christian era, under the inspiration of the moral earnestness of Confucius and his more distinguished disciples, Chinese civilization reached its zenith of intellectual activity; but the subsequent decay of moral earnestness was followed by stagnation of intellectual life, and the minds of men, instead of pressing forward to the discovery of new truths, became sluggish and inert, as they dreamily brooded over the platitudes of the sages. Heathen civilizations do indeed show instances of spasmodic moral revival, which are protests of the nobler nature of man against the increasing power of sin in society; but the heathen world has afforded no instance of permanent moral progress, and in the effete civilizations that have been providentially continued until the present time, men have long since given up the hope of realizing the ancient lofty ideals of virtue in actual life, and are content only to utter the maxims of virtue with their lips, thus seeking to hush to silence the voice of conscience that upbraids their hollow, hypocritical lives. Only in the line of divine revelation, of preparation for Christ through the teachings of inspired prophets, and of the unfolding of the doctrines of Christianity through the teachings of Christ and his Apostles, have men found strength to conquer in the hard struggle against sin, and have dared to hope that their ideals of a holy life might be realized in actual experience. But such has been the power of evil in the human heart, that men have mocked at the offer of Divine grace, and have fought against the Spirit of God, choosing to walk in the darkness of their proud self-will, rather than in the light of loving submission to the will of God. Even those who have been brought into the light and liberty of the knowledge of God, have

shown a strange tendency to wander away from his holy presence and Christianity is to-day a mighty power for the spiritual regeneration of men, not because men in the strength of their natural love of truth have bowed in homage before its lofty teachings, but because God has conquered the hearts of rebellious men by the might of his Spirit, striking from their limbs the chains of evil passions in which Satan had held them in long and cruel captivity, and setting them free to walk in loving obedience to the will of God.

But how shall we account for the many just laws that exist in heathen society, the many noble teachings that come from the lips of heathen sages? The answer is, that man was created in the likeness of God, with the law of God written on the secret tablet of the heart. Man's very existence is conditioned on at least a measure of moral self-government. Without self-government, men have such knowledge and power that they would quickly destroy one another in their abandonment to evil passions. Thus men are forced by the very instincts of self-preservation to pay respect to the great laws of right and duty. Christian theologians sometimes talk of man's moral nature as being destroyed by the ravages of sin. The truer statement seems to be that man's moral nature has been deflected from its normal relation of trust in God, through a permanent bias of the heart in the line of self-will and self-sufficiency. Man's moral nature is weakened and misdirected, but the light of conscience is never wholly extinguished, and the moral reason, though in semi-captivity to sin, continually asserts its original dignity. Thus, as the natures of all men are bound together in the unity of their Divine origin, and of their moral needs, so we are to expect that the ethical teachings of the heathen sages will harmonize in their great outlines with the ethical teachings of Christ and his disciples. The same classes of crimes are condemned, and the same classes of virtues are approved among all nations. The voices of nature and revelation blend in unity in their condemnation of pride and passion, of malice and greed, of falsehood and treachery; and they unite in the praise of purity and goodness, of forgiveness and compassion, of fidelity and truthfulness. Christ listened with compassionate love to the inquiry of the rich young man as to what he should do to inherit eternal life; but when the fair outlines of a life of external virtue stood revealed, our Saviour pointed to the one thing lacking, which was true heart-surrender to the service of God; and we know by other Scripture teachings that the one thing lacking was not in the nature of a last key-stone in the beautiful arch of a noble life of self-culture, but was rather the foundation-stone upon which all true self-culture must rest, or at last it must

crumble into ruins. So Confucianism in its idealized superior man has drawn a character which for moral symmetry might be placed along-side of the rich young man. The superior man rules his life in accordance with the laws of Heaven. He seeks to do to others what he desires to have done to himself. He is therefore faithful in all the relations of life, is humble in his appreciation of self, is deferential to the wishes of others, and is devout towards the spiritual powers above that rule over the destinies of his life. But the Christian missionary, seeing such men rich in their conceit of virtue, is commissioned to say, "Sell all and follow Christ, and thou shalt have treasure in Heaven."

But this leads us to the important question of the origin of the ethical and religious teachings among the heathen. Are they strictly of a human origin, or are we to recognize in them a low order of inspiration? It is noticeable, that while the strict views of Biblical inspiration which prevailed in past generations are being slackened in the re-statement of truth by many of the theologians of the present day, the doctrines of heathen sages begin to be spoken of as if they were semi-inspired. In this we have another illustration of the fact so often exemplified in the history of the church, that the pendulum of theological thought swings easily from one extreme to its opposite; and we are compelled to acknowledge the truth of the teaching of Confucius, that "only the superior man is able to keep to the central path." Some writers tell us that all truth is from God; others vary the language, and tell us that all truth is from the Holy Spirit. The mischief of such statements is found in the confusion of thought that lies concealed in the ambiguity of language. God has given to man a moral nature, after the pattern of the Divine nature, but man is not a machine through which God thinks and feels. Man is a thinking, feeling creature; and his power of thinking and feeling is centered in his own intellectual and moral capacities, and he exercises those capacities in his own spontaneous freedom. Mencius tells us that "those who first apprehend truth communicate it to the apprehension of those that follow them;" that is, that the sages are only leaders among their fellows in studying their moral nature, and unfolding the truths that they discover hidden in the moral intuitions. The Scriptures nowhere justify the theory that the heathen sages were in any sense inspired, but, on the contrary, represent them as leading men in their blindness further and yet further away from God. The most distinguished of the heathen sages have not claimed inspiration for themselves, but have taught from their own intuitions, their observations and reflections. Man's moral nature is a sufficient account

for all the true teachings of the heathen. Confucius needed no inspiration to assist him in formulating his teachings about the five great relations: of prince and people, of parent and child, of husband and wife, of older and younger brother, of friend and friend. Prophets and apostles were indeed inspired to explain these relations, but always in the light of the higher relation of man to God. In the writings of Plato, the profoundest thinker of the ancient heathen world, we find but a blurred and imperfect conception of the being and character of God. Doubtless his powerful intellect was struggling towards the light of the recognition of God in his independent spiritual personality, but his conception never cleared itself from the surrounding clouds of pantheism. God, to him, was a Supreme Idea, "a universal intelligence manifesting itself as reason in all rational beings"—Dr. Charles Hodge. Such a God may be a proper object of philosophical speculation, but a God who is himself the essential part of his creatures cannot be a proper object of worship. The speculations of Plato give evidence of the force and penetration of his mind, but his shadowy apprehension of the being and character of God, and his failure to discover the true dignity of man, in the right heart-relation to God, give proof that he was walking in the uncertain light of his own understanding, and not in the light of a Divine Revelation. So, too, Confucius had a conception of a Supreme Ruler, but this Supreme Ruler presided *in* nature, not *over* nature. This Ruler was Heaven, who was to be worshipped as father, and the earth as mother, by their human children. To Heaven were ascribed some of the attributes that properly belong to God—intelligence, power, will, virtue—yet Heaven does not speak with the voice of man. The will of Heaven is to be read in signs and portents; it is to be interpreted by the sages, who are not inspired of Heaven, but their lives are in harmony with Heaven. It is also to be known by the common sentiment of the people. But Confucius had no conception of a Divine Being with whom he could have real heart-fellowship. Prayer to him was an unmeaning form. Once when sick his disciple Tsŭ Lu proposed to pray to the gods for his recovery. The master inquired if there were such a rite sanctioned in the ancient ceremonies. When reminded of the words "Pray to the gods of heaven and earth," he replied that he had already prayed. Confucian commentators tell us that he was so holy that he had no occasion to pray; and he thus dismissed the proposal as unworthy of consideration. Heaven to Confucius was not a proper object of worship for the people. Only the king, "the son of heaven," could perform those ceremonies of worship that brought him into harmonious relations with heaven,

and assured him a prosperous reign. Thus Confucius, who apprehended much of truth as he studied his own moral nature, failed to discover the God of truth, working in nature, and manifesting himself in providence. His thoughts were bounded by the narrow horizon that surrounds the present life, and he lived in ignorance of the great truth of the Christian revelation, that man is a child of God, whose true dignity is to be attained in an immortality of blessed fellowship with him. Thus the light of the revelation of God has not dawned upon the world through the teachings of the sages of Greece or of China, but has shone with steady effulgence from the pages of the Christian Scriptures; and wherever they are devoutly taught, men turn from the blind worship of nature's God. Again, the Christian Scriptures set forth truth in its purity, unadulterated with the errors that spring from the evil customs, and the false speculations of men. There is indeed progress in the unfolding of truth, from its germinal to its completed form; but in every stage of progress it stands in right relations, and never rests on a background of error. The ancient prophets lived in a twilight of revelation, as compared with the fuller unfolding of the doctrines of redemption in the coming of Christ; but they worshipped God with an undivided heart. They walked in faith, and taught men to purify their lives before God, by repentance and reformation. The prophets gave utterance to no false teachings, that the great Teacher sent from God found occasion to correct. But when we turn to the writings of the wisest among the heathen sages, we find truth and error continually blended in their teachings. Without a right conception of man's supreme relation to God, their conceptions of human relations are necessarily deranged and distorted. Thus in their teachings, the honor due to men for virtue and courage passes into worship, and they are given seats among the gods. The relation of parent and child is so distorted that the parent has the power of a tyrant, and the child may experience the lot of a slave. The rights of the unfortunate, the ignorant, the weak, are unprotected; woman is a pampered toy, or a menial servant, who only lives to amuse or wait upon her master. The fact cannot be too sharply emphasized, that many of the evils that exist in heathen society, do not exist *in spite* of the teachings of the sages, as many writers would have us believe, but rather they exist *because* of those teachings. Not that men would have been better off without those teachings, but that the sages in leading men out of certain evils, have led them into others. The outcome of the best achievements of heathen culture is a supreme self-love. Life is not a gift from God to be held in sacred trust; it is a gift from nature, is a part

of nature, and the more noble it becomes, the greater is the spirit of self-complacency. "I am what I have made of myself by my thought and effort, and all the honor belongs to me." It is because of this ineradicable spirit of self-exaltation that the virtues of the heathen have opposed greater obstacles to the propagation of Christianity than their vices. Who among the heathen have accepted Christianity with gladness? Not, indeed, men who have made commendable progress in self-culture, who have succeeded in conquering their appetites and passions, which gain the mastery over men of less character and resolution, and so are attracted to Christianity by its promise to lead them on to yet higher attainments in virtue. Such men have ever been, and still remain, the stoutest opponents of Christianity. They are satisfied with themselves, or, if not fully so, they are wedded to their own methods of improvement through self-culture, and the cross of Christ is an offense to them. It is not the *successes* of the heathen ethical teachings in purifying men's lives, that have *drawn* men to Christ, but the *failures* of those teachings have *driven* men to Christ. They have placed an ideal of life before men's thoughts, which they have struggled in vain to realize, and only those who have become discouraged in the attempt to realize that ideal, have found the law of sin in their members stronger than the law of truth in their mind, have turned from their own way of righteousness through self-effort, and have accepted God's way of righteousness through faith in Christ.

Christianity is exclusive of all systems of religion as a way of salvation, but it is inclusive of all right ethical teachings in its comprehensive statement of truth, in that all truth belongs to God. Christianity is iconoclastic. It tears down that it may build up on a new foundation, but whatever of good material there may have been in the old structure, is not rejected in the new, but is set in it proper place, and is estimated at its real value. But historically the doctrines of heathen sages have added nothing to the great doctrines of revelation. Plato added nothing to the Christian doctrine concerning the being and moral government of God, and Confucius has no new light to shed upon the character and destiny of man. The speculations of heathen philosophers have awakened thought and stimulated investigation, have aroused in men's hearts a sense of need which Christianity can alone supply; but Christianity holds no doctrine for which she is indebted to Gentile sages for its discovery, while on the other hand she brings to view the loftiest truths, which have been hidden from the knowledge of the wisest of the heathen. Christianity is organic and complete in itself. Its growth

is from within. It has no undeveloped branches that are waiting to be supplemented by grafting in the teachings of heathen sages. Christianity has always found heathen religions to be false allies. In the period of the early Christian church Gnosticism and Manichæism were the outcome of the attempt to amalgamate Christianity and heathenism. Christianity is more than a set of doctrines to be embraced by the intelligent; it is a Divine life begotten in the soul; and this life is hearty and vigorous only while it is nourished by the pure truths of revelation, and soon sickens and dies in the strange atmosphere of human speculations. Why did the bright light of the early Christian churches wane almost to extinction in the church of the middle ages? Because in the rapid expanse of Christianity heathenism was baptized into the church. In this unnatural fellowship the external form of Christian worship remained, but the substance—of renovated, consecrated lives—well-nigh disappeared. But men are slow in learning the lessons that are taught by the past mistakes of the church, and there are not lacking men among the ranks of Protestant Missionaries who propose to build up Christianity on the foundations of the nobler teachings of the heathen sages. Thus Dr. James Legge, the distinguished translator of the Confucian Classics into the English language, satisfied himself by his studies that the ancient sages, and sage-kings of China, were worshippers of the true God, and so has given a theistic coloring to his translations that many others do not find in the original text. But Dr. Legge admits that God and Heaven are co-relative terms in the Chinese classics, that they are interchangeably used without modification. But just here he begs the whole question in discussion, by assuming that the personified Heaven is God. What then of the personified Earth, which has been worshipped as the companion of Heaven from ancient times. What lofty theism is taught in the following passage, according to Dr. Legge: "Oh! God dwelling in the great heavens, has changed his decree," &c. But when we turn to the Chinese text, "God dwelling in the great heavens" has disappeared, and we find in his place a heathen diety, no more nor less than, "Imperial heaven, the ruler above." Dr. Alexander Williamson wrote in the *Missionary Journal* for December, 1885, the following: "First of all we have the knowledge of the living and true God, almost universal throughout the whole of China, under the name Tien Lao-yeh or Lao Tien-yeh, which requires only to be vivified, amplified, and enforced." But who is this "Living and true God" when spoken of in the Chinese language by Confucian scholars? He is the "Venerable Heaven," the supreme object of Confucian nature-worship. The earth stands

next in order, then the sun, moon, stars, mountains, rivers, sages and heroes; each having its place, and fixed ceremonies of worship. Dr. Williamson proceeds; "There is thus wonderfully little to overturn in China. Our great duty is *supplementary*." He further tells us in a figure as badly twisted as his reasoning, "The roots and stem and branches of their great empire now dry, oh, so dry, but all which, all point heavenward, may begin to expand and bud and blossom without any, or few, of those terrible convulsions which have of necessity torn despotic and barbarous systems of government into rags." Thus Christianity is the sap of a new life that is to be forced through the roots and stem and branches of dead Confucianism, making it to expand and bud and blossom! Such language we would like to excuse as the transcient effervescence of a heated imagination, but from other writings we know that there is a *theology* of *compromise* underlying it. This compromise theology is not only becoming popular with a certain class of "liberal thinkers" in western lands, it is coloring the literature that is being prepared for the heathen. Dr. Williamson has written the Life of Christ in the Chinese language, in which he devotes two pages to the translation of striking prophetical utterances, pointing to Christ, in the sacred books of Egypt, Rome, India and China. He introduces the following prophecy of Christ from the Chinese classic, the Doctrine of the Mean. "It is only the most sincere man under heaven who can fully unfold his nature; he who can fully unfold the nature of other men can fully unfold the nature of things; he who can fully unfold the nature of things can assist the transforming and nourishing powers of heaven and earth; he who can assist the transforming and nourishing powers of heaven and earth, can be placed on an equality with heaven and earth." First observe the materialism that is spread out on the face of this passage, and then read the comment of Dr. Williamson. "This is the language of Tsŭ Ssŭ in praise of Confucius. He did not know that it was exactly in praise of Christ, since at that time he was moved by the Holy Ghost, and did not know what he was saying. Not only so, but Chinese books, such as the Analects of Lu, the Great Learning, the Doctrine of the Mean, in those passages which speak of the sage as a companion of heaven, a companion of earth, are speaking in praise of Christ." How fortunate that one man at least in the missionary fraternity has so highly developed a Christian consciousness that he recognizes with such precision the inspired portions of heathen literature! But Dr. Legge in his translation of the above passage failed to discover the inspiration which Dr. Williamson announces with such confidence, and pronounces it "blasphemy to

make man a companion to the Supreme Power." There are other missionaries who make no proper distinction between the truths propounded by heathen sages as they study and interpret their own moral nature, and the teachings of inspired prophets and apostles. All are alike derived from Heaven, and all are to be united in one organic system of doctrine. The Chinese are told by these supplementary missionaries that they are not come to teach new, strange doctrines, but to lead them back from their wanderings, to the true worship of the God of their fore-fathers. Thus Confucius is a John the Baptist to prepare the way of the Lord. Converts to such teachings will retain their traditional ideas as the essential basis of life, and their Christian growth will be stunted or misdirected. They will stand on slippery places, and will easily slide back into the mire of heathenism.

But what, ask our friends of the new theology, has all this to do with us? Much every way. You are teaching men to hold as open questions many doctrines which the old theology held to be closed against human speculation, by the distinct teaching of Scripture. You are magnifying the ability of the human intellect, assisted by the insight of the advanced Christian consciousness, to explore the secret things of God, and presume to speak with confidence concerning the method of Divine government in fields where Prophets and Apostles were inspired to speak only in imperfect outline. Errors have a related and organic life. Men who have been taught that they are at liberty to pull to pieces the old theology, reconstruct for themselves a new theology that shall be more reasonable to the understanding, and more satisfying to the heart, are precisely the men who in the mission field will have enlarged sympathies for the doctrines of heathen sages and religious teachers. They will preach a kind of *boneless theology*, without strength or consistency, and their own confused apprehension of truth will reproduce itself in exaggerated measure in their converts.

Let us be just in our estimate of the teachings of heathen sages; let us be charitable in our criticism of their errors, but let us above all be true to the light of Divine Revelation, and not dare to approve where God has condemned. The work of studying the ethnic religions is but just inaugurated. The astronomer who sweeps the heavens with his telescope to make new discoveries, must know first his own latitude and longitude, or his computation among the stars will be at fault. How can men like Max Müller, Samuel Johnson, James Freeman Clarke, who are themselves ignorant of the inner secrets of Christianity, give a just account of the relation of Christianity to the ethnic religions? "The old Greek religion," says Clarke, "so

long as it was a living faith, was enough." Johnson finds the Confucian conception of God in nature a more exalted idea than is found in the Jewish religion, "being the only religion that was possible at the time, which was compatible with the language, the thoughts, and the sentiments of each generation, which was appropriate to the age of the world." Among the gems from heathenism which Müller has given to the public, take the following from the writings of Lao Tsu, the founder of the Taoist sect. "There is an Infinite Being, which existed before heaven and earth. How calm it is, how free. It lives alone, it changes not." How exalted does this language seem; how close to the Christian conception of God. But let us turn to the text, and give an exact translation, and see how the sunlight fades from his gem. "There is a substance, indivisible and complete, born before heaven and earth, silent and pervasive, standing alone and changing not." The Taoist commentary tells us that this substance "is without head or tail, as if existing, as if not existing, pervasive and empty." Thus many of the gems from heathenism that glitter in the light that imaginative translators have shed upon them, are dark and lusterless when studied in the light of candid and critical research. And such men, standing on the outer circles of Christianity, are accepted as authoritative interpreters of heathenism by multitudes of undiscriminating students. Such men are certain to be pleased with the movement in the church towards a more liberal theology. They will see in these new teachings a gateway out of the old theology into the road along which they have been travelling as pioneers. Their influence will not be lessened, but rather increased, by these new speculations, and they may look with hope to the day when, with progressive Christians on the left, they may sit down in the delightful fellowship of a broad theology, that embraces the whole world. The prophet Daniel was inspired of God to interpret the dream of Nebuchadnezzar. A stone should be cut out of the mountain without hands, which should smite the great heathen image of iron and brass and clay and silver, and itself become a great mountain and fill the whole earth.

THE POLICY OF CHRIST.

By T. P. Crawford, D.D.

I. CHRIST BY LAYING ASIDE THE SWORD ENFRANCHISES THE WORLD.

CHRIST being in his original glory King of kings and Lord of lords, held all the power of heaven and earth in his hands. But when he came to our world he laid his royal glory down, and came in the "form of a servant"—came uncrowned, unarmed and unprotected to the work of our redemption. The mental and moral conditions of mankind seem to have required this mode of procedure, and he does not shrink from the self-denial, difficulties and danger of the undertaking. Let us study his thoughts.

Soon after entering on his ministry it is said (Math. xii. 14–21): "Then the Pharisees went out and held a council how they might destroy him. But when Jesus knew it, he withdrew himself from thence. And great multitudes followed him, and he healed them all. And he charged them that they should not make him (or his whereabouts) known, that it might be fulfilled which was spoken by Esaias the prophet, saying: Behold my Servant, whom I have chosen; my beloved, in whom my soul is well pleased. I will put my spirit upon him, and he shall show judgment to the Gentiles. He shall not strive (fight); nor (give the battle) cry, neither shall any man hear his voice (commanding his troops) in the streets. A bruised reed shall he not break, and smoking flax shall he not quench till he send forth judgment unto victory, and in his name shall the Gentiles trust." That is, Christ will not use force sufficient to break a crushed bulrush, or to snuff a dying lamp-wick, till he send forth the gospel unto victory, and till the nations shall trust in his name.

In perfect accord with the course here made out by the prophet, Jesus rejects all reliance on the power of the sword for supporting the kingdom which he will establish among men. He will not prompt, coerce, or influence one thought by its use. He will therefore rely alone on the gospel, and respect the freedom of the human will even at the expense of his own life. When the Pharisees threatened his life he withdrew himself from them. When arrested he made no defense. When Peter drew his sword he commanded him to put it again into its place, saying, "All they that take the sword shall perish with the sword;" and, "Thinkest thou that I cannot now pray to my Father, and he will presently give me more

than twelve legions of angels (for my protection)? But how then shall the Scriptures be fulfilled that thus it must be?" When on trial before Pilate the Governor he says boldly, "My kingdom is not of this world. If my kingdom were of this world then would my servants fight, that I might not be delivered to the Jews"—and he went to the cross.

Again, when Jesus sent out his disciples to preach the gospel, he said to them; Behold, I send you forth as sheep in the midst of wolves. Be ye therefore wise as serpents and harmless as doves." "When they persecute you in this city, flee ye into another." "In your patience possess ye your souls." "He that would come after me, let him deny himself, take up his cross, and follow me."

Thus we see that Christ on principles profound as divine thought, excludes the use of the sword, both offensive and defensive, from the domain of religion, and founds his kingdom on the absolute freedom of the human soul. He will reign "not by power, nor by might, but by my spirit, saith the Lord of hosts"—not by the force of self-assertion but by the spirit of denial. This is the spirit of Christianity, the "liberty of the gospel," the reformation of Christ, the new departure in the field of religion. Thus Christ by laying aside the sword enfranchises the world, or endows mankind with that freedom of soul which is essential to all true worship.

He wants us be his free-born sons,
To own his sway from love,
To worship him with all the heart,
And reign with him above.

II. CHRIST BY LAYING ASIDE THE PURSE ENRICHES THE WORLD.

It is said (2. Cor. viii. 9.), "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The terms "rich," "poor," and "poverty" are here used in their common acceptation.

Christ certainly did not become mentally, morally, or spiritually poor for our sakes, but literally poor that we through his poverty might be rich—rich in every sense of the word. Being the Son of God and "Heir of all things," Christ was originally rich in the abundance of his material resources. "The silver is mine, and the gold is mine, the cattle on a thousand hills, the earth and the fullness thereof, saith the Lord."

Think for a moment of the riches of Christ, the possessor and governor of the universe. This our world and all other worlds within the range of our vision and telescopes are but a few of the outlying provinces of his boundless empire, their productions but diminutive specimens of those found in his immediate dwelling place.

The Holy Jerusalem, the Bride or capital city of the Lamb, as described by John in his 21st chapter of Revelations, exhibits like other imperial cities the wealth and magnificence of his vast dominions. Thus Christ, the King of kings and Lord of lords, reigned supreme in the midst of infinite riches, power and glory, worshipped by angels, archangels and four and twenty elders who cast their golden crowns before his throne, saying: "Thou art worthy, O Lord, to receive glory, honor and power; for thou hast created all things, and for *thy pleasure* they are, and were created."

The riches of Christ, both according to human conceptions of royalty, and the description of John, correspond to the greatness of his kingdom and the dignity of his government. What heart can conceive, what tongue express, the grandeur of the palace of God and the Lamb? These in perfection meet all the works of nature and all the works of angelic art. What architecture there! What scenery! What beauty and glory in that city whose buildings are pure gold, whose walls are precious stones, whose gates are pearls, whose streets are paved with blocks of solid gold, and whose maker and builder is God! Yet we are told that our Lord Jesus Christ, the possessor of all these riches, who thought it not robbery to be equal with God, became of no reputation, became "poor," even without a place to lay his head, that we "through his *poverty* might be rich." Paradox of paradoxes this! How strange, unnatural, even absurd his procedure seems in our eyes, judging by our persistent disregard of his example and teaching! Truly his thoughts are not as our thoughts, nor his ways as our ways. We enrich our children by giving them our riches, he by giving us his poverty! We relieve the wants of the poor and ignorant by putting their minds to rest; he by putting them to work!

The material gifts of our rich men, as centuries of history show, demoralize and ruin full seven in ten of their sons and protegés; and yet we still go on in the same ruinous course, ever increasing the strength of their moral faculties in a corresponding degree. We fail to cultivate in them a spirit of manly labor and self-denial by the pursuit of noble ends. Thus our sons are cast unpracticed and unpoised into the stream of life, soon to sink beneath its turbid waters. How these sad and oft-repeated failures should humble our proud hearts before God, should work a thorough revolution in the basal ideas of our philosophy. How penitently they should bring us to Jesus, the Anointed of God, the Redeemer of souls, the Philosopher and Guide of the ages, to learn how to deal with fallen human nature. He comprehended all its necessities and acted accordingly.

His "grace" or gifts, unlike ours, never demoralize or ruin his heirs, but reform, develop, enrich and save mankind. Let us then, once for all, abandon our human methods, however orthodox they may be, and come straight to the Master for the true principles on which to conduct our present great and wide-spread missionary enterprise, as well as for other concerns of life.

When Christ came down from heaven to redeem our heathenish world, to lift us out of the mire of sin and selfishness, to purify our hearts and make us heirs of his kingdom, he first humbled himself to our condition by laying aside his regal power, riches, and glory. He brought neither purse nor sword with him to the work, but left them both in heaven far beyond our fleshly sight. He thus declined to use the two great forces before which human hearts bow with the greatest readiness. Their use seemed in his eyes incompatible with the moral reformation which he wished to produce. He would neither force nor bribe the people in the slightest degree, either directly or indirectly, to become his disciples. He would respect their manhood, however weak, and leave every one perfectly free to receive or to reject his offer of salvation. He therefore preached to them a voluntary gospel of repentance, self-denial and self-support, for in this way alone could he arouse into personal activity their dormant moral and religious faculties. In this way alone could he strengthen and develop these faculties so as to make them capable of bearing that exceeding weight of riches, honor, and glory, into which he wished to bring his disciples. For these reasons, it seems to me, Jesus appeared among men in absolute weakness and poverty.

He did not begin his work in Palestine by brandishing his sword, or by distributing his gold and silver, his food and raiment, among its oppressed and indigent inhabitants. He did not first relieve their physical wants and then labor to save their souls, as is the modern fashion. He did not reverse the laws of human nature or attempt to work a moral reformation by physical means. He offered no money, no temples, no synagogues, no chapels in which they might meet for his worship. He founded no schools, no colleges, no seminaries in which they might study his teachings, but left them to provide all these things for themselves. Neither did he open any hospitals, asylums, orphanages or retreats for the benefit of the poor. Neither did he open any farms, any shops, any savings banks, or intelligence offices for the benefit of the laboring classes. Neither did he remove any social or political burden from the shoulders of the people, but left them all as he found them, under the stern necessity of relieving their own wants and removing their

own burdens by the exercise of their own faculties. True, Jesus on many occasions healed the sick and cast out devils; yet he never did so by use of human medicines, but always by the use of *words*, thereby showing the people that he was a teacher come from God, able to forgive their sins and save their souls. On two occasions, and only two, he fed the hungry multitude that listened to him all day long, but when they began to follow him for the "loaves and fishes" he turned upon them, rebuked them sharply for the grossness of their perceptions, and drove them from him. After this he fed them no more. Would that we now had the moral bravery of the Master! See the sixth chapter of John. Unlike the modern school of philanthropy, Jesus *honored* the manhood of the people by leaving them something to do, to bear, and to work out for themselves, even with fear and trembling. He did not desire to make religious parasite paupers, camp followers and moral weaklings, but strong, healthy, self-reliant Christian men and women—brave soldiers of the cross, ready and able to spend and be spent in his service. Influenced by this high aim, Christ our Saviour, hiding his power and wealth from our timid, covetous sight, poured out his mental, moral and spiritual riches upon us without stint and without measure.

In short, Christ did nothing but preach the gospel, relying on it and it alone to work the reformation he wished to produce in the world. On his ascension to Heaven, he commanded his disciples to preach it to every creature—a long and arduous undertaking. But he honored them with his confidence by trusting them to find the ways and means of accomplishing it. Like their master they went forth in faith and humility to their work, confining their labors to preaching Christ crucified to the people, to sowing the seeds of spiritual life in their hearts, watering them with their tears, and waiting patiently for them to bear heavenly fruit through the ages.

Results have proven the wisdom of the Saviour's course. Taking his Apostles from the common people and stimulating their hearts by the spirit of his own self-denial and teachings, their converts have now become the richest, most intelligent, benevolent, righteous, and powerful nations the world ever saw. Compare the moral elevation of grand old England, Germany, France, America, and other Christian nations with the poverty, ignorance and moral degradation of the various Mahomedan and Heathen nations of the earth, and by the contrast see how Christ's voluntary, self-denying self-supporting policy stands out as a grand success, and also see that he did not become poor for our sakes in vain. Humanly speaking, it would have been far easier for Christ to make us rich

through his riches than "through his poverty," through the "wisdom of this world" than through the "foolishness of preaching." Had he only demolished a few of those golden buildings in the New Jerusalem, pulled down a few miles of her walls of precious stones, taken up a few miles of those blocks of solid gold that pave her streets, broken to pieces one or two of her pearly gates, and scattered these treasures broadcast over the world, how easily he could have hushed that wail of poverty which has been going up to heaven through the ages. Or had Christ only accepted the offer of Satan, bowed down and worshipped him, this would have been unnecessary, for Satan himself would have furnished the means by which to draw mankind after him. With what ease Jesus Christ could have become the universal "God of wealth" and filled the world with his temples and his own exclusive worship! But what would have been the effect of such a procedure? Utter demoralization. Covetousness, selfishness, depravity, ruling over every human heart.

It is also far easier for us good Christians of this rich and benevolent day to give our money for the relief of others than to give them our own personal presence, our own humble soul-saving labors. This is the difficult work to be done, the work the blessed Saviour and his Apostles did—the work which we must do, beginning from our own homes and extending outwards in every direction, if we would up-lift and save our dying fellow-men.

Oh, Christian friends, the heathen are not dying for our money, but for our Christ. They are dying not through poverty of body, but through poverty of soul—poverty of God. O rich, educated benevolent, pious Christian brethren and sisters of the West, the heathen need *you*—not your charities, science, and particular type of civilization—but *you*. They need to see many of you face to face, to hear your sweet words of life, to be drawn by you, personally, patiently, lovingly to Jesus, the Saviour of sinners. As the roots of living trees must go down by their own force into the bowels of the earth, touch and take up the dead particles of inorganic matter, and by a mysterious process transform them into particles of living stem, branches, leaves, flowers, fruits, so must living Christians by their own impulses go down among men and women dead in trespasses and in sins, and by the living words of the living Saviour, transform them through the spirit of the living God into living Christians able and ready of themselves to bear fruit to the honor and glory of the Redeemer's name.

In conclusion, let us follow the example of the Master—so conceal our power and wealth from the people as to free their minds

from all earthly considerations, and going forth in a simple unpretending manner, faithfully preach the gospel of Christ as the power of God unto salvation to every one that believeth. Let us first sow the seed—first bring the heathen to Jesus as the way, the truth and the life, that they may obtain new hearts through the regenerating power of the Holy Spirit; and then churches, pastors, education, civilization, wealth, freedom, and all other good things will spring forth, and in a natural, healthy way flourish among them to the glory of Him who became poor, that we might be rich, and humble, that we might be exalted.

He sets us free from slavish cares,
And burdens of our own,
And calls us to his noblest work,
To make his gospel known.

To sound the trump of jubilee,
To say, the Lord is come,
To save his people from their sins,
And take his ransomed home.

CHINA:—THE SLEEP AND THE AWAKENING.*

By Marquis Tseng.

THERE are times in the life of nations when they would appear to have exhausted their forces by the magnitude of the efforts they had made to maintain their position in the endless struggle for existence; and, from this, some have endeavoured to deduce the law that nations, like men, have each of them its infancy, its manhood, decline, and death. Melancholy and discouraging would be this doctrine could it be shown to be founded on any natural or inevitable law. Fortunately, however, there is no reason to believe it is. Nations have fallen from their high estate, some of them to disappear suddenly and altogether from the list of political entities, others to vanish after a more or less prolonged existence of impaired and ever-lessening vitality. Among the later, until lately, it has been customary with Europeans to include China. Pointing to her

* The following remarkable article, first published in the *Asiatic Quarterly Review*, we republish from the *London and China Express*, knowing that many of our readers will be glad to keep it thus at hand, even if they have already seen it. —Editor.

magnificent system of canals silted up, the splendid fragments of now forgotten arts, the disparity between her seeming weakness and the record of her ancient greatness, they thought that, having become effete, the nineteenth century air would prove too much for her aged lungs. Here is the opinion of a distinguished diplomatic agent writing of China in 1839:—"With a fair seeming of immunity from invasion, sedition, or revolt, leave is taken to regard this vast empire as surely, though it may be slowly, decaying."

This was the opinion of a writer whose knowledge of China and its literature is perhaps unequalled, and certainly not surpassed; nor was he alone in entertaining such an opinion at the date on which he wrote, for by many it was then considered that the death of Tao Kwang would severely try if not shake the foundations of the empire. But, as events have shown, they who reasoned thus were mistaken. China was asleep, but she was not about to die. Perhaps she had mistaken her way, or, what is just the same, had failed to see that the old familiar paths which many centuries had made dear to her did not conduct to the goal to which the world was marching.

Perhaps she thought she had done enough, sat down and fallen asleep in that contemplation which, if not always fatal, is at least always dangerous—the contemplation of her own greatness. What wonder if she had done so? Everything predisposed to such an attitude of mind. The fumes of the incense brought by many embassies from far-off lands, the inferiority of the subject races that looked up to her, the perfect freedom from the outer din ensured to her by the remoteness of her ample bournes—all predisposed her to repose and neglect to take note of what was passing in the outer world. Towards the end of the reign of Tao Kwang, however, the sleeper became aware that her situation scarcely justified the sense of security in which she had been reposing. Influences were at work, and forces were sweeping along the coast very different from those to which China had been accustomed. Pirates and visitations of Japanese freebooters had occasionally disturbed the tranquillity of certain places on the seaboard; but the men who now began to alarm the authorities were soon found to be much more redoubtable than these. Wherever they came they wished to stay. Submissive at first, they engaged in trade with our people, and tempted them with strange merchandise. It was not long before troubles arose which showed that the white trader could fight as well as buy and sell. The treaty of Nanking, in 1842, which was the result of these troubles, opened four more doors in the wall of exclusiveness with which China had surrounded herself. Amoy, Foochow, Ningpo,

and Shanghai were added to Canton, thus making five points of touch between China and the West. This did something to rouse China from the Saturnian dreams in which she had been so long indulging; but more was wanting to make her wide awake. It required the fire of the Summer Palace to singe her eyebrows, the advance of the Russian in Kuldja and the Frenchman in Tong-King, to enable her to realise the situation in which she was being placed by the ever-contracting circle that was being drawn around her by the European. By the light of the burning palace which had been the pride and the delight of her Emperors, she commenced to see that she had been asleep whilst all the world was up and doing; that she had been sleeping in the vacuous vortex of the storm of forces wildly whirling around her. In such a moment China might have been excused had she done something desperate, for there is apt to be a good deal of beating about and wild floundering on such a sudden awakening; but there was none in the case of China. A wise and prudent prince counselled China to pay the price of her mistakes, whilst the great Chinese statesman who is now in power, and who, since 1860, has rendered such incalculable services to his country, began that series of preparations which would now make it difficult to repeat the history of that, for China, eventful year. It is not a moribund nation that can so quietly accept its reverses, and gathering courage from them, set about throwing overboard the wreckage and make a fair wind of the retiring cyclone. The Summer Palace, with all its wealth of art, was a high price to pay for the lesson we there received, but not too high if it has taught us how to repair and triple fortify our battered armour; and it has done this. China is no longer what she was even five years ago. Each encounter—and especially the last—has, in teaching China her weakness, also discovered to her her strength.

We have seen the sleep; we come now to the awakening. What will be the result of it? Will not the awakening of 300 millions to a consciousness of their strength be dangerous to the continuance of friendly relations with the West? Will not the remembrance of their defeats and the consciousness of their new-discovered power make them aggressive? No: the Chinese have never been an aggressive race. History shows them to have always been a peaceful people, and there is no reason why they should be otherwise in the future. China has none of that land-hungering so characteristic of some other nations—hungering for land they do not and cannot make use of—and, contrary to what is generally believed in Europe, she is under no necessity of finding in other lands an outlet for a surplus population. Considerable numbers of

Chinese have at different times been forced to leave their homes, and push their fortunes in Cuba, Peru, the United States, and the British colonies; but this must be imputed rather to the poverty and ruin in which they were involved by the great Taiping and Mahomedan rebellions than to the difficulty of finding the means of subsistence under ordinary conditions. In her wide domains there is room and to spare for all her teeming populations. What China wants is not emigration, but a proper organisation for the equable distribution of the population. In China proper, particularly in those places which were the seats of the Taiping rebellion, much land has gone out of cultivation, whilst in Manchuria, Mongolia, and Chinese Turkestan there are immense tracts of country which have never felt the touch of the husbandman.

Not only for economical, but for military reasons, the colonisation of these immense outlying territories has become indispensable. And, recognising this, the Imperial Government have of late been encouraging a centrifugal movement of the population in certain thickly inhabited portions of the Empire. But the occupation of waste lands is not the only agency to absorb any overflow of population which may exist in certain provinces. Another and a more permanent one will consist in the demand which will soon be afforded by the establishment of manufactures, the opening of mines, and the introduction of railways. The number of hands which these industries will employ can only be conceived when we remember that hitherto they have contributed nothing to the support of the country, and that were they developed to only a tithe of the extent to which they exist in Belgium and England, amongst a population of 300 millions, the number of mouths they would feed would be enormous. These considerations will explain the indifference with which the Chinese Government have received the advances which at different times and by various Powers have been made to induce China to take an active part in promoting emigration and engagements for the supply of labour. But even had these reasons not existed, the outrageous treatment which Chinese subjects have received, and in some countries continue to receive, would have made the Imperial Government chary of encouraging their people to resort to lands where legislation seems only to be made a scourge for their especial benefit, and where justice and international comity exist for everybody, bond and free, except the men of Han. Were it not for the one-sided manner in which in some of these countries the law is administered, one might think, from their benevolent dispensation with the *lex talionis*, that the millennium was at hand there. There is no question of an eye for an eye, or a

tooth for a tooth, excepting when the unfortunate offender belongs to the nation of the almond eye.

If anyone should consider this language is too strong, he must be strangely ignorant of the outrages committed on Chinese, and of the exceptional enactments directed against them, to which the Press and the Statute-book have so often borne testimony within the last three or four years. But, to render justice where justice is due, a disposition has of late been manifested by foreign Governments to give Chinese adequate protection against the rowdy elements of their population, and to recognise the right of Chinese subjects to the same immunities as those which by the law of nations are accorded to the subjects of other Powers. The United States Government on a recent occasion energetically suppressed a hostile movement directed against Chinese, and awarded to them compensation for the losses to which they had been subjected. But if neither a spirit of aggression, springing from and nurtured by the consciousness of returning strength, nor the necessity of an outlet for a surplus population, is likely to endanger the good relations which now exist between China and the Treaty Powers, is it equally certain that a desire on the part of China to wipe out her defeats is not to be dreaded? Such was not the opinion of many who watched the course of events during the Franco-Chinese struggle for the possession of Tong-King. On every side we used then to hear it said, even in circles which took the Chinese side, that it would be disastrous to foreign relations should France not emerge from it completely triumphant. Success, it was maintained, would intoxicate the Chinese, make them overbearing and impossible to deal with. But has this been the case?

China laughed to scorn the demands of France for an indemnity, exacted the restoration of her invaded territory, and made peace in the hour of victory. Did this make China proud? Yes, proud with a just pride. Did it change her bearing, or make her unconciliating in her intercourse with the Foreign Powers? No. At no time since her intercourse with the West commenced have relations with the Treaty Powers, and more particularly with England, been so sincerely friendly. At no time have their just demands been received with such consideration, and examined with such an honest desire to find in them grounds for an arrangement. China will continue the policy of moderation and conciliation which had led to this happy result. No memory of her reverse will lead her to depart from it, for she is not one of those Powers which cannot bear their misfortunes without sulking. What nation has not had its Cannæ? Answer: Sadowa, Lissa, and Sedan. China has had hers but she

is not of opinion that it is only with blood that the stain of blood can be wiped out. The stain of defeat lies in the weakness and mistakes which led to it. These recovered from and corrected, and its invulnerability recognised, a nation has already reburnished and restored the gilding of its scutcheon.

Though China may not yet have attained a position of perfect security, she is rapidly approaching it. Great efforts are being made to fortify her coast and create a strong and really efficient navy. To China a powerful navy is indispensable. In 1860 she first became aware of this, and set about founding one. The assistance of England was invoked, and the nucleus of a fleet was obtained, which, under the direction of Admiral Sir Sherrard Osborn, one of the most distinguished officers of the Royal Navy, would long ere now have placed China beyond anything save a serious attack by a first-class naval power, had it not been for the jealousies and intrigues which caused it to be disbanded as soon as formed. Twice since 1860 China has had to lament this as a national misfortune, for twice since then she has had to submit to occupations of her territory which the development of that fleet would have rendered difficult, if not impossible.

China will steadily proceed with her coast defences and the organisation and development of her army and navy, without, for the present, directing her attention either to the introduction of railways, or to any of the other subjects of internal economy which, under the altered circumstances of the times, may be necessary, and which she feels to be necessary; for, unlike Turkey, she will not fall into the mistake of thinking that when she has got a few ships and a few soldiers licked into form, she has done all that is required to maintain her position in the race of nations. The strength of a nation is not in the number of the soldiers it can arm and send forth to battle, but in the toiling millions that stay at home to prepare and provide the sinews of war. The soldiers are but the outer crust, the mailed armour of a nation, whilst the people are the living heart that animates and upholds it. Turkey did not see this, though it did not escape the keener vision of that Indian prince who, when looking down on the little British force opposed to him, exclaimed, "It is not the soldiers before me whom I fear, but the people behind them—the myriads who toil and spin on the other side of the Black Water."

It is not the object of this paper to indicate or shadow forth the reforms which it may be advisable to make in the internal administration of China. The changes which may have to be made when China comes to set her house in order can only profitably be dis-

cussed when she feels she has thoroughly overhauled, and can rely on, the bolts and bars she is now applying to her doors. It is otherwise with her foreign policy. Of the storms which ever and again trouble the political world, no nation is more master than it is of those which, from time to time, sweep over its physical horizon. Events must be encountered as they arise, and fortunate is the nation that is always prepared for them, and always ready to "take occasion by the hand." The general line of China's foreign policy is, for the immediate future, clearly traced out. It will be directed to extending and improving her relations with the Treaty Powers, to the amelioration of the condition of her subjects residing in foreign ports, to the placing on a less equivocal footing the position of her feudatories as regards the suzerain power, to the revision of the treaties, in a sense more in accordance with the place which China holds as a great Asiatic Power. The outrageous treatment to which Chinese subjects residing in some foreign countries have been subjected has been as disgraceful to the Governments in whose jurisdiction it was perpetrated as to the Government whose indifference to the sufferings of its subjects residing abroad invited it. A commission has recently been appointed to visit and report on the condition of Chinese subjects in foreign countries, and it is hoped that this proof of the interest which the Imperial Government has commenced to take in the welfare of foreign going subjects will suffice to ensure their receiving in the future the treatment which by the law of nations and the dictates of humanity is due from civilised nations to the stranger living within their gates.

The arrangements for the government of her vassal States, which, until the steamer and the telegraph brought the East and the West so near, had been found sufficient, having on different occasions of late led to misunderstandings between China and foreign Powers, and to the loss of some of the most important of her possessions, China, to save the rest, has decided on exercising a more effective supervision on the acts of her vassal princes, and of accepting a larger responsibility for them than heretofore. The Warden of the Marches is now abroad, looking to the security of China's outlying provinces—of Korea, Thibet, and Chinese Turkestan. Henceforth, any hostile movements against these countries, or any interference with their affairs, will be viewed at Peking as a declaration, on the part of the Power committing it, of a desire to discontinue its friendly relations with the Chinese Government.

It is easier to forget a defeat than the condition of things resulting from it: the blow, than the constant galling of the girth. Any soreness which China may have experienced on account of

events in 1860 has been healed over and forgotten long ago, but it is otherwise with the treaties which were then imposed on her. She had then to agree to conditions and give up vestiges of sovereignty which no independent nation can continue to agree to, and lie out of, without an attempt to change the one and recover the other. The humiliating conditions imposed on Russia with regard to the Black Sea in 1856 had to be cancelled by the Treaty of London in 1871.

In the alienation of sovereign dominion over that part of her territory comprised in foreign settlements at the treaty ports, as well as in some other respects, China feels that the treaties impose on her a condition of things which, in order to avoid the evils they have led to in other countries, will oblige her to denounce these treaties on the expiry of the present decennial period. China is not ignorant of the difficulties in which this action may involve her, but she is resolved to face them, rather than incur the certainty of some day having to encounter greater ones; evils similar to those which have led to the Land of the Fellah concerning nobody so little as the Khedive.

It behoves China, and all the Asiatic countries in the same position, to sink the petty jealousies which divide the East from the East, by even more then the East is separated from the West, and combine in an attempt to have their foreign relations based on treaties rather than on capitulations.

In her efforts to eliminate from the treaties such articles as impede her development, and wound her just susceptibilities, without conferring on the other contracting parties any real advantages, China will surely and leisurely proceed to diplomatic action. The world is not so near its end that she need hurry, nor the circles of the sun so nearly done that she will not have time to play the *rôle* assigned her in the work of nations.

SOUTHERN MANDARIN.

By Rev. A. Sydenstricker.

THE chief differences between Northern and Southern Mandarin are few and easily enumerated.

1. The original distinction between *ts* and *k* before *i* and *ü* is preserved, *i.e.*, not changed into a common *ch*.

2. Of course then we always find *k* before *i* and *ü* instead of *ch*.

3. In like manner the old distinction between initial *s* and *h* is preserved, not blended into a common *hs* as in Pekingese.

4. Finally, the addition, or rather the preservation of the short tone *juh-shéng* is a distinctive of Southern Mandarin.

Such is Southern Mandarin theoretically, but where it is spoken, the writer is not able to say. The Nankingese, it is true, make the changes above indicated, but it has so many local pronunciations that it certainly cannot "fill the bill" of the (theoretical) Southern Mandarin; while stript of its localisms so as to conform to the orthodox standard, it can scarcely be regarded any more as Nankingese. The local pronunciations may generally be classified as follows.

1. The very broad sound of final *a* (like *aw* in English "awful.")

2. The blending of final *n* and *ng*, or rather, changing of all final *ns* into *ngs*.

3. Changing the diphthong sound *ie* in the middle as at the end of a character into *ei* (pronounced like *a* in "lame"): *e.g.* 天 *t'ien* becames *t'ein*; 寫 *hsie, sei*; 前 *ch'ien, ts'ein*, &c.

4. In the middle of a word, *u* becomes long *o*, *e.g.* 東 *tung, tōng*; 龍 *lung, lōng*, &c.

5. Finally, there is an inability to distinguish between initial *l* and *u*, which at first is quite confusing. Besides the above, there are various smaller variations from the Pekingese; so that as the result, there are comparatively few sounds identical in the two great varieties of the Mandarin language.

What has been said about Southern Mandarin above, is true rather of its older form. Nankingese seems now to be rapidly undergoing a change and approximating Pekingese. It is said, for example, by foreign residents of Nanking, that the vast majority of natives use the soft *ch* before *i* and *ü* instead of *k*.

It might be well to close this paper with a few remarks on the pronunciation of certain Mandarin initials.

These are *p, k, t, ts*, and *ch*, unaspirated. By many young missionaries these are pronounced as if spelt respectively *b, g*, (hard), *d, dz*, and *j*, (or *g*, soft). That this is an error in pronunciation is clear to the writer's mind from the following considerations:

1. All the foreign authorities and experts who have published books on the Chinese language, are decided and uniform in using the first or "hard" class of initials for the Mandarin. Witness: Wade, Williams, Edkins, &c; as well as French and German authorities. In fact the difference between these initial sounds serves as a test to show whether or not a given dialect of the grand canal is Mandarin, because it has the first class, or hard initials above given; the Hangchow dialect, on the contrary, is not Mandarin, because it has the second, or soft class of initials; while in other respects these two dialects are almost entirely identical.

2. The best living speakers of the Mandarin agree with the authorities above referred to. Not a great while ago the writer had a conversation with a friend, whom both natives and foreigners pronounce as a speaker of the first class, with reference to this subject. In the course of his remarks this friend said: "There is no such sound in Nankingese as initial *b*, *d*, or *g*, and to make it is quite a perversion of the true sound." It may be added that the older missionaries generally agree both in theory and practice with the uniform hard spelling of these initial sounds.

3. If the old standard of hard initials be dropped, where shall the line of distinction be drawn? For, to be consistent, initial *s* ought, by parity of reasoning, be changed into *z*, and other like changes. The writer has heard a considerable number of young speakers use the soft initials, but has scarcely heard two who always gave the soft sounds to the same words.

4. The writer's own experience and observation agree fully with the above authorities. He first studied the language in Hangchow and Soochow. It is very well known that in that part of China there is a clear cut distinction between initial *b* and *p*, *g* and *k*, *ts* and *dz*, &c.; but afterwards, in studying Mandarin, he noticed that the soft initials fall out *in toto*. Scarcely anything in Chinese could be clearer than this change from soft to hard.

It is, of course, as a rule, difficult for a foreigner to make an unaspirated *p*, &c., but clearness of pronunciation will abundantly repay prolonged effort on this point. It seems very difficult for a foreigner who persists in using these soft initials ever to became "glib" in the use of the language, and his pronunciation will always appear stilted and have an exceedingly un-Chinese tone about it.

Finally, it is far safer for us young beginners to follow the old, acknowledged experts than our own untrained ears. We shall doubtless, as we become more familiar with the language, find out that they in the main are right.

A CHINESE ACCOUNT OF COREA.

By E. H. Parker, Esq.

(Continued from page 73.)

AT marriages they use a pair of red gauze lanterns with green tops. The servants are smartly dressed, and carry on their heads the articles of the trousseau. The bride sits in a dark-coloured chair covered with a tiger's skin, in front of which there is nothing but an oil-paper rain-guard, or umbrella. The mourning costume for parents is unhemmed cloth for garments, cap, and sash alike. Out of doors is worn on the head a bamboo hat, like a huge bason cover, with the four flaps or angles indented and rounded off. The mourner holds in one hand a stick, and in the other a sort of hempen-cloth veil attached to his brow, stitched on both sides to a couple of sticks, so as to cover his mouth and nose: [this is called a *pushan*, or "cloth fan" [Corean pronunciation *p'osên*]. For mourning dress of lower degrees the ordinary costume is worn, always with a white sash. Boys and youths until [marriage or] "capping time" wear their hair plaited into a queue, parting the short hair on the crown and on front of the head, and gathering it all into two plaits behind. On marriage they [cut it and] twist [what remains into] a bob or *toupet*, kept in place by a net.* Women do not squeeze the feet; nor do they wear earrings, bangles, or any other ornaments of gold or silver; they all do up their hair in a plait, which they drop down behind. Their hair pins are like a pencil, made of wood, gold, jade, glass, &c., according to the means of the family. Their ordinary garment is less than a foot long, and exposes the breasts † and the back: the sleeves are very tight, and the petticoat is either white or blue, without any trimming or border. The plaits of the petticoat descend from the waist downwards, three feet or so, being gathered in tight at the waist on both sides. There is also a commonly worn garment of a blue or green hue, which is thrown over the head out of doors, and through the upper part of which the woman can see [but not be seen], so that one does not know whether the women one meets are pretty or the reverse. Nurses, slaves, prostitutes, &c., have their hair brushed back and oiled so that you can see your reflection in it: they wear this coiled about the head like a bowl of lacquer.

* The original description is as inexact as lacking in clearness; but the translator has helped out with brackets what he has himself observed.

† The women's dress consists of a petticoat fitting tight up to the navel, and a "bib" descending from the shoulders to the top of the breasts, which are entirely exposed (as the corresponding part of the back), and flap freely about.

The Coreans withstand the cold very well: even in the height of spring, when Chinamen are all dressed in wadded garments, they go about in mere calicoes. *En revanche,* they wear wadded socks throughout the year without intermission; hence the popular saying: "The country ails if the people are cold," and "the people ail if their feet are cold. * In winter they wear furs and sit round fires, the temperature, ice, snow, &c., being on a par with North China. They have no rain-boots, their slippers being made of leather, and having [for rainy weather] nails driven into the soles. They like plain things, and even the Royal Proclamations, Memorials, &c., are written on white paper. The people are as simple in their habits as their land is rich and their climate pure. Their food is very plain, even the king confining his banquetting displays to chickens, ducks, fish, porkers, &c. At ordinary feasts, each man has a small table, on which are ranged several kinds of fruit or vegetable as a special compliment: we have never seen rare dishes or swallows' nests, even at princely or ducal tables. Persons of ordinary means eat a broth of squashes and vegetable, ladling up their rice in a spoon. They like to eat raw meat and fish simply, first getting rid of the blood and rank portions. There is no such thing as a tea-pot in either town or country: water is the only thing taken to quench the thirst.

The laws of the country are those of the [Chinese] Ming dynasty, and floggings of all classes can be ransomed with money. With this exception, the government is severe, and crime is rare. Robbers, thieves, and beggars are very few. Gay women there are: they live outside the Gate of Pure Benevolence [at Séoul], and have a flaring notice stuck up entitled: "The Great Original Bawdy House," in which there are 150 women of the *ki* [妓] class, and 10 of the "lily" [蓮花臺] class. Every three years a selection of young slave-girls is sent to the King from all the provincial cities, and 50 of these are introduced at the royal banquets (with liberty to increase the number if specially decreed). This is a relic of the so-called *Kiao-fang* [敎坊] of the [Chinese] T'ang dynasty. †

* This bizarre description is substantially correct: it may be added that the minimum (and? maximum) number of differently arranged pantaloons worn by a woman is three, (of which one is always wadded), below the petticoat. Consequently, as Artemus Ward would say, the Corean woman is "all trowsis," and waddles about as if locomotion inside them were far from free. This contrasts very strongly with the Japanese women, who are bare-legged, and are thus considered shameless chits.

† It is possible that the *ki* women are rather musicians and dallies, whose favours are of a more reserved description,—akin to the Japanese *gijo*, which is the same word. The "lily" class are probably mere strumpets partaking of the easy and promiscuous nature of the Japanese *joro*, or "harlot."

In the streets men invariably carry burdens on their backs, and women on their heads, here again in accordance with what is written in ancient script: "Thy youth and maidens "shall bear each upon the back and upon the head." For heavy burdens, carried long distances, oxen and horses are always required, and the oxen are larger than those of China, and can also be ridden with a wooden saddle. The "sedans" have no lower part, a man must gather up his legs and squat. The carrying-poles are short, and have no cross-piece, and are fitted so low that they touch the ground [when the chair is at rest]. The bearers have a strap [attached to the poles] over their shoulders like the barrow-men of China. Some chairs have four bearers. Women's chairs have the windows and curtains ornamented with a coloured stripe. There is little bamboo in Corea, and no cooperage. Basins, pails, &c., are all hollowed out of the block, and in different style according to quality. For carrying water they use a frame fixed to the back.* Buckets of wood are very scarce: they always use earthen jars.† Their copper vessels are like the bowl of a Buddhist bonze polished very bright, and serve alike as spittoons and urinals.‡ Though the people are not so cleanly as the Japanese, in simplicity and solidity they are far ahead of the Japanese.

When the writer returned by way of the south [road to Masanpu], he had made a mountain chair comparatively comfortable to sit in. The slopes all along the road were covered with young wheat, and the mountains with yellow leaves,§ entirely a new style of scenery for him. Towards evening the people came to light him along the road with torches in relays of five or six *li* [two miles] each party, a sufficiently evident mark of the respect in which China is held. Late at night he put up at an inn, the rooms of which were so tiny that they would only hold five or six men. The weather was already cold, but none of the guests brought bedding: at first the writer wondered, but when just off to sleep in his blankets he felt as if he was being stewed in an oven, and then discovered that there was a fire lit underneath the floor. Rising early, as he looked out at the expanse of Heaven, and watched the geese flying south, he was moved to all sorts of homesick and poetic feeling.

Corea has a sufficiently rich soil, and is capable of producing in abundance: yet she languishes in poverty and sloth simply because

* This is like a London milk-man's yoke, except that it does not rest on the shoulder, which part the Corean *never* rests a weight upon.

† Empty petroleum tins, strengthened with wooden rims, are now rapidly spreading over the country, and make excellent "buckets."

‡ The Coreans of rank invariably carry one of these with them wherever they go. The first thing one sees at the Foreign Office is a row of them at the door.

§ This singular combination suggests some misprint.

she clings to ancient custom and will not change, being wedded to precedent: hence the absence of energy and wealth. An enlightened statesmen once said: Poor people there may be, but there is no such thing as poor land. If the people do not make the best use of their land they will always be in a precarious state: it is not fair to lay all the blame on the barrenness of the land. This year the writer came with the Chinese army to Corea: he was not there long; and, moreover, was busy with his official duties, so that he had not the opportunity of visiting all the Eight Provinces; he was only able to judge from the streets of the capital. The business quarter is far from lively. There is no regrating, because there is nothing to regrate. Streets sixty feet broad and houses only one beam in length! Though there had been a revolution, still the natural order of things had not been disturbed. If this is the state of affairs in the Royal Metropolis, it is easy to guess what the other places must be like*. Of late the Coreans have been badgered into making treaties of commerce with neighbouring powers. One country has followed the other, and the former rules restraining communication by sea have been completely relaxed. The utmost which the land can produce not having been extracted, and there being consequently insufficient merchandize, the new-comers bring their wares and carry off money in exchange: there is no end to the wares, but the money is soon at an end, a state of affairs very unfortunate for Corea. If they attempt to make a show of wealth, they excite cupidity: if they expose their poverty, they excite contempt. Their proper course now is to take things as they come, and do their best with what they have. It will lie with their capacity as men of action to turn poverty into wealth, and weakness into strength. The two provinces of Kyêng-sang and Chölla are rich in soil, and populous in inhabitants: their climate is warmer than that of the other provinces; and both tea and the mulberry might be suitably cultivated. The cultivation of ginseng in Ham-Kyêng and P'yêng-an provinces should be extended. The other provinces should let their willows grow for ten, and their pine for twenty years, when the people would have timber to set to work with. More boats should be built, in order to increase the fishery yields. The administrations of forests, fields, and fisheries being thus taken gradually in hand, even if the axe and the net were perpetually at work, there would be more wood in their forests and fish in their seas than they could possibly consume.

* This hardly follows. Peking is, in the main, a collection of mud huts, cess-pools, and dunghills, whilst Canton, Ch'êng-tu, and many other provincial cities are quite civilised. Sêoul is poorer than Peking, but certainly not dirtier. The translator is not able to say what Corean provincial towns are usually like, but Torai, the only one he has seen, though small, is cleaner than Sêoul.

INTER-SEMINARY MISSIONARY ALLIANCE.

By Rev. C. A. Stanley.

THE seventh annual convention of this bodymet in Oberlin, Ohio, October 28th to 31st, 1886. There were represented by delegates, 33 Seminaries, with an attendance of 234 delegates, divided among the evangelical denominations as follows—Baptist seminaries 5, delegates 27. Free Baptist seminaries 2, delegates 2. Congregational seminaries 6, delegates 71. Episcopal seminaries 1, delegates 2. Lutheran seminaries 2, delegates 6. Methodist seminaries (North) 2, delegates 12; (South) seminaries 2, delegates 2. Presbyterian seminaries 8, delegates 89. United Presbyterian seminaries 2, delegates 13. Reformed seminaries 2, delegates 8. United Brethren in Christ seminaries 1, delegates 2. There are represented on the Roll of the Alliance fifty-three seminaries, of which 19 failed to send delegates to this Convention.

The *aim* of the Alliance is, as set forth in its Constitution, "The furtherance of practical interest in and consecration to, the cause of Foreign and Home missions on the part of theological students." This end is to be attained by holding an anunal Convention, the exercises of which shall be such as are thought best fitted to accomplish the object in view, and any evangelical seminary "which shall express a desire and readiness to co-operate,.....and a willingness to meet its just proportion of the expenses incident to the organization," is eligible to membership.

Papers were read covering a wide range of investigation and study, as is indicated by the topics assigned. "The Missionary Outlook." "Missions in Africa." "Our Frontier as a Mission Field." "How can we best promote missionary interest in our Colleges and Seminaries?" "China." "Every Christian a Missionary." "Why should I go to the Foreign Mission Field?"

In addition to these papers by the students, the evening sessions were mainly occupied with addresses by gentlemen invited to speak, the subjects of the three evenings being, "The Three-fold Mystery of Christianity"; "The Evangelization of our Foreign Emigrant Population," and "The Outlook and the Call." In the course of the second of these addresses, reference was made to a devoted young Bohemian with a small family, who was straining every nerve to begin an education which would fit him to labor among his own priest-ridden countrymen, but was yet $50 from the starting point. A spontaneous move at the close of the address, resulted in raising among the delegates $132.65 for his education.

Of missionaries there were present: from China, Revds. W. H. Ashmore, A. H. Smith, C. A. Stanley—from Japan, Rev. J. D. Davis, and Wallace Taylor, M.D.—from Natal, Africa, Rev. Chas. Kilbon.—from Persia, Rev. Benj. Labaree. It was perhaps a matter of course that these gentlemen would be called on to face a question-drawer. And perhaps it was equally certain, that when the air in some quarters is murky with the fear that God may not be able to manage the heathen problem, and there are lightning flashes of a desire to help Him maintain His righteousness, the opinions of these men from the thick of the fight in many lands, one of whom, at least, is a veteran, should be sought. So they were marshaled on the platform to receive the fire. It was an interesting occasion, to say the least. But I will not occupy space further than to say that the unanimous and unequivocal opinion of these persons was, that the Judge of all the earth is able to, and will do, right, and needs no future probation in which to accomplish his purposes.

The closing consecration meeting held in the First Congregational Church on Sunday evening, will not soon be forgotten by those present. The great audience room and galleries were packed. No time was lost. Short prayers, a brief sentence or two, telling what the meetings had done for the speaker, telling of new resolves, of reconsecration to follow only God's direction in labor, of decisions reached or confirmed, these filled full the hour all too short for such blessed exercises in which the Holy Spirit was so manifestly present. The dear old hymn, "Blest be the tie," &c., fittingly closed a series of meetings such as one is not often permitted to enjoy. The enthusiam broke out afresh the next morning at the depôt, when "the boys," parting for their homeward journeys, made the welkin ring with some of the old battle hymns of the ages.

As a result, eighty-one of the delegates signed a paper saying that they were "willing, desirous, and, God permitting, would go to the foreign field." Another result is that a "missionary volunteer band" has been formed in the College here, numbering over 100, and comprising in its numbers, members from each department of the Institution, and from every class. These meetings were followed by increased religious interest, both in the College and the town, which has been attended by a large number of conversions.

Correspondence.

SCHOOL AND TEXT BOOK SERIES COMMITTEE.

To the Editor of the CHINESE RECORDER:—

DEAR SIR,—I have again the pleasure of sending you the undernoted abstract of minutes of adjourned meeting for publication, also the report of work done, and balance sheet to date.

Yours respectfully,

ALEXANDER WILLIAMSON,
Hon. Sec.

March 10th, 1887. Present—Rev. Wm. Muirhead, Rev. Dr. Farnham, Rev. E. Faber, Rev. Y. K. Yen, Rev. A. P. Parker, John Fryer, Esq., and the Secretary.

(4.) The Secretary read a draft report of proceedings from the commencement, and the Treasurer presented an approximate statement of income and expenditure up to date. After careful consideration they were unanimously adopted, and ordered to be printed for circulation; also that a copy should be sent to the *Recorder* for publication.

(5.) The Secretary also read a draft letter to missionaries and other friends, to accompany the Report and Balance Sheet, which was likewise agreed to, and ordered to be printed.

(8 and 9.) In consequence of the inconvenience arising from the non-uniformity of nomenclature it was agreed to endeavour yet more to secure a translation of a *vade mecum*, and that henceforth no new book be received for publication without a glossary both in Chinese and English.

(11.) The Secretary and Treasurer were appointed to revise the price list, etc., etc., with a view to the reduction of prices where practicable.

(12.) The Secretary presented estimates for photo-reductions of Messrs. W. and A. Keith Johnston's wall charts; also photo-lithographs of the two hemispheres. He was requested to communicate with Messrs W. and A. Keith Johnston for further particulars on both matters, with a view to purchase.

Editorial Notes and Missionary News.

THE LATE MR. ALEX. WYLIE.

By a note from Mr. F. Storrs Turner, we learn of the death of a former Editor of *The Recorder*—the highly respected and greatly beloved Mr. Wylie. His decease took place on the 6th of February, and his funeral was on the 10th, at Highgate Cemetery. Representatives of the London Mission and the Bible Societies were present, and a number of old Chinese friends, among whom were Drs. Legge, Lockhart, Maxwell, and Rev. Mr. Thomas and others. Mr. Wylie's death took place four years to a day after his stroke of paralysis in 1883, which it was at the time supposed would prove rapidly fatal, but he lingered long, in great feebleness, though suffering little pain. Says Mr. Turner: "He was always patient and cheerful, only at times wandering in his mind, fancying himself elsewhere—in China, or in the scenes of his boyhood." Rev. Mr. Muirhead has already paid his tribute of respect in the *North China Daily News*, and other biographical notices will no doubt soon come to hand, from which we shall be able to prepare a fuller and worthier summary of Mr. Wylie's long and fruitful life, than is possible in this number.

BIBLE WORK IN CHINA IN 1886.

We are indebted to the several Bible Agents who have responded to our requests for the figures of their circulation during the year past.

Rev. Evan Bryant, of the *British and Foreign Bible Society* for North China, says that the sales which he reports are "exclusive of what were sold to the Scotch Society from our stock." Rev. Samuel Dyer, Agent for Central China, gives the "Sales in the Central Agency of China during the year 1886, as far as reported." Mr. Alex. Kenmure, Agent for South China, speaks of his figures as "defective." "No returns have as yet been made by the Hongkong Local Committee. If their sales equal those of last year, the total will be 69, 147. Owing to a change in the business year, the Amoy Committee's year covers only eleven months. The circulation in that province was 69 Bibles, 537 Testaments, 51,429 Portions, Total, 52,035. Mr. Macgowan writes: 'During the last year at least twenty persons have been influenced by the colporteurs under my charge to renounce idolatry, and to place themselves under Christian instruction.'"

Regarding the work of the *National Bible Society of Scotland* in North China, Dr. Williamson desires us to say that the figures cover from Nov. 1st, 1886, to Oct. 31st, 1887, and that they represent "only a broken year, the first part I not being at work, and the latter part Mr. Murray having left for a visit home," and besides the Scripture sales he reports "24,679 books and tracts, large and small." Mr. J. Archibald reports his own and Mr. Burnet's work, which embraces all China save Shantung, Chili, Shansi, Shensi, and Manchuria, and says, "If you count

issues which include sales to other societies, the figures are then 25 Bibles, 5,362 Testaments, 192,594 Gospels and Portions, 197,981 Total."

	Bible	Testaments	Portions	Total
B.&F. BibleSoc.				
North China				
Donations	8	21	165	194
Sales	878	2,475	71,072	73,920
Total Nor. Ch.	381	2,496	71,237	74,114
Central China	—	—	—	74,476
South China	81	880	57,609	58,520
Total B.&F.B.S.	462	3,396	128,846	207,110
Scotch Bible Soc.				
North China.	—	1,002	21,916	92978
Central and S.	25	3,412	115,010	118,447
Total N. B. S. S.	25	4,474	136,926	141,425
Am. Bible Soc.				
Sales at Depot	69	790	331	1,190
Sales by Mis'y	244	2,280	20,660	23,204
Sales by Colp.	119	1,185	185,700	186,954
Dona'n at Depot	10	262	624	896
„ by Mis'ies.	65	1,683	18,941	20,689
„ „ Colp.	1	17	966	984
Losses	4	289	664	977
Total by A. B. S.	522	6,456	227,906	284,894
Grand Total	1,019	14,256	493,678	583,429

THE CHINA MEDICAL MISSIONARY JOURNAL.

THE first number of *The China Medical Missionary Journal* will soon appear, which we warmly recommend to our missionary friends, whether medical or non-medical. It is to be a quarterly of about 40 pages a number, at $2.00 a year. Much in it will be of interest to all missionaries, and it will, we doubt not, be invaluable to all Medical Missionaries. If we mistake not, it will be the first Medical Missionary Journal published outside Christendom in heathen lands. We bespeak for it the kindly aid of all who are interested in Missionary Work, and we trust it will have a circulation outside even of missionary circles of China. We predict for it many friends and great usefulness. We must refer our readers to *The Medical Journal* for fuller notices than we now give of the Reports of the Mackay Mission Hospital, and of the Tungchowfu Dispensary, for 1886. If we might take the liberty of making a suggestion, it would be that hereafter the Annual Reports of the various Mission Hospitals may sometimes find congenial publicity in the columns of the *Medical Journal*, thus securing a wide and comparatively economical publication. And this need not prevent the reproduction of the Reports in pamphlets from the pages of the Journal itself, at very reduced rates.

Notes of the Month.

THE *Athenæum* announces a work by Mr. W. W. Rockhill, of the U. S. Legation at Peking, on Thibet. based on Chinese books and supplemented by a large amount of information by himself from Chinese and Thibetan travelers.

THE Shanghai Seamen's Mission, of which Miss B. Fowles is the Missionary, in its Report for 1886 tells of over 200 Gospel Meetings having been conducted at the Temperance Hall, the average attendance on which has been about 250 in the course of a month, so that 3000 men have heard the Gospel and been supplied with books, tracts, etc., for reading on their homeward voyages. Many details of the work are given in the neat little Report, among which the letters from seamen are very interesting. Many have been strengthened in their Christian life, and it is hoped that a number have been converted from

the error of their ways. The Mission is supported partly by Mr. Grimmer, of the Temperance Hall, and partly by monthly subscriptions of a dollar each, now amounting to $41.00 a month. A larger number of subscribers would be a material aid, and assistance is asked in the way of reading matter and left-off men's clothing. Subscriptions and donations may be sent to Mr. A. Mathieson, Hon. Treasurer, 13 Kiangsi Road, or to Mr. H. Newcomb, Hon. Secretary, of the S. S. *Cores de Vries.*

We have received a copy of the *Analytical Vocabulary for Beginners*, prepared by the China Inland Mission, as advertised. A fuller notice we reserve for next number. Price, the very cheap figure of $1.00.

We receive a notice of "The Protestant Collegiate School for Young Gentlemen, (in connection with the C. I. M.) Chefoo." *Head Master*, Mr. H. L. Norris, assisted by Mr. F. McCarthy; *Science*, Rev. J. Cameron M. D.; *Music* and *French* Miss White Church. We have already published favorable notes of this institution, and need only refer those desiring more information regarding it to the teachers themselves.

Noticing the discussion in China regarding the translation of scientific terminology, *Nature* says:—"The term-controversy which has agitated theologians in China for the past half century, and has divided them into two hostile camps, appears likely to revive in the domain of science, the question lying between translation or phonetic reproduction."

The Rev. H. D. Porter, M.D., in sending a sketch of their recently deceased native preacher, which will appear in our next issue, says: "So much is being said about the wickedness of the native workers, that I wish to offer a little testimony on the other side. I could think of none more fitting than the short record of this useful life now closed. He was very dear to us. The vacant place cannot be filled. May others, of even greater value to the work, be raised up. We need such lives to vindicate the wisdom of this tremendous effort the Church is putting forth. I do not lessen the difficulties, but I do magnify the work which is in process. If the Church is in struggle with evil, the signs of that struggle must be in the bad lives that are thrust off, and in the good lives that are the product of Divine Grace."

A correction.—The Rev. Thomas Barclay of Taiwanfu, Formosa, writes:—

"In Mr. Campbell's paper on the Pescadores in the February number of the *Recorder*, the population of the Islands is by a misprint given as eight thousand. The number ought to be *eighty thousand.*"

The Rev. V. C. Hart has been requested by his Board to postpone a proposed visit to the home-land, and for a time to take the Superintendency of their West China Mission, which was temporarily interrupted by the events of last July at Chungking. He starts this month on a visit to Szechuen, accompanied by Dr. Crews, who has already labored in Chungking,

and by Rev. H. O. Cady. The Rev. E Faber, of the General Protestant Evangelical Society, who has for some months been resident in Shanghai, improves the occasion to visit the western regions of China.

Mr. John Archibald having left on a vacation, the Rev. J. Wallace Wilson will be in charge of the Agency of the National Bible Society of Scotland at Hankow which covers all Central and Southern China.

The Tenth Annual Report of the United *Presbyterian* Missions of Japan, is a very interesting pamphlet of 38 pages. Five different Missionary Societies are now combined in this happy Union—The Reformed (Dutch) of America, the Presbyterian (North) of America, the United Presbyterian of Scotland, the Reformed (German) Church in the United States of America, and the Presbyterian Church of the United States of America. They report 50 churches with a membership of 5,115; contributions for all purposes in 1886, $9,911.22.

We are much pleased to note that in Hongkong and particularly in Shanghai, there is a movement toward celebrating the Queen's Jubilee by the establishment of Girls' Schools. In Shanghai there is a need felt, by all parties, for a home for the many Eurasian girls who are soon to form so important an element among us. All nationalities will, we feel sure, be glad to take part in such a Jubilee Memorial.

We note with sorrow the death, at Northampton, England, of Rev. W. G. Mawby, L. R. C. P. E., L. R. C. S. E., formerly missionary at Cuddapah, South India, and subsequently Medical Missionary at Hankow.

A venerable friend who has already given £8,500 to the British Bible Society for Bible work in China, offers £2,000 more to the same cause.

EXTRACTS FROM LETTERS.

Wenchow, Province of Chekiang,—From the churches at that station, in connexion with the C. I. M. we hear of important work having been done during the past year and of cheering prospects in the future. Fifty-two persons have been added to the three Churches under the care of Mr. Stott during the year, and there are many enquirers.

Fuhning, Province of Fukien.—We hear of deeply interesting meetings having been held at the above station of C. M. S. early in February. The writer states: "The early morning meeting for praying for the Holy Spirit was prolonged far beyond the time intended and lasted quite three hours, and indeed the Holy Spirit was working in many hearts, numbers being visibly broken down as they confessed their short-comings, their own sins, those of their families, and in connexion with their work..... As we think of those meetings our hearts are full of praise and we say "God hath done great things for us." Man cannot move the souls of others but we feel there are heights and depths of blessings both for them and ourselves to lay hold of by faith, for he hath given us all spiritual blessings in Christ Jesus. Pray for us when you praise God on our account."

Diary of Events in the Far East.

February, 1887.

1st.—A loan of 5,000,000 marks concluded by Li Hung Chang with certain Germans at 5½ per cent interest.

2nd.—Strong shocks of earthquake at Iloilo, Philippine Islands, nine in all from 11.10 a.m. to 12.20 p.m.—A public meeting in Hongkong to consider the celebration of the Queen's Jubilee.

6th.—The 68th Anniversary of the founding of Singapore by Sir Stamford Raffles.—An Imperial Decree ordering the rectification of the cash currency by a reversion to the old system of small cash, and denouncing the Board of Revenue for dilatoriness and lack of zeal.—The French occupy a post on Makas Ridge, after a stubborn resistance by the Annamites.

11th.—Lo Pao-che, a native Roman Catholic who defended himself and his premises in the riots at Chungking of July last, beheaded, as ordered by telegraphic message from the Tsungli Yamen, Peking.

12th.—An Imperial Decree directing Li Hung Chang to order the Financial Commission of Chihli to supply 12,000 Taels for the repair of roads, bridges, and rest-houses to the western Mausolea.

14th.—In the *Peking Gazette* a Memorial from Chang Chih-tung, Governor-General at Canton, urging the advisability of removing the prohibition against the export by sea of iron and of articles made from iron.—An Imperial Decree ordering the Financial Commissioner of Chihli to supply to the Imperial Equipage Department 20,000 Taels, before the 12th of March.

15th.—The Woman's Hospital and School of the Methodist Episcopal Mission, Chinkiang, opened.—Death of Rev. Francisco Xavier da Silva, Canon of Macao Cathedral, over 80 years of age.

19th.—The Marquis Tseng transferred from the Vice-Presidency of the Board of War to that of Revenue.

21st.—The Mint at Wuchang formally opened, and 2,000 "cash" struck off.

26th.—The Peiho opened to navigation.—The Taotai of Shanghai's Proclamation calling on people to send in claims for loss of life, baggage, etc., on the S. S. *Nepaul* collision case.

27th.—Electric lights in the Palace at Seoul, Corea.

28th.—Wu Ta-Ching, the new Governor of Kwantung, arrives at Canton.

March, 1887.

1st.—Telegraphic lines completed through Szechuan and Yunan.

2nd.—Letters from Bacat, on the Rio Grande, Mindano, stating that a general advance would be made on the rebel Datto Utto.

3rd.—H. R. H. Prince Leopold of Prussia, arrives at Shanghai.—The Municipal Council of Shanghai acknowledges the receipt from H. B. M.'s Consul of five copies of a Proclamation by the Mixed Court Magistrate to be posted in the five principal Theatres of the Settlement, prohibiting the performance of immoral and indecent plays, and orders the Proclamations be handed to the Police.—Sir Geo. Bowen reappointed to the Governorship of Hongkong.

4th.—An earthquake at Foochow.—The Emperor verbally instructs the cabinet council to direct the Foreign Office to obtain talented officers for employ abroad.

5th.—The first steamer of the season, the *Kowshing*, reaches Taku in 52½ hours from Shanghai; returning

to Shanghai by the 10th, having made the return trip from Taku Bar in 49 hours, the fastest recorded time.

7th.—One hundred and twenty five Manchu girls present themself at the Imperial Palace, Peking, as candidates for Maids of Honor.

8th.—A Chinaman carried off by a tiger a little beyond the 8th mile stone on the Bukit Timah Road, Singapore. —Mr. Wm. McKay, at Seoul, accidentally shot by his servant, and killed.

9th.—Great eruption from the Mayon Volcano near Albay, Philippine Is.—A Decree from the young Emperor announcing his accession.

18th.—The boiler of the Hongkong Peak Tramway being taken up to the Peak.

22nd.—A Chinese salt smuggler killed on the Whangpo near Shanghai by *lekin* collectors.

28th.—Meeting of British subjects in Shanghai to consider the celebration of the Queen's Jubilee.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

At Newchwang, February 26th, the wife of the Rev. Thos. C. Fulton, Irish Presbyterian Mission, of a son.

DEATHS.

At Moukden, February 8th, the Rev. A. Westwater, of the United Presbyterian Church, Scotland.

At P'ang Chwang, Shantung, second son of Rev. J. J. P. and Mrs. Annete Williams Atwood, aged three years, of diptheria.

"It was for the Lord of Paradise
She bound them in his sheaves."

On the 2nd of March, on board the P. & O. S. S. "*Thames*," just after leaving Hongkong, John Sinclair, infant son of Robert Burnet, of the National Bible Society, Scotland, late of Chinkiang and Hankow.

Arrivals and Departures.

ARRIVALS.

At Shanghai, March 14th, Rev. G. Cockburn, wife and two children, Church of Scotland, returning to Ichang.

At Shanghai, March 14th, Wm. Russell, John Darrock, and John Brock, for China Inland Mission; also Samuel Pollard, and F. J. Dymond, Bible Christians; also, unconnected, Erik Folke.

On the 26th of March, at Shanghai, Rev. Sydney R. Hodge, M.R.C.S., L.R.C.P., for Wesleyan Mission, Hankow.

At Shanghai, March 27th, Rev. Jas. Carson, of Irish Presbyterian Miss., Newchwang.

At Shanghai, March 29th, Rev. F. M. Price, of A. B. C. F. Mission, Shansi.

DEPARTURES.

From Shanghai, March 13th, Mr. John Archibald and wife, of National Bible Society, Scotland, for England.

From Shanghai, March 16th, Rev. E. Bryant, of B. and F. Bible Society, for England, and Rev. F. D. Gamewell, of M. E. Mission, for U.S.A.

From Shanghai, March 25th, Rev. F. James and family, of English Baptist Mission, for America and England; also Rev. J. L. Stuart and family, of Presbyterian Mission, South.

THE

CHINESE RECORDER

AND

Missionary Journal.

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THE RELIGIOUS OBSERVANCE OF ONE DAY IN SEVEN, AS IT AFFECTS THE CHINESE: ITS SANCTIONS, PRIVILEGES AND DIFFICULTIES. *

BY REV. E. FABER,

Of the General Protestant Missionary Society.

I. SANCTION.

A. *By God at the Creation.*—1. *He rested.* God, however, is not subject to time. He is the father of lights, with whom is no variableness, neither shadow of turning, *James* i, 17. Day and night are produced by the revolution of the earth exposing one hemisphere to the rays of the sun, and keeping the other in the shadow of the globe. With the Lord one day is as a thousand years, and a thousand years as one day, 2 *Peter* iii, 8. Thus, periods of time belong to created things and can in no way be attributed to the eternal God.

God is also not subject to toil and fatigue. He spake, and it was done; he commanded and it stood fast, *Ps.* xxxiii, 9. His rest is cessation from creating any more creatures. Creation was finished, and in paradise a place had been prepared where Heaven came in contact with Earth, where man, the image of God, was the connecting link between the Creator in Heaven and his creatures on Earth. All creation was good, a reflex of divine glory, but in the soul of sinless man God could reveal himself. The love of God and the heart of man could touch each other, could enter one into the other, could find harmonious correspondence to each other. God rested, thus meaning, he went to dwell in his creation and found himself at home in the heart of man.

2. *He blessed it.* Divine blessing indicates the presence of divine grace, divine happiness and peace. God condescends to the conditions of his creatures and satisfies their cravings.

* Read before the Conference of Missionaries, at the house of Dr. Allen, Shanghai, March 9th, 1887.

3. *And sanctified it.* He prepared it for divine purposes. Natural life has a sphere of its own. But God had a plan before the foundation of the world. This divine purpose is inherent in the typical nature of things; its highest realization, however, is beyond created things in the glory of God. Sanctification elevates nature into the divine sphere and usage. As far as this is the case, God and his creatures unite; the creature partakes of the nature of God, forms part of his eternal glory.

Thus we find in this short notice of the "Sabbath of creation" an outline of "God in History." This sabbath was not confined to one of seven sublunar days. If sin had not interfered, that same sabbath would still continue and would last as long as eternal life lasts.

B. *By the Law.*—1. The Mosaic law is in its nature not universal but conditional; it refers to the fallen state of man, to a world full of sin and death. St. Paul calls it, therefore, the law of sin and death, *Rom.* viii, 2.

2. The Mosaic sabbath law refers particularly to labour "as a punishment for sin; six days thou *shalt* labour."

3. All that in the commandment is said of the sabbath is a mere negation—cessation from labour." This prohibition includes all kinds of labour, even kindling a fire, *Exod.* xxxi. 3, and preparation of food, *Ex.* xvi. 23, etc. In the New Testament the offering of sacrifices in the temple is called by our Lord "profanation of the sabbath," *Matthew* xii. 5.

4. Moses regards the sabbath also as a memorial day,

a, of God's rest and refreshment after creation, *Ex.* xx. 10, 11.

b, of God's covenant with Israel, *Ex.* xxxi. 16, 17.

c. Of Israel's deliverance from Egypt by the hand of God.—*Deut.* v. 15.

5. Those who wish to keep the sabbath as a law may learn from the Apostle, that as many as are of the works of the law are under *the curse.* (*Gal.* iii. 10,) because the law worketh wrath and Faith is made void.—*Rom.* iv. 15.

b. Observe the fact that no sabbath is mentioned during those many centuries between paradise and the sojourn of the children of Israel in the desert of Mount Sinai.

C. *By Jesus Christ.*—1. He showed that nobody keeps the law.

a. By leading animals to find water.—*Luke* xiii. 14–16; xiv. 5.

b. By rescuing them from any accident.—*Matthew* xii. 11.

c. By offering sacrifices.—*Matthew* xii. 5.

d. By performing circumcision.—*John* vii. 23.

2. He defied the strict observance of his time and of our genera-

tion, wherefore some of the Pharisees said of him, this man is not of God, because he keepeth not the sabbath day.—*John* ix. 16.

a. By allowing his disciples *to procure their food on a sabbath* and moreover defending them.—*Mark* ii. 23; *Luke* vi. 2.

b. By healing on the sabbath when it might have been done as well on a week day.—*Luke* xiv. 3; *John* ix. 16, 14.

c. By commanding a man to carry a burden on the sabbath day against a clear statement of the Old Testament (*Jer.* xvii. 22, 24,27) —*John* v. 10; *Luke* vi. 5.

d. He accepted invitations for dinner parties on the sabbath —*Luke* xiv. 1 (and many persons were present).

e. He took a walk among the fields.—*Mark* ii. 23, *Luke* vi. 2,

3. Christ abrogated the sabbath law.

a. By teaching that the sabbath was for man and not man for the sabbath.—*Mark* ii. 27 comp.—*Col.* ii. 16.

b. By his declaration: "My father worketh and I work."—*John* v. 17.

4. In Christ is fulfilled the original idea of the sabbath.

a. God's rest. Jesus Christ was one and always remained one with the father, in him dwelled the fulness of God.—*Col.* i. 19.

b. God's blessing. With Christ, God's love, God's grace and truth appeared again in the world.—*John* iii. 16; i. 14, 19.

c. God's sanctification. In Christ the world becomes redeemed (*Tit.* ii. 14,) and reconciled to God.—*Eph.* ii. 16. All believers become partakers of God's glory.—*Eph.* iii. 3, 19; *Rom.* viii.17.

5. Christ is the Lord of the sabbath.—*Matthew* xii. 8. He is the first born of all creatures.—*Col.* i. 15. The incarnation of God in man.—*John* i. 14. The only mediator (*Tim.* ii. 5,) between the invisible God and the visible world, to whom is given all power in heaven and in earth.—*Matthew* xxviii. 18.

D. *By the Christian Church.*—1. The Sunday, or first day of the week, was observed already in apostolic times as the day of Christ's resurrection.—*Acts* xx. 7; 1 *Col.* xvi. 1, 2; *Rom.* i. 10; *John* xx. 26.

2. Christians from among the heathen generally observed the Sunday instead of the sabbath. Thus there is no keeping of the Saturday-sabbath mentioned in the churches of the Occident, only Oriental churches observed the two days.

3. In the letter by Barnabas, in Pliny's despatch to Tragan, in the Constitutiones, and in the writings of Ignatius, the observance of the Sunday is mentioned as general Christian custom. This means Sunday was universally kept among the Christians in the second century, A.D.

4. The Jewish sabbath was soon given up altogther except by the church in Abyssinia.

5. Sunday was regarded as a day of rejoicing. The church regarded herself as *coelicolae, i.e.*, a community of citizens of heaven, every member had come from death to life with the Lord. Prayer, on this day, was offered standing, not kneeling; all fasting was forbidden by several synods (Gangra, Trullanum, Carthago iv. Braga.)

6. Constantine the Great issued a law, A.D. 321, demanding cessation of all administrative, judicial and civil business on Sunday. This was soon extended to military exercises. His followers also prohibited theatrical entertainments on this day. Emp. Leo III. (717–741) prohibited every kind of work.

7. The Church fathers differ in opinion with regard to work on Sunday. Tertullian for example condemns it, and Gregory the Great allows it.

8. The synod of Laodicea, between 360 and 370 A.D., denounced idleness on Sunday as a Jewish habit. The synod of Orleans, 538 A.D., prohibited only labour in the field, etc.

9. The church of Rome demands the hearing of a Mass, and is in principle against work, but allows secular recreations on Sunday.

10. The Confessio Augustana, the fundamental creed of the Lutheran church, declares the sabbath of the Old Testament to be abolished by Christian liberty, and that the Sunday is substituted only for the reason to give to the people a definited time for united worship. The Reformed churches of Germany and Switzerland differ in this article, especially the Catechism of Geneva.

11. The Episcopal churches and the Puritans of England as well as of America maintain similar positions of evangelical liberty and of rigor of the Mosaic Law.

12. There are two extremes discernable in our time; some practical Christians attempt to excel even the Pharisees in extèrnal observances, and other Christians of a mystical turn of mind make no difference between Sunday and any other day: they attempt to keep every day alike. Between these two extremes there are all possible varieties among the different churches and even among the members of one and the same church.

13. Christ is our Master and Ideal! Most of the confusion and contention about sabbath-keeping could have been avoided if professed Christians had entered deeper into the spirit of Christ instead of falling back into the elements of the letter of Mosaic law.

E. *By the Western States.*—1. No ancient nation acknowledged a week of seven days. Four phases of the moon, each of

seven days, were recognized in remote antiquity, but for practical life cycles of ten days were in use.

The seven-days' week, as well as the observance of a sabbath, have their origin in the Divine Revelation of our Bible, as far as undisputed facts warrant.

2. All European and American countries recognize now by law and by universal practice a week of seven days. This practice has spread into Asia, Africa and Polynesia, as far as European Colonies extend. Japan and the Hawaiian islands have also of late adopted it. Even the Mahomedan states, Turkey, Persia, Egypt, etc., have it. Thus a seven-days' week is recognized over the greater part of the world.

3. As a day of rest and worship, Friday is observed among all Mahomedan States; Saturday in Abyssinia and among the Jews in the dispersion; Sunday in all European states (except Turkey), in North and South America and in Australia.

4. Though most modern states have abolished former laws which enforced the observance of Sunday under penalties, there are still laws in force which prohibit all official business by officers of the government. In public work undertaken by the government it is avoided to work on Sundays, and servants and workmen are protected against their employers for not working on Sundays.

5. In the treaty ports of China we find the Sunday observed in the Consular courts, in the foreign Custom Houses, in newspaper offices and in most offices of foreign merchants.

6. Although by rest on Sunday the day is not yet kept holy, still the Western Countries are so far preachers of the Gospel. One day's rest in seven proclaims the creation of the world by God, and the observance of Sunday emphasises our redemption through Christ and commemorates his resurrection from the dead. These are important facts, and we should make the best of it for practical missionary purposes.

II. Privileges.

This part has become very short, as I have to say almost nothing new, but it seems well to recapitulate what belongs under this heading from the first part.

1. Exemption from secular work.
2. Foretaste of the rest in heaven and in God.
3. Communion with the saints in worship and social intercourse.
4. Participation in all that belongs to the kingdom of Heaven, its coming in all parts of the world and its final glory.
5. Work from motives of Christian love.
6. Music that elevates the soul and is acknowledged in Heaven.

7. In the beauties of nature we may see the wisdom and glory of God. As Christians, redeemed by the blood of Christ and being partakers of his glory in heaven, we should spend Sunday as living in Paradise regained, our hearts filled with its joy, our speaking and doing sanctified by the presence of God.

8. To non-Christians we may procure a day of rest and of unobjectionable recreation, thus preparing them for the higher privileges of the day.

III. Difficulties.

1. The source of almost all our difficulties with regard to a sabbath is that no week of seven days is recognized by law or by social custom in China. All the national and the idol-festivals are fixed according to the phases of the moon, and a few to the position of the sun; they are in our way and not to our help.

2. Many superstitious ideas and practices are connected with the observance of days in China: it is our duty to guard against such.

3. With the extension of foreign intercourse with China, and of Chinese emigration to foreign colonies, the knowledge of our seven days week, with its Sunday as day of rest, will spread in China.

4. We cannot expect that Chinese converts should at once be able to reach the standard of Christian observance of the sabbath, for even we ourselves, who enjoy many privileges, are still more or less behind it. We have patiently to educate our converts also in this respect.

5. As females—with the exception of old matrons,—and sons, as long as their parents live, are subject to more or less strict family rules, and as many poor Chinese workmen are dependent on their heathen employers, we have to treat every case individually. We should insist, as far as possible, on regular attendance upon least one of our Sunday church-services, and especially on the communion service.

6. A good test for weak members would be to require all profit gained by compulsory labour on Sundays to be handed over to the treasurer of the local church for some charitable purpose.

7. Those Chinese who are comparatively independent should feel it a Christian duty to keep the whole day in an evangelical spirit.

8. For those who come from a distance to attend the services, a simple refreshment should be provided, paid for by voluntary contributions. It may also become necessary to provide night quarters for a few persons. But care has to be taken from the beginning against possible abuse.

9. It is a good old Christian custom to have house and street cleaned on Saturday evening, also to change clothes on Sunday morning, so that everything appears new on Sunday. This may be insisted upon, and will be of great benefit to the native Christians, and to our work among the heathen.

10. Idleness a whole day is as sinful, and perhaps more so, than work. The time should be divided between worship, genuine Christian enjoyment, and charitable work.

11. Sunday schools, with volunteer teachers, should be established as early as possible.

12. Something should be done to excite the interest of all native Church members in the spread of the gospel, especially in China, but also in other countries. Each Christian should feel himself a member of that great kingdom of Heaven which has appeared on earth with Jesus Christ, and which is since that time spreading all over the world.

Finally, as followers of Christ, whose burden is light (*Matthew* xi. 30,) and of the apostles who troubled not them which from among the Gentiles are turned to God (Acts xv. 19,) we should know what this meaneth, I will have mercy, and not sacrifice (*Matthew* xii. 7.)

HISTORICAL LANDMARKS OF MACAO.

"Gem of the orient earth and open sea,
Macao! that in thy lap and on thy breast
Hast gathered beauties all the loveliest
Which the sun smiles on in his majesty."
Inscribed on Camoen's Grotto. BOWRING.

1506. "AT about this time (during the reign of Chingtih, 1506) the Hollanders, who in ancient times inhabited a wild territory, and had no intercourse with China, came to MACAO in two or three large ships. Their clothes and their hair were red; their bodies tall; they had blue eyes, sunk deep in their heads. Their feet were one cubit and two-tenths long; and they frightened the people by their strange appearance."—*Record of the first arrival of foreigners from a Chinese source.* MIDDLE KINGDOM ii, 427.

1516. The first appearance of the Portuguese (the precursors of all other Europeans) in China took place in 1516, when Rafael Perestrello visited the Chinese coast in a junk from Malacca, of which his countrymen had lately become masters. In the following year Fernao Peres de Andrade was sent as an Ambassador to

China on behalf of the sovereign Emanuel I. He was well received by the provincial authorities at Canton, and permission was obtained for the despatch of an envoy, Thome Pires, with presents for the Emperor Chêng Tê, at Peking. Meanwhile Simao de Andrade, brother of Fernao, had arrived from Malacca and taken principal command. He quarrelled with the Chinese and the mission failed. Pires was thrown into prison and eventually put to death, and Andrade was driven from the coast. Ljungstedt's "Macao and China."

1517. *First arrival of the Portuguese in China.* The following brief contemporaneous account of the arrival of Fernão Peres de Andrade at Canton in 1517, when Europeans for the first time landed in China, does not appear to have been hitherto noticed, and is not without interest, as the earliest Chinese mention of European visitors. It is quoted in a work on the Art of War, published under the Ming Dynasty, A.D. 1621, in the course of a description of cannon and firearms: "Ku Ying-siang says as follows—*Fu-lang-ki* (佛 狼 機) is the name of a country, not the name of a gun. In the year *ting-ch'ow* of the reign Chêng-tê (A.D. 1517) I was in office as Supervisor in Kwang-tung, and Acting Commissioner for Maritime affairs. There suddenly arrived (at this time) two large sea-going vessels, which came straight to the Hwai-yüan (cherishing-those-from-afar) post station at the city of Canton, giving out that they had brought tribute from the country of *Fu-lang-ki* (Feringhi, Franks). The master of the vessels was named *Ka-pi-tan*. The people on board all had prominent noses and deeply sunk eyes, wearing folds of white cloth around their heads, like the costume of the Mohammedans. Report was at once made to the Viceroy, His Excellency Ch'ên Si-hien, who therefore honored Canton with his presence, (the residence of the Viceroys being at that time Shao K'ing Fu) and gave orders that, as these people knew nothing of etiquette, they should be instructed for three days in the proper ceremonies at the Kwang Hiao Sze (the Mohammedan Mosque); after which they were introduced. It being found that the *Ta Ming Hwei Tien* (collected ordinances of the Ming Dynasty) contained no mention whatever of tribute being received from the nation in question, a full report of the matter was transmitted to His Majesty, who consented to the transmission (of the individual and presents) to the Board (of Rites.) At this time His Majesty was engaged in a tour in the Southern Provinces, and (the foreigners) were left in the same lodging with myself for close upon a year. When his present Majesty ascended the throne (*i.e.* the Emperor Shih Tsung, who succeeded to the throne in 1521), in consequence of disrespect-

ful conduct on the (foreigners') part, the interpreter (Thomé Pires, who was despatched in charge of the presents from Canton), was subjected to capital punishment, and his men were sent back in custody to Canton, and expelled beyond the frontiers of the Province. During the long stay made by these people at Canton they manifested particular fondness for the study of the Buddhist writings. Their guns were made of iron, five or six feet in length....."

Who Ku Ying-siang was, is not stated in the work from which the above extract is taken, but in all probability he was one of the progenitors of the celebrated Ku Yen-wu of the present dynasty, in whose biography mention is made of an ancestor who held office at Canton during the reign of Chêng-tê.

The two large vessels referred to are obviously those which the early Portuguese chroniclers themselves speak of as having been taken to Canton, the two remaining ships and four Malay junks belonging to the expedition having been left at anchor near the island of St. John's.—W. F. Mayers in "Notes and Queries," ii, 129.

In 1521 the Portuguese were expelled from Tamáo, on the N. W. coast of San-shan. The mandarins shut the port of Tamáo and concentrated, in 1554, the whole foreign trade at Lampacáo Island, visible to the naked eye from Macao, where the Portuguese fixed habitations. On this island landed in 1549 the thirty Portuguese who escaped the slaughter of their countrymen at Chin-chew. The Jesuit Baltezar Gago coming from Japan, being shipwrecked (1560) on the coast of Hai-nan, sought refuge at Lampacáo, and in a letter to the Society of Jesus mentions that five or six hundred Portuguese merchants are constantly dwelling in that place.

1523. Another Portuguese vessel commanded by Martino de Mello Cortinho appeared off the Kwangtung coast, but was attacked by a fleet of war junks and driven off with heavy loss. The Portuguese, however, settled at San-shan (St. John) and Lampacáo Islands.

1535. Chinese chronologists have noted down that in the 30th year of the reign of Kea-king (1535) one foreign vessel appeared; and in 1537 another on the coast of the Gulf of China. The merchants required and obtained permission to land and to raise a few huts for temporary shelter, and the drying of goods which had been damaged on board the ships. That this accommodation was granted between 1522, when the Portuguese were driven from San-shan, and the time taken up for negotiating a reconciliation, is by no means unlikely. During the lapse of 18 or 20 years

(1537-57) the Chinese and Portuguese met again, it seems, for trade either at Tamáo or Lampacáo. In 1557 the parties concurred at Macao.—"Macao and China," by Sir A. J. Ljungstedt; Boston, 1836.

1537. "From the moment when the Portuguese found the way to India, a new era begins. They had scarcely taken Malacca when they sent several ships to China (1517) to form a treaty of commerce. After many reverses they established themselves at Macao (1537)."—Gutzlaff's "Three Voyages," p. 291.

1537. "The Portuguese first occupied Macao, allowed to settle there for purposes of trade, because they helped the Chinese to rid the coasts of Pirates."—Missionary Guide Book, p. 206.

1537. "There were three Portuguese settlements near Canton, one at St. John's, one at a smaller island called Lampacáo and the third just begun at Macao."—Middle Kingdom ii, 428.

1552. St. Francis Xavier, the great "Apostle of the East" and first (Jesuit) missionary to China left Lisbon in 1541, and dying in sight of that land for which he so earnestly prayed, December 2nd, 1552, he was buried on St. John's I. near Macao, where a monument was erected in 1639, and to which place annual pilgrimages are made by the Catholics of Hongkong and Macao. A large painting of his lonely death is suspended in the old St. Joseph's College Chapel at Macao, and photographs of his tomb are sold there.

By what right Europeans settled at Macao is a topic of contention. At the arrival of the Portuguese there issued from innumerable islands, rocks, and creeks, along the sea coast of China, a daring set of adventurers, less intent on exercising lawful industry, than bent on plundering peaceful and industrious inhabitants. Merchants were peculiarly molested, because a successful attempt on them insured to the chief and his crew a valuable booty, to be shared among them. That the trade might be uninterrupted, the Portuguese determined to annoy and exterminate, if possible, this race, almost as vexatious to them as to the Chinese.

Having cleared the Gulf of China of freebooters who had infested it, the Portuguese sought a quarrel with a Regulo, or island potentate, of the Heang-shan. The grievances that provoked the war are not mentioned, nor even the particulars of its termination. It is mentioned that after a vigorous resistance, the Regulo was subdued, the island conquered, and the victors put in possession of their share. As no covenant or treaty of peace ever appeared in public, it remains an absolute impossibility to determine the ultimate limits of the conquest the Portuguese pretend to have made on that island. A rock towards the south-west was of course

comprehended in the conquest. On that the Portuguese fixed their abode, being particularly well suited for the carrying on of domestic and foreign trade. A town, called Cidade do Nome de Deos de Macao, rose by degrees on the peninsula, not by the grace and concession of any of the Emperors of China, for such is denied, but by the success of the chivalrous arms of Portugal.

The above is copied from a ministerial *memorandum*, drawn up fifty years ago.—Ljungstedt's "Macao and China," p. 10.

Permission was granted according to the statement commonly received, to the Portuguese to land and erect storehouses at Macao; but whether from the fact of its being a desert island, or in return for assistance rendered the Canton authorities in hunting down the pirate chief "Chang-si-lao," whose head quarters were on this island, is disputed. Ibid, p. 204.

"1557. The colony of Macao was founded by Portuguese navigators and merchants, who had previously visited China. The definite establishment of the Portuguese at Macao, was in virtue of the cession of it by China to them as a reward for services rendered in the extermination of the pirates, commanded by the renowned chief Chan-si-lao, who infested the China Seas."—Macao School Geography, p. 45.

"The Portuguese who had already for a number of years been settled on the island of Lampacáo, within sight of Macao, and frequented for trading purposes Chin-chew, Lian po, Tamao, and Jan-chpan (St. John's Id., where Xavier died) first took up their residence at Macao in 1557."—"Daily Press" Directory, '80.

"The Portuguese and Chinese concurred at Macao, because the mandarins permitted strangers to fix themselves on a desert island then known by the name of Amangao." Such is the statement Fernao Mendes Pinto has given us in his peregrinations or voyages. This assertion is not contradicted by any of the contemporary authors, who wrote of the first exploits of their countrymen in China. The gentlemen to whom the terms could not be unknown were Jesuits, for a few of them came hither in 1562. With them Matthew Ricci, coming (1582) from India, spent some time and must have been intimate, being a man of learning and of an enquiring spirit—a Jesuit—he naturally enough asked on what footing foreigners stood in respect to China. Had they been settled by right of conquest he would undoubtedly have recorded, in the Italian Journal he kept, the cause of the war and the articles of pacification.

Alvaro Semedo, who governed in 1621 a R. C. Church at Nan-chang-foo, in his "Relatione della Cina," and Manoel de Faria e Souza in his "Asia Portuguesa," allege that the Portuguese

obtained permission to inhabit Macao, because they had cleared the island of pirates.

According to Dr. Gúignes in his "Voyage to Pekin," the pirates were vanquished in 1563, an epoch at which the Portuguese had been six years in possession of Macao. The mighty sea-rover denominated by him and others Chang-si-lao, (Chin-chi-lung, father of Chin-chin-king or Hoxinga—the Dutch Spaniards on Formosa knew him by name of Ikoan, and Nicholas, for he had been baptized, it is said), kept the provincial capital, Canton, besieged when Kea-tsing was on the throne, according to other writers during the reign of Kang-he. One of these two Emperors rewarded, it is pretended, the Portuguese by whose valor and victory the siege of Canton was raised, the pirates destroyed and their chief slain, granting to them in perpetuity the island on which Macao is actually standing. But as no authentic act of donation ever was produced, the cession resting merely upon traditional presumption, shall we not be justified in agreeing with Figauld, that the Chinese, having overcome their fears, petitioned the Emperor to grant to foreign merchants a residence on a peninsula, or rather a rock, constituting a part of a greater island. "To this proposal the sovereign acceded, stipulating that the strangers should pay tribute or ground-rent and duties on their merchandise." Of this opinion are both the Chinese and Tartars. And La Clede in his "Historia de Portugal" avers that "the Portuguese demanded leave to move to a desert island, called Macao; it was granted, and sometime after, liberty to build a few houses." And Dom Alexandre da Silva Pedroso Guimaraens, bishop of Macao, who as acting Governor wrote (1777) to the Senate, by paying ground-rent the Portuguese acquired the temporary use and profit of Macao, *ad libitum*, of the Emperor.—Ljungstedt's Macao, p. 11.

Macao first occupied by Portuguese trading with China. It appears that Macao was actually ceded to the Portuguese in 1566 on condition of payment of annual tribute to the Chinese Government, which was to be represented in Macao by a resident mandarin. Said payment ceased in 1849, after the war between Portugal and China, and the barbarous assassination by the Chinese of Gov. Amaral of Macao. Meanwhile the colony was (until 1844) under the jurisdiction of Goa, and was in every way the property of Portugal. Of late years China has endeavored to resume her lost suzerainty, and the inability of Portugal to negotiate a Treaty with China is due solely to the fact that the former refuses to surrender Macao.—Giles' Glossary of Ref., p. 139.

In the early settlement of Macao, for joining the Chinese in extirpating the pirates, the Portuguese were rewarded with a per-

manent lease of the peninsula, subject to ground rent. Payment at first was made in presents to the Emperor of China every third year; but about the middle of the 17th century (1582) the Chinese imposed in lieu of presents a ground rent of 501 taels annually, which appears not to have been paid since the assassination of Gov. Amaral in 1849.

The Portuguese consider Macao their territory; but the Chinese deny the claim, and there is no document wherein cession of the territory is mentioned.—H. K. (Telegraph) Directory. "In the Senate House at Macao, which is built of granite, and two stories high, are several columns of the same material, with Chinese characters cut in them, signifying a solemn session of the place from the Emperor of China. This solid monument is, however, an insufficient guard against the encroachments of its Chinese neighbors."—Staunton's Embassy to China. Vol. iii, p. 437; Lond., 1797.

Probably Staunton referred to the Conventional Pact, dated the 14th year of Keinlung (1749), which is said by Ljungstedt to have been engraved on a stone tablet in the Senate House at Macao. For a translation of the "Twelve Articles in Chinese," see Ljungstedt's Macao and China, app. VIII.—China Rev. IX. 193 256. See date 1749.

1557-'82. The inhabitants of Macao governed themselves independently, choosing a chief from among themselves upon whom they conferred the rank of "Justice of the Peace."—Macao School Geography, p. 45.

1558 (about) Dom Luis de Camoens ("Luiz de Camoes") was banished to Macao and lived in the Sweet Retreat of the Lusitanian Poet's Garden and Grotto. Portugal's greatest poet, he was born at Lisbon in 1524. His father suffered the loss of life and property in the wreck of his ship at Goa. Luis, handsome, of fine form, with eyes glowing, full of life, having completed his studies at Coimbra University, returned to Lisbon. Here soon an unfortunate though mutual affection sprang up between him and a lady of honor at the court of John III., Dona Catharina de Atayde, and in consequence of this violation of the sanctity of the royal precincts by one so poor in fortune, he was banished from court. Retiring to his mother's friends at Santarem, he renewed his studies and began his famous epic poem of commerce, "The Os Lusiades," celebrating the great voyage of Vasco de Gama, in which he discovered the passage to the East Indies round the Cape of Good Hope. But tiring of his inactive and obscure life he entered the lists as a soldier and went to Africa, and in a naval engagement against the Moors in the Gibraltar Straits, Camoens in the conflict of boarding, where he was

among the foremost, with other wounds suffered the loss of his right eye. In Africa several of his most beautiful sonnets were written, while as he expresses it: "One hand the pen and one the sword employed." Still unappreciated and treated with contumely, he decided to abandon Portugal for ever in 1553. After nine months he landed at Goa, but soon, in consequence of a satire upon the Viceroy of Goa and others (though it was denied that he wrote it, and he always called his banishment "unjust") he gave offence and was again banished about 1556, this time to Macao. Here he soon won warm friends and continued with unabated ardor his celebrated Lusiad, which has been translated into many of the European languages and received with great popularity.

Between overarching rocks in Camoens' Garden the spot is marked where he used to sit and muse undisturbed. Here for several years he lived happily, until, freighting a ship for Goa, he was shipwrecked, and lost all but his poem, which he held above the water as he swam ashore. Amidst these difficulties he felt pantings for home, and returned to Lisbon. Publishing his Lusiad in 1572, he dedicated it to King Sebastian, who took a lively interest in him till his death, after which Camoens was reduced to extreme poverty and died in the hospital at Lisbon in 1580. Over his grave was the inscription,

> "Here lies Luis de Camoens.
> He excelled all the poets of his time.
> He lived poor and miserable and he died so."

Fifteen years after his death a splendid monument was erected to his memory. Within the Macao Grotto is a well executed bronze bust of the Lusitanin poet; in the words of Bayard Taylor, "fit monument to him, who turned into glory the shame of banishment, and the sorrow of exile—who made the power and the injustice of the land that gave him birth alike immortal." Engraved on the Grotto are the verses of Sir John Bowring, beginning; "Gem of the Orient earth and open sea, Macao;" a Latin poem by Sir J. F. Davis; and a Chinese ode "To the most excellent poet. In genius and virtue excelling, he became the victim of Envy. These lines are inscribed to hand down the glory of his famous verse." See 1880, June.

(To be continued.)

HOU SHÊNG CH'ING, A NATIVE PREACHER.

By Rev. H. D. Porter, M.D.

THE Church is rich in biography. Next to the record of Scripture, and the story of the inception of the Kingdom of God on earth, the record of useful, or good, or holy lives is its chiefest source of inspiration and effort; for these lives individually portray the work of the Holy Spirit in man, from the beginning of the new life wrought by his power, to the completed growth in Divine grace in the heart and life. By such lives men are impressed. By the reality and the power of individually consecrated lives men see the fuller meaning of the life of God in the soul.

It is always fitting, then, that we record and treasure the memorials of any whose life may have been especially useful. This is peculiarly suitable as respects the lives of those to whom is allotted the choice position of leadership in any more spiritual movement. They stand as minute men. They are Divinely selected, and their work, little or large, is providential.

The biographical record of Chinese Christians is yet to be written. The simple and uneventful lives that have done, and are doing, foundation work, are yet to appeal to the native church with the power which the church has ever ascribed to the "witnesses to Jesus Christ," her confessors and martyrs.

In the death of Hou Shêng Ch'ing, which occurred at P'ang Chuang, on the 23rd of December, 1886, the work of the American Board of Missions in North West Shantung has met with a great loss. It is believed that a brief account of this good man may not be without value, especially to those who look with careful suspicion upon the body of native assistants and ministry.

The little village of P'ang Chia Chuang, with its scarce one hundred families, has nothing to distinguish it above the tens of thousands of villages in this great province of Shantung. Yet here was begun a movement, which under Divine guidance, may yet lead to large result in the Spiritual quickening of multitudes. Hou Shêng Ch'ing at the age of thirty-eight chanced by accident to hear his first word of gospel truth. He had already attained in his own village the name of a "Doctrine Lover." He was the acknowledged leader of a sect of the "Pa Kua" Society. His father before him had been such a leader, and the son, the fourth in a family of brothers, had accepted the hereditary trust. Compelled at the age of eighteen to give up study in the schools, and the hope of a scholar's

repute, he had never neglected self-development. He thus in the course of a score of years had made himself a good accountant, a careful merchant on a small scale, an admirable penman, an enthusiastic student of Chinese philosophy and history such as it is, and chiefly a widely read lover of Buddhism and Taoism. All the fogs and mists of the latter, in the form of the sect of which he was now a leader, had soaked themselves into the meshes of his active brain. They had given him a local repute as a "Seeker after Truth."

The accidental reference to him as such a "Seeker" led a preacher to his village to inquire for him. It was in the time of the "Hien Fei." The villagers declined to tell the visitor of his whereabouts. But a few days later, on hearing, he himself sought the preacher. Having heard by accident, he soon became a diligent and earnest inquirer. He borrowed money from a relative, a woman, in order to go to Tientsin to learn more. There he came at once under the influence of Mr. Stanley, of our mission, and of the little Christian circles of the London and Methodist New Connexion Missions. Ere long, improving all the opportunities for reading and study and discussion, the mists and fogs of his previous studies seemed to break away before the light that had come. The knowledge of life in Jesus, the transforming power of the new birth, passed into his soul. God's grace had found him, henceforth he knew no wavering. Fierce opposition in his family and in his village, served rather to strengthen his new purposes. He was wise and discreet and thus avoided any serious ill treatment.

The Tientsin Massacre of 1870 was an epoch in the lives of the few who were at that time believers. Mr. Hou at that time conceived a sense of responsibility for the lives and interest of his foreign teachers, which increased as the years went on. The sense of care and watchfulness, developed, as knowledge and familiarity with us increased, into a devotion to us all, of which we hear of few parallels. Helper Hou was baptized in the spring of 1872, the first of half a thousand names that have confessed Jesus as the Son of God. It was in the autumn of that year that the present writer first met him, at T'ungchow, near Peking, whither Hou, with others, had gone for a year of study. His tall form, his large and peculiarly lustrous eyes, his native courtesy and affability, made an impression which years of constant intercourse served rather to deepen. By such affability and easy address, he easily led, first his own family, then the women of his neighborhood and acquaintance, then his personal friends, teachers of the village school, and the ever enlarging circle of interested listeners and inquirers, to an acceptance of the Gospel Truth. From the spring of 1873 to that of 1877, he

aided in the chapel preaching at the Ts'ang Meu Kin chapel in Tientsin. There he was not noticeable, above others, as a preacher. His chief influence was rather in the art of personal discussion, and persuasive address in his own home and its neighborhood.

In the spring of 1877 he returned to his village home, as it appeared, to be a permanent force there in introducing the Christian Faith. At that time the little company of Christians had increased to forty members. Here was the Divinely appointed field of his influence. Here he had already become an acknowledged force.

The great famine gave the first impulse to his special powers. When the cloud of famine had fallen upon Shantung, and the movement for relief had begun, he showed a facile thought and untiring effort which has raised him so much above the plane of the common native assistants. Under the guidance of the missionaries, and in absolute harmony with them, he performed very distinguished service in the Famine Relief. So delicate and intricate was that work as to demand great wisdom as well as force of character. He proved equal to the responsibility, and his character developed rapidly under its discipline.

Then came the rapid spiritual development, to meet the large demands of which God had now prepared him. He seemed to be as jealous and as untiring as the more active temperament of the occidental leads him to be. He was thus able to lead others into a like leadership.

The purpose to open P'ang-chuang as a mission station was a source of great pleasure to him. The difficulties attending the building of foreign houses, in the purchase of material, in the employment of workmen from a distance, in the hiring of day laborers jealous of local rights, were all met with a certain wisdom and shrewdness. He thus prevented disturbances and smoothed the way to success, without which our way would have been hedged with obstacles, and attended with danger. When, in consequence of this success, the helper was involved with the missionaries in the spiteful and petty attack of the magistrate at Tê-cho, he bore himself in a truly Christian manner, despite the far spreading rumours that were intended to make his name infamous to his neighbors. He guided by his good counsel the movement that culminated in the kindly reception of the Foreign Shepherds in 1882. Each new opportunity of service was met with enthusiasm. Each new trust seemed to be ennobled by a genuine sincerity, by which he was led on to a still larger opportunity, with increasing power to influence men. This enthusiasm culminated last year in the plans for

building a chapel for the enlarging numbers of attendants. He headed the subscription list with a sum which must be considered large for a man of his meager income. With a local subscription of nearly two hundred taels, the little church could ask for some help from other mission stations. Generous friends thus added to the original sums. A very neat and commodious chapel was planned for, and in the early autumn completed. Into all the minor details of purchasing and building he entered with wonted enthusiasm. He felt and he said with glad confidence, that this chapel would be built for the glory of Christ and his church. He had often said, when the chapel is built I shall be ready to go. We little thought that this was to be his last earthly effort. He was but fifty-six years old. He hoped to live another decade to labor for and to behold the steady enlargement of the Kingdom of Christ in Shantung. The little chapel built under his supervision, and still more the living church with its small but increasing stream of influence, is his monument. It is pleasant to recall what such a life has been, and what forces have through him been set in movement.

Such is the outward history of this excellent man. Of his personal characteristics a word may be added. He had a bright, well furnished mind, a ready utterance, and an engaging address. Although overladen with Chinese mythical lore, he rid himself of much of this. He had a knowledge of the Bible which was all one could expect of a man learning so late in life. He had a good theological knowledge, and was skilful in helping inquirers over difficult places. While not a classical scholar, he had a useful knowledge of the Books, and used this effectively in chapel and open-air preaching. He had at command an enormous fund of Chinese historical allusion and incident, and was fond of illustrating Christian truth thereby. He was well stored with the sharp bright apothegms and epigrams of Chinese speech, which made him an entertaining friend and a charming companion. He had a profound admiration for what the Chinese call "Li," *i.e.*, the natural reason of things, believing it ordained of God. To these native acquirements were added a glad reception of the gospel, and joy in the grace of God. Thus the growth of that grace in men's hearts was his constant desire. For this he prayed and labored wisely and faithfully. Some of the more common faults of the Chinese nature seemed to have less hold upon him than on most. His originally impetuous and imperious disposition, though often exhibited, was still held in good control. He had a noticeable sense of honor, and held himself aloof from personal reward. Thousands of taels of silver from the Famine Relief time onward passed through his hands, as the

practical business agent of the station, and yet no suspicion of wrong dealing has ever been cast upon him. He was more truthful and more worthy of trust than any assistant we have ever employed. He was a venerable Archdeacon of our Congregational diocese, for he was both ear and eye, if not hand as well, of the foreign missionary. His devotion to his foreign associates was as loving and beautiful as it was loyal. This was indeed as another has said of him, "a testimony to his Christian faith and love, leading him to respect and love those whom he believed to represent Christianity faithfully among his people." His regard for the ladies and their beautiful work was profound. He was an ideal gentleman in his courteousness and deference to them. He saw clearly exemplified in them the grandly ennobling power of the Christian life, as compared with the Confucian estimate of woman. He had a supreme love for that ideal America, fondly pictured to his thought as the source of so much Christian grace and light; that there should be evil men there seemed to him beyond belief. So wide the contrast in thought between a Christianized Chinaman, and the civilized barbarians of the United States!

His Christian life of energy, and of prayer, of steadily enlarging plan and purpose to bring in the gospel of the kingdom stand as a happy testimony to the divine life in the soul. This is the witness of the spirit which is promised to men. Thus this, anon, simple minded yet intelligent Chinese farmer and petty trader, under God's transforming grace, appears as a great public character whose life work, though short, has been remarkably significant. Death shreds away many a veil. The character of such a man, developed by the grace of the gospel, is cleansed of the limitations of place, of circumstance, of association, of sin and wrong even, and is fitted for the inheritance of the saints in light. To have esteemed and loved, so truly, one of another and alien race, is a rich experience! But he was not an alien. He was, and is, of the "Family of God." To have lived and laboured with such an one, chosen of God as we may clearly see, is a blessed experience. It is a foretaste of that glad time, of which we catch the bright and hopeful morning gleams, when the wise and good in China everywhere shall confess that Jesus is Lord, to the glory of God the Father.

American Board Mission,
P'ang Ch'uang,
Shantung.

THE CONDITION AND HOPE OF THE HEATHEN.

By Rev. D. Z. Sheffield.

THE SUBJECT CONSIDERED IN THE LIGHT OF CONSCIENCE.

WE read in the opening verse of the Gospel of John, "In him was life, and the life was the light of men, and the light shineth in the darkness, and the darkness apprehended it not;" or, as the margin in the new version reads, "And the darkness overcame it not;" that is, the light continued to shine in the world, and the darkness of human sin failed to extinguish it. This whole passage is full of instruction in its teaching concerning the relation of Christ to the world, and concerning the nature and dignity of the light of conscience, that shines in the hearts of all men. Christ we are told was the Creator of all things. He being God was the essential life, and the source of life in all his creatures. The marginal reading of the third verse is: "That which hath been made was life in him." Yet further. This light was "The light of men"; this passage clearly pointing to the moral nature which all men receive from God, which was created in the image of God. And this light of God, this witness to God, and to man's exalted relation to him, has not been extinguished, though sin has done its utmost to quench the heavenly rays. There is a general impression in Christian lands that the dark clouds of ignorance and superstition, of sinful practices and false customs, which brood over heathenism, darken and distort, to a large degree, the moral perceptions, so that the heathen have no such clear conceptions of the distinctions between right and wrong as have men who have been educated under the light of Christianity; that they are more to be pitied than to be blamed; that they have really little moral responsibility, and considering their great disadvantages in life, ought to be judged with a wide charity. That there are elements of truth in such a view of the estate of the heathen cannot be denied; but there is always danger of our estimating the heathen by a standard of sentimental charity, while God in his dealings in providence, and in his teachings in revelation, accounts them guilty of sin, and condemned in the light of nature; and because of sin he chastises them in the present life, and threatens them with punishment in the life to come. Conscience is that power of moral perception existing in every man, which distinguishes between right and wrong in all questions of duty and responsibility, and further urges to the right,

and protests against the wrong. It has its source in the moral intuitions, which provide the basis for man's government under law, as an exalted spiritual being. The fruits of conscience are manifested in the moral judgments of men as reflecting beings, applying intuitive knowledge in all the relations of life. The moral intuitions are permanent and universal. They may be outraged by an abandoned life; they may be stunted in their development by ignorance, or misdirected by false education, but their roots are nourished by the springs of eternal truth, and never die. To this truth heathen sages unite with Scripture in giving testimony. "All men," says Mencius, "have the heart that distinguishes between right and wrong." This heart in his philosophy was the manifestation of the good heart derived from heaven. Wisdom has its source in this heart. Education consists in giving right direction to this germinal moral power of the soul. The Christian philosopher can heartily approve of this teaching, and credit the heathen sage with a juster estimate of human nature than is found in the writings of many western "advanced thinkers," who would develop conscience out of the angry contentions of selfish passions, as human society was slowly organizing itself under the law of evolution. This permanent moral element in human nature finds its proof in the fact that the laws of men in all countries have a large common ground. Laws are enacted to protect the rights of men, and to regulate their delicate and intricate relationships, in accordance with principles of right that are recognized by the common conscience. Certain great classes of sins are condemned by the laws of every land, since they have a common evil root in depraved human nature, and are alike destructive to moral order in every condition of society. Many of the best heathen civilizations have given rise to laws that bear the light of the highest Christian civilization; and in most instances where the laws of nations are not in harmony with the fundamental law of moral right, the reason will be found in the corrupt condition of society, men refusing to be controlled by just and human laws, and so the very necessity of government, to preserve society from anarchy, leading to the enactment of severe and partial laws. Thus in the teachings of Confucius there is a sound ethical conception of the individual rights of men, but in a society where truth is a virtue to be universally praised, and falsehood is a vice to be almost universally practiced, the principle of family responsibility must be laid hold of as a means of government, and the innocent are thus often made to suffer for the guilty. The ethical teachings of the sages of China and Greece, though developed under widely divergent conditions of society, have a striking sim-

ilarity in their estimate of the relations and duties of men; showing that as students of the great problems of social life they employed the same text-book, namely, that moral nature which all have received from the hand of God. Confucius and Socrates alike exalted the dignity of man as a moral being. The Chinese words usually translated sage mean strictly holy man. The holy man is indeed distinguished for wisdom, but that which constitutes him a holy man is virtue rather than knowledge. Confucius and Socrates alike discussed the evils of ignorance and wrong example. They alike urged men to put forth diligence in self-culture along the line of the law of conscience. We judge of a man not by what he knows but by what he is. To magnify a man's virtues because he has correct ideas of virtue, in disregard of his conduct, would be manifestly absurd; but to point to his knowledge of virtue to fix the moral standard by which to estimate the sinfulness of his evil conduct, would be just and right. So, too, it is absurd to estimate the character of heathen civilizations by the just laws which are enacted, and the true ethical teachings which are set forth, while the actual lives of the people are overlooked. But in seeking to find a just standard by which to measure the moral characters of men, we must study their ideas of truth and duty, with which their lives may be in the deepest antagonism. A student of the Chinese classical literature, who is also acquainted with the social life of the people, discovers a wide gulf of separation between theory and practice. The light of correct theory as to what men ought to do often seems to shine with special brightness in regions where the darkness of the deepest social corruption broods over the lives of the people. Heathenism does homage to truth with the lip, while the heart is full of selfishness and falsehood. If we make comparison between Confucian and Christian civilizations, we immediately perceive that the roots of Christianity strike deeper, the branches rise higher, and the fruits are far more abundant and luscious. Christianity links truth to the throne of God, and forges it into a chain that encircles the world. But while Christianity thus shows the divinity of its origin in its lofty ethical and religious teachings, the social life of the people in Christian lands is far below the ideal that has been set up for imitation. Not only so, it is below the ideal which heathen sages have raised for imitation. Could the ethics of Confucianism be carried out in actual life in England and America, men would be more truthful in a word, more honest in business, more pure in thought, more unselfish in desire, more forgiving, more compassionate, more just as rulers, more law-abiding as citizens, more faithful as parents, more obedient as children, than they are at present.

Thus the heathen of India and China and Japan, who dwell in the deep darkness of sinful estrangement from God, have a measure of moral light shining upon their lives, from the teachings of the sages, from the laws of government, and from the customs of society, that surpass in brightness the ethics of actual life in nominally Christian lands.

But it may be said that the masses of the people in heathen lands are grossly ignorant, and know little of the teachings of the sages, or of the laws of government, and that the standard of morality in society is a false and degrading one. To this it should be replied, that heathen languages are filled to repletion with moral sayings that are the embodyment of the wisdom of the sages, and that the most ignorant among the people acquire these sayings as unconsciously as they acquire the power of speech. The science of right and truth and duty is one in which every Chinaman thinks himself a proficient; and a little care in questioning on this topic would elicit from the most uncultured such responses as would prove that the moral nature had not remained uneducated. Heathenism presents many aspects of social life, according to the grade of culture among men among whom we study its special features. With the rude and ignorant, coarse vulgar selfishness reveals itself in all the relations of life; but with men of rank and culture, while the selfishness may be even deeper and more pervasive, it always lives under the mask of generous regard for the rights of others. This external homage paid in corrupt society to truth, purity, integrity, humility, is a testimony to the abiding consciousness of their essential nobility.

The permanence of this law of conscience is illustrated in the vigorous defense which men always make when their rights are being disturbed by others. Men may oppress their fellows seemingly without conscience, but they have a quick conscience to complain of wrongs done to themselves. In heathen lands men on slight provocation abandon themselves to violent outbursts of passion, and have but little power of self-control. Selfishness is more intense and unscrupulous than in Christian lands. This has given rise to the common custom of impartial lookers-on acting as peace-makers between men who are too enraged to properly adjust their matters of dispute. Such altercations are of daily and hourly occurrence in any Chinese city, and a missionary has only to stop for a little time, and listen to the discussion going on, to convince himself that these ignorant, selfish, passionate heathen have after all a clear sense of the rights and duties of men. Let us turn to the administration of law in heathen lands as a further illustration of the permanence of the law of conscience, even where the character

is abandoned to the intensest selfishness. The picture of official corruption in China could scarcely be overdrawn. Even the few honest officials are constantly circumvented in their efforts to administer justice, by the pack of hungry wolves that custom has attached to every Ya-men. Bribery, extortion, and corruption of every sort, are reduced to a scientific refinement in their methods, that would be the envy of the most proficient villains in Christian lands; but if we search the records of official action, the loftiest principles of justice seem to have governed the decisions. The period in Chinese history which produced the sages Confucius and Mencius was one of great social anarchy, of perpetual warring between rival states; but it was also a period of much intellectual activity. China was then in her youth, and the conflict between good and evil was not yet decided. Error rarely appeared in public except as clothed in the rich attractive garments of truth. And yet in spite of the noble teachings of the sages, society had even then begun to crystallize, with falsehood for its centre, and truth for its glittering exterior.

But the most certain proof of the permanence of the law of conscience is found in the effects of sin upon the character of the heathen. If the moral consciousness of the heathen were in an undeveloped state, their evil acts would be rather those of wild, uncultured lawlessness, than of deliberate, conscious wickedness; and the effects of such sins of ignorance would rather be to darken the understanding, than to make permanent the evil choices of the heart. But as a matter of observation, the masses of the heathen are corrupt in their lives, as measured by their own standard of right. They are selfish, and they know that they ought to be generous; they are dishonest, and they know that they ought to be just; they are impure, and they know that they ought to be pure; they are false, and they know that they ought to be true. Heathen lands are full of monsters in iniquity, "without understanding, covenant breakers, without natural affections, implacable, unmerciful; who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same but have pleasure in them that do them." But what are we to say concerning that class of men in heathen lands who have set their hearts on the cultivation of virtue, who are earnestly striving to get the mastery over their evil passions and degrading impulses? Are we justified by the teachings of reason, or of the sacred Scriptures, in assuming that such men are moved to virtue by the secret striving of the Holy Spirit in their hearts? The Scriptures uniformly describe the work of the Spirit in conjunction with the truths of

revelation. The ancient prophetic announcement of the wide-spread out-pouring of the Spirit clearly pointed to the extension of Christianity in the heathen world; but the great truths concerning that heavenly kingdom which was to be set up in the world, were hid from the heathen until they were revealed by the messengers of Christ; and God by his Spirit witnessed to the truth, by leading men to repentance, and begetting in their hearts a living faith in Christ. The theory that God strives in the hearts of the heathen, to lead them to holiness without the knowledge of Christ, has its basis in the uncertain deductions of theological science, and not in the specific teachings of Scripture; and so far as it assumes the necessity of the presence of the Holy Spirit to account for the measure of goodness that has existed in the heathen world, it intensifies the doctrine of human depravity, denying to men that power of right choice in the common relations of life which all men are conscious of possessing, and thus contracting the basis of natural goodness, resting upon the foundation of man's moral nature. If the Holy Spirit strives in the hearts of the heathen it is confessedly with but feeble power as compared with his work in conjunction with Christian truth; and thus God with infinite resources at command suffers himself to be continually defeated in his secret efforts to lead men back to himself. If this theory of the secret striving of the Holy Spirit in the hearts of devout heathen, leading them to repentance, and an honest seeking after God, has any foundation in fact, we ought surely to trace the results in history. "The heavens declare the glory of God, and the firmament showeth his handywork." "For the invisible things of him since the creation of the world are clearly seen, being perceived by the things that are made, even his everlasting power and divinity." How is it that no devout heathen, moved by the secret strivings of the Holy Spirit in his heart, has had his eyes opened to see the glory of God in nature, and his ears unstopped to hear the testimony to God in providence? Why is it that no man thus guided by the double light of nature and the Holy Spirit, the one shining from without, and the other kindled by an unseen hand from within, has ever led kindred seekers after truth into a life of reverent spiritual worship of the God of truth? It is easy to talk of "men and women who have been mourning over their sins, and who seem ready to bow down and adore and receive Christ as their Saviour as soon as they hear of him"—(Dr. Davis of the Japan Mission)—and to conclude that if they had died in that state of mind, before they heard of Christ, they would have received him as soon as they saw him in the future world, and that therefore such hearts were saved hearts in God's sight before death

came. But such "missionary testimony" as this needs to be carefully sifted to estimate its real value. Dr. Davis cannot prove in the few instances that have come under his observation that the workings of the natural conscience in its struggle against sin, might not have been sufficiently strong to prepare men's hearts for the ready acceptance of the true way of deliverance from sin when it was plainly set forth in Christ. Again, if we grant what he cannot prove, that the hearts of these men and women were wrought upon in secret by the Holy Spirit, leading them at length to Christ, we yet fail of having reached any proof that, independent of Christianity, God by his Spirit secretly converts men among the heathen. Allowing Dr. Davis' view of these few cases of conversion to be correct, the conclusion to be drawn would be, that when God by his providence is about to reveal Christ to men who have dwelt in the darkness of heathenism, he works in advance upon the hearts of some whom he purposes to bring to Christ, to prepare them to accept the offer of grace when it is made to them. History affords no instances of natural religion, based on the teachings of the wisest of the sages, ever leading men out of the darkness of heathenism into the light of the pure worship of God. But what is the significance of this fact? Men ought to see God in nature and in providence, and to hear his voice in the heart; but sin has blinded men's eyes, and stopped men's ears, and God's Spirit has not been so bestowed, independent of Christianity, as to vitalize the truths given in conscience, and to quicken men's understandings, thus leading them to a just apprehension of their relation to God. But if the natural powers of man's moral nature are sufficient to account for all that is good in heathenism, and the fruits of the secret workings of God's Spirit in the hearts of the heathen seem so slight and uncertain, ought we not to be warned against speaking with confidence in a region where our theories cannot be supported by any sure word of revelation?

The teachings of the heathen reformers, Zoroaster, Socrates, Confucius, Lao-tsu, Sakyamuni, are not lacking in noble, ethical and religious sentiments. If God's Spirit works secretly in the hearts of obscure heathen, leading them towards the truth, and producing in them that transformation of character which is accepted of God in the new birth, how can we deny that these great teachers among the heathen were inspired by God's Spirit to unfold his truth? But if so, the broad lines of distinction between the teachings of inspired prophets and apostles, and the teachings of heathen reformers, must be rubbed out, and Christianity will at last be placed on a common basis with the ethnic religions. We must not forget that man, even in his estrangement from God, is God-like in his spiritual capacities,

that the essence of sin is not necessarily abandonment to the grosser forms of wickedness, but is rather a heart-revolt against God. Heathen sages are men who by the law of heredity have received richer intellectual and moral endowments than their fellows, and have been surrounded by providential influences that have given a favorable development to their natural capacities. God is in heredity, and in providence, and through such men he has saved the world from utter relapse into barbarism. The sages in their ignorance of God have not joined with their baser fellows in trampling their nobler natures in the dust, becoming at length devils in their downward development; rather have they looked upon their own moral dignity as if it were self-evolved, and thus they have sought to make gods of themselves, and have been worshipped as gods by their fellows from generation to generation.

But some one will ask: "What of Paul's teaching concerning the conscience of the heathen?" "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another." Does not Paul in this passage teach that the heathen, who live up to the light of conscience, will be excused of God in the day when he shall judge the secrets of men's hearts? The answer will be readily given if we attend to the argument of Paul. The first and second chapters of the book of Romans, and the first section of the third chapter, are occupied in giving proof of the proposition that all men, Jews and Gentiles, have sinned, and come short of the glory of God, that they have failed in their works of self-righteousness, and so are shut up to God's way of salvation through faith in Christ. If, therefore, in the passage concerning the conscience of the heathen Paul teaches that any heathen really fulfil the law of conscience, he overthrows his own argument. His teaching is that among the heathen conscience stands in place of the revealed law, and by this inner law the thoughts and acts of men are to be condemned or approved. No heathen has ever perfectly lived up to the standard of duty revealed by the light of conscience. If there be any such, Paul's argument that men are justified before God by grace and not of works, falls to the ground. But if there be those among the heathen who are accepted as righteous for Christ's sake, without the knowledge of Christ, without the knowledge of God, without conscious repentance, why do not these nascent Christians never unfold their powers until the light of revelation shines into their lives? Why, at least, through the quickened exercise of their

quickened moral natures, do they not unfold the doctrines of a correct natural religion, which shall prepare the way for Christianity in the heathen world?

What is the conclusion of this discussion as to the moral responsibility of the heathen in the light of conscience? It is that conscience has a permanent place in human character, testifying to the dignity of truth, and to the claims of duty. The teachings of sages, the laws of government, the sentiments of society, all combine to erect and preserve a high standard of moral obligation, which the most ignorant and degraded comprehend and approve. The permanence of the law of conscience is testified to by the resolution with which men defend their rights, by the just decisions of peace-makers, by the care with which officials hide their corruption under the forms of justice, and above all, by the degrading effect of sin upon character. But Dr. Egbert C. Smyth tells us that "probation, whatever it may have signified for unfallen man, means, for men now, opportunity for the formation of personal character, on the basis and under the motives of a system of redemption." He argues that a second probation is to be provided for the heathen in another world in consideration of "the absoluteness and universality of Christianity as revealed in the Scriptures." Observe that a second probation is necessitated by the unfavorable conditions of the first probation. It follows that not only a second probation is to be granted, but improved conditions are to be supplied. But in the first probation sin has been running its course, and producing its results in permanent evil character, and men carry this evil character with them into the coming world. They begin their second probation under the fearful disadvantage of being deeply wedded to sin. Missionary work in the coming world, so far as we can understand the problem, would be inaugurated under the greatest disadvantages as compared with such work in the present world. The Bible does not tell us that God will send his messengers of grace to offer pardon to any class of sinful men in the next world; it does not tell us that God will send his Spirit to convince them of sin, and create in them a new heart of faith and purity; but it does urge men, in consideration of the eternal issues that hang upon the motives and deeds of the present life, to make haste to accept the offer of salvation before that offer is withdrawn; to enter into the heavenly kingdom before the door of hope is shut, warning against that time when he that is unjust shall be unjust still; and he that is filthy shall be filthy still; and he that is righteous shall be righteous still; and he that is holy shall be holy still.

Dr. Smyth does not claim for the doctrine of probation after death that it is an explicit divine teaching, but only that it is "deducible from the absoluteness and universality of Christianity." He, however, finds the doctrine clearly implied in several passages of scripture. He speaks of Christ descending into Hades as a scripture doctrine. The passage upon which this "Scripture Doctrine" is built reads as follows: "He," David, "foreseeing this, spoke of the resurrection of Christ, that neither was he left in Hades, nor did his flesh see corruption."—Acts ii. 31. But Sheol, the Hebrew equivalent of Hades, originally meant a sepulchral cavern, the under world, where all alike, whether righteous or wicked, lie down in death. This original meaning perfectly satisfies the demands of the passage. Christ was not left in the region of the dead, neither did his flesh see corruption. Dr. Smyth finds further confirmation for his theory of probation in the teaching of I Peter iii. 18, 19. Christ "being put to death in the flesh, but quickened by the spirit; by which also he went to preach unto the spirits in prison." Dr. Smyth assures the reader that "the judgment of unbiased (?) modern scholarship as to the natural force of the language used by the apostle, is confirmed by the prevalent Patristic interpretation, and by the unquestionable fact of the primitive Church belief" on the subject. But is not the unbiased judgment of modern scholarship a very uncertain quantity? The scholars who support a cherished theory are not likely to be the unbiased ones; and Patristic interpretation of Scripture must be carefully sifted before acceptance. The canons of interpretation now recognized were then but imperfectly understood, and speculative theology was marked with the extravagance of youth and inexperience. The common account of Christ's suffering and death, for some centuries, was that they were a ransom paid to Satan, to deliver the world from his power. The early Church gave many misinterpretations of Scripture which a wider scholarship has at length corrected. The passage under consideration is obscure, and must be studied in the light of other Scripture. Christ by his Spirit preaches to men from generation to generation through the lips of his disciples; thus, though put to death as to the flesh, he was quickened as to spirit, entering upon a wider field of activity in transforming the lives of men. But this power of his spirit was put forth even before the incarnation. It wrought with Noah, whom Peter elsewhere describes as a "Preacher of Righteousness" to his generation. Thus the long-suffering of God was shown to the wicked antediluvians, who stopped their ears to the offer of mercy, and were kept as it were in prison until the day of the flood terminated their opportunity for repentance. This much lies on the surface of the

scripture record. Mankind had sunk into the most debasing sin. Not one of them repented of sin and returned to God through the preaching of Noah; and they were at length swept from the earth by the floods of divine wrath. And such men, after an incarceration for three thousand years in the prison house of Hades,—their characters the meanwhile, if not progressing towards holiness, becoming more and more wedded to sin,—receive a missionary visit from the Son of God, extending only over a day or two in time. Why such haste after this long delay in inaugurating evangelistic work in Hades? Why were these hardened antediluvian sinners especially selected to be the first recipients of this offer of pardon in Christ? Are the inhabitants of Sodom and Gomorrah, who were destroyed by fire from Heaven, to hear this second offer of pardon? Are the Canaanitish tribes, who were exterminated by divine command, to be sought out with this new offer of grace? Doubtless, if we study our own sentiments of compassion, and make our advanced Christian consciousness the interpreter of God's law of moral government, we shall open a wide door of probation for all of God's rational creatures; and that door will not be shut until the last sinning soul has been subdued to God through the all conquering love of Christ; but God's government of his creatures rests not for its foundation on the advanced Christian consciousness of a few English and American theologians, but on his own ineffable attributes of holiness and love, of righteousness and truth. It is Christ that openeth and no man shutteth, and shutteth and no man openeth.

Tungcho, North China,

October 30th, 1886.

IN MEMORIAM.—ALEXANDER WYLIE.

By Rev. Wm. Muirhead.

THERE are various lines in which the life and character of a man may be depicted, according to the point of view from which they are taken and the object contemplated by them. Having been asked in two instances to give a brief sketch of him whose name is mentioned above, we have endeavoured to do it, on grounds different the one from the other, yet answering to the positions respectively occupied by them. The details we have given, however, are far from completing a full view of our subject, as failing to represent him in the most appropriate light, and in which he ought to be regarded. We allude to Mr. Wylie in the character and capacity of a Christian Missionary, which was the *beau-ideal* of life to him, and in connection with which he spent so many years. *The Missionary Recorder* is for various reasons the best exponent of our views in relation to him, and we have much pleasure in giving utterance to them in its pages.

We wish to look at him, of whom we have undertaken to write, in the light of a friend, a Chinese scholar, a Christian man, and a missionary. We are persuaded he would retire from all publicity, in so far as he himself was concerned, characterised as he was by a retiring habit of mind, and ready to yield to others who were far beneath him in standing and attainments, yet wherein the cause that was dear to him could be advanced, we are no less sure of his being called as a witness for it would be a great satisfaction to him. It is only in this respect that we care to write on the subject at all, and our special and prolonged acquaintance with him seems to warrant the course we are taking.

1. *As a friend.* Our knowledge of him in this capacity extends as far back as the early part of the year 1847, when we were both preparing to come to China. Everything was novel and strange in those days connected with a voyage to these ends of the earth, very different from the case now, and we were interested in observing the manner and bearing of each other who were to be associated in the work before us. He was at that time approaching middle life, and had spent his early days in a mechanical profession. It was a joy to him, however, to be engaged as a missionary, and he contemplated the future with great interest. From the first he showed himself to be of a kind and generous spirit, helpful in any way he could be to his fellow missionaries, yet of a quiet and reserved turn of mind and life, unwilling to obtrude himself or his views, unless

specially asked. There was no great demonstrativeness about him, but it was evident there was a power behind which only needed cultivation and development to reach forward to a foremost place in the line of things he had chosen to follow. Such was his habit all through his missionary life, and the writer is well able to test his uniform kindness and considerateness in the various relations he sustained. He came to China unmarried, but was engaged to a lady who had been several years as a missionary in South Africa. The marriage was consummated in about a twelve month after his arrival, but it was of short continuance. She died of childbirth at the end of the first year, and the sad event no doubt told greatly on the after life and character of our friend. He remained a widower to the end of his days, carefully tended at last by his devoted daughter. Still he gave himself to his work, and though necessarily feeling alone in his ways and habits, he continued to be the friend of such as he was most intimately acquainted with, and who were led to esteem and honour and love him.

2. *As a Chinese scholar.* Mr. Wylie showed himself to be an earnest student, and almost wholly in matters pertaining to Chinese. Though exhibiting little of an enthusiastic spirit, in the ordinary sense of the term, he was calm, resolute and persevering in his Chinese studies. He had to attend to the duties of the printing office for which he came out, but he employed all his spare time in cultivating the language and literature of China. He had shown a wonderful aptitude in this way while he was in England, and it was largely on this account he was accepted, and it was by no means foregone in after days. The native classics soon became an object of study but it was evident his purpose was to travel in "pastures new," so as not to tread in any other man's line of things. He soon gathered together the materials of an excellent library, both foreign and Chinese, of which he diligently availed himself, and in many and varied ways he gave out the product of it for the benefit of others. He was interested in the formation of the North China branch of the Royal Asiatic Society, of which he was one of the founders, and to the success of which he largely contributed by the numerous papers he read at its meetings, which were of great value and frequently appeared in the Society's journals. Otherwise he published a variety of works in Chinese and English, and Manchu was also included in his course of study and translation. A long list of his writings in this way has been furnished in one of the papers referred to above, and need not be given here. It is sufficient to observe that the name of Mr. Wylie stands high in the rôle of Chinese students, and his works form a splendid memorial

of his talents and attainments in this respect. What he did had always some practical end in view, and however remote from ordinary pursuit or recondite in its character, it was ever in the light of something useful, either as the result of his own studies, or as called for by inquiring minds; it was interesting to these to seek and find information on Chinese matters at his hand, not so much as to anything of recent occurrence or as bearing on the present customs and practices of the Chinese, but in reference to points of ancient history or Chinese science and literature, and the visitor was sure to obtain valuable results from the resources of our friend. His was a very mine of knowledge on these subjects, and wherein he was not familiar with the points alluded to they were sure to engage his attention, and in a short time to be answered in full. In all this there was no pretension or assumption on his part. He was one of the humblest among us, while able when occasion required to unfold stores of learning far beyond ordinary research, and what one would have expected even from him. Such indeed was his standing and attainments in this line of things that he was everywhere acknowledged to be, and with abundant reason, one of the first and foremost of our Chinese scholars, and so was held in high respect by all who knew him.

3. *As a Christian man.* There are many men in these days who on the ground of their philosophy and science hate the Christian faith, or regard it at the best as only one of the various religions of the world. Happily this is not the case with all who are abreast with the most advanced in knowledge and learning. Mr. Wylie had no feeling of sympathy with the sceptics of his time. He had early professed religion, and maintained it to the end, after the old evangelical style. And it was no mere form or profession in his case. He accepted the truth as it is in Jesus as a profound fact and cherished it as his only hope and joy and confidence. He was a man of faith and prayer, the former grounded on the plain and simple teachings of the word of God, the latter characterized by deep humility, confession of sin, supplication for the Divine mercy and happy assurance of acceptance in the Beloved. His standing in this respect seemed like that of the late Dr. Livingstone, of whom it was stated by one who accompanied him a part of the way in his last journey to the interior of Africa. He told the writer that Dr. Livingstone's religious character and opinions were formed on the Scotch system, and that he maintained the strictest views as to Sabbath observance and the like, notwithstanding the freedom of sentiment among his countrymen abroad. So it might be said in regard to Mr. Wylie. He held to his early religious training in

Scotland, and saw no occasion to deviate from it He was a Christian of the old type, and as it was an element of his natural constitution to be firm and decided in his opinions on whatever subject they were formed, so both in his religious ideas and in the influence connected with them, he was definite and fixed. He went on the even tenor of his way in this respect, and while alive to the changes that were taking place in the current sentiments of the day he was satisfied as to the grounds of his Christian faith, and lived in the quiet and restful enjoyment of it. In a word, he had made up his mind as to what he considered the realities of things, and without any feeling of bigotry or dogmatism, he saw no reason for being moved away from the stand he had taken, and the basis of his hopes for the present life and the life to come. It was most gratifying to the writer when calling upon him in London during his long time of suffering, and when his mind was under an eclipse on every other point, to find that he could revert to his faith in Christ with the utmost clearness. No sooner was allusion made to it than it drew from him a ready response, and it was apparent he was resting on the only sure foundation, and that all was well with him in this point of view.

4. *As a Missionary.* He came to Shanghai August 1847, in the capacity of a printer, in connection with the London Missionary Society, with a view specially to work on account of the British and Foreign Bible Society. At that tine there was an earnest movement in England to print one million copies of the New Testament, to meet what was then supposed to be the wants of China. Mr. Wylie made all suitable arrangements for the purpose, and the work proceeded in the course of years far beyond that amount even under his hands. While so engaged he itinerated in the country, distributing tracts and conversing with the people. He was very helpful also in other departments of the Mission, and the excellent chapel belonging to the Society in the centre of the city was built under his superintendance. In 1860 he returned to England when he was duly appointed agent of the Bible Society for China. Faithfully he accomplished the duties connected with this office in travelling over different provinces, and putting things in order for general *Colportage.* At the same time he undertook the editing of the *Missionary Recorder* for several years, and contributed many papers to its columns, and no less was he actively engaged in other literary labours. Gradually he became aware of failing sight, indicative of what was to follow, which incapacitated him for further service, and he returned home ten years ago. Before complete blindness overtook him and exhaustion alike of body and mind, he was useful

in various ways, translating from Chinese, and advising as to the conduct of Bible work. Be was constantly visited by friends whom he had known in China, and others who also learned to respect him as a scholar and as a missionary. At length the event occurred that had been long looked for, and he quietly passed away on the 10th February last, in the 71st year of his age.

Correspondence.

THE SCHOOL AND TEXT BOOK SERIES COMMITTEE.

THE quarterly meeting was held at the house of Rev. Wm. Muirhead, on the evening of the 8th April. *Present*:—Rev. Wm. Muirhead, *Chairman*, Rev. Dr. Farnham, Rev. J. N. B. Smith, John Fryer, Esq., and the Secretary.

The minutes of adjourned meeting were read and confirmed.

A letter was read from Dr. Allen intimating that an important engagement prevented his attendance.

The Editor reported that the *History of Russia*, by Mr. Galpin, was half cut on blocks; Mr. Whiting's *Moral Philosophy* one third cut; *Ancient Religions* nearly ready for issue; the Wall Charts recently purchased were having the Chinese names inserted, and being mounted as fast as possible, and were sent to depôt as they were finished; a new edition of *Mineralogy* had also been prepared.

The Treasurer reported Tls. 1,500, more or less, in hand.

The Rev. J. N. B. Smith moved, and Dr. Farnham seconded, that Mr. Fryer's *Outline Series* be added to our list, which was unanimously agreed to.

The report of work done since the commencement, and an approximate statement of accounts, were laid on the table, and were referred to the Chairman, Editor and Secretary for final revision and distribution. And it was agreed that 1,000 copies should be printed, and a copy sent to every missionary in China and the Straits, and also to leading officials and others in the West interested in China.

It was moved by Mr. Smith and seconded by Dr. Farnham, that the office-bearers have power to act as a sub-committee in cases of urgency during the interval of the meetings, subject to the approval of the Committee. Unanimously agreed to.

A. WILLIAMSON,
Hon. Sec.

THE DEPARTURE OF REV. G. STOTT FROM WENCHOW.

BEFORE the departure of the Rev. G. and Mrs. Stott on a visit home *via* the United States, they were entertained by their fellow-residents at Wenchow, when Dr. Macgowan made remarks to the following effect concerning their labors at that port.

"Long before there was a prospect that this port would be open to trade, or become a residence for other foreigners, the Stotts had commenced the work of evangelization, and here unremittingly and cheerfully they toiled as pioneers, experiencing a full share of the discouragements and privations which such an undertaking entails. When foreigners at length arrived it was found that a vigorous church had been planted, and a flourishing girls' school established. Considering the physical inability under which our friend labors (being able to move only on crutches from the deprivation of a leg), the untiring constancy of his labors commands our admiration.

"This bald statement of facts conveys no adequate idea of the work which Mr. and Mrs. Stott have accomplished. We must needs descend to particulars to rightly appreciate the result.

"Strangers appeared among the Wenchowese who were recognized as belonging to an aggressive race, and had been enemies and might be meditating conquest. The strangers asked them to sacrifice a seventh of their income, or, what was tantamount, rest from labour on the Christian Sabbath: a hard saying to poor people who were living from hand to mouth. They were told to forsake their gaudy, tinselled, yet imposing and awe-inspiring temples, shrines and fanes, and worship in the undecorated hall of the stranger without the aids to devotion which images, pictures, incense burning, and rosary counting, and mummeries impart. For these, and the ceremonies connected there with, no substitute was offered by the missionaries. To these, others of a graver nature were added: acceptance of the new faith entailed persecution from neighbors, rupturing of family ties; converts knew that they must encounter hostility which would render them pariahs to their neighbors, and objects of approbrium to their friends, yet many became convinced that they had discovered a more excellent way, and renounced and risked everything for the Gospel of Christ. Yearly their numbers increased in the face of malignant persecution. Nowhere is "boycotting" more rampant than in the neighbourhood where a profession of Christianity is made, but against it converts stand firm. A single instance will serve to illustrate the annoyances to which Christians are exposed from their former friends. A church member whose

deceased wife was about to be interred, was lashed to the coffin an entire night, not to be realeased until he performed certain ceremonies which Christianity disallowed. The body had been so long kept from being buried by the villagers, that decomposition had appeared days before. At length the magistrate sent to the village, the widower was unloosed, and the burial took place. For the most part the trials of faith to which the converts are exposed are not such as magistrates can take cognizance of; it is only in cases of spoilations or outrages like this that courts can afford them redress, and happily this they obtain to a considerable degree more than Christian converts to Buddhism would experience in many countries of the West. Indeed, it must be admitted that as far as the Chinese Government is concerned, greater toleration is extended to Christians than many of them find in their own lands when they presume to differ from their custodians. Chinese Catholicity puts certain styles of Christendom to shame.

"Besides the sacrifices which those Christians make in the way described, they contribute of their property to the support of certain of their own number who engage in preaching. Theirs is virtually a self-supporting church. Of churches constituted like that which Mr. Stott has planted, the Government of China will have no fears when they come to understand their polity and constitution. They owe allegiance to no authority beyond their own organisation, except to magistrates and their Invincible Head. They elect and consecrate, depose and—if need be—excommunicate their own bishops. No fear need ever be entertained that men of this stamp will ever be induced by foreign invader to marshal themselves against the Emperor or Governors whom he may set over them; in leal heartiness they will be found equal to the most patriotic of their conntrymen.

"To the apostles of a church of this description we have met to testify our esteem and sympathy, and to wish their speedy return from their native Caledonia, from which, in all their wanderings and exile their hearts have never travelled."

Echoes from Other Lands.

COREA.—We clip the following from the *Foreign Missionary*, written by Rev. Mr. Underwood, of the Presbyterian Mission :—

"I have learned from several sources of the doings of the Romanists here, and think that you should know how the matter stands. They are making decided steps to win the country to their faith, and we will have to be wide awake if we hope to win it to the true faith. They have, as you well know, a large following in Korea of the natives, and from those that we have seen, they have some noble converts. These men are all trained to work in some way or other for the cause, and thus they have a host of workers. For the training of these men they have now in Korea, as far as I can learn, ten, if not more, French priests—all but two of whom are well versed in Korean, and they have just added to their Korean Romanist literature several tons of tracts, all of which are neat specimens of work, and go far ahead of any other Korean printing that has yet been done by foreigners. They have already bought a large tract of land on the main street of Seoul, near the centre of the city, on which they expect in a few years to begin the erection of a cathedral. For the purpose of raising up a native ministry, they have from fifteen to twenty Koreans studying for holy orders in their theological seminary at Nagasaki. These facts speak for themselves, and need no comment. They show plainly that the Romish Church is trying to gain Korea, and I fear that if the Protestants do not do their duty we will have a Romish instead of a heathen people to convert."

THE native Christians of Southern Formosa have liberally responded to the suggestion of the missionaries to send missionaries to the Pescadore Islands, and quite a sum of money has been offered. One man gave $50, a congregation of 10 members gave $4, another, of aborigines, gave $8, and another $28. One of the subscribers was a woman sixty-two years old. Though extremely poor and a widow, she brought 50 cash (about twopence) and cast it into the treasury.—*N. Y. Independent.*

THE following is from a Sermon preached by the Right Rev. Bishop G. E. Moule D. D., in Norwich Cathedral at the C. M. S. Anniversary, Sept. 4th, 1886:—"I am not inclined—after more

than twenty years' residence in Chinese cities, in daily communication with the Chinese—to under value their natural gifts, their national characteristics, or the degree of civilization they have derived under God's providence from the moral teaching of the great systems I have referred to. I am not disposed to think it wholly a calamity that China is to this day without railways, without a national post-office, without compulsory education, or popular government. We in the West have an immense advantage over the Chinese in respect of scientific knowledge and arts which depend on science; a great advantage, but not a perfectly unequivocal one, in education and politics, but they on their part are in so real an extent civilized, so far as regards the knowledge and recognition of the elements of social and political morality, that I should be little inclined to spend my life in trying to ameliorate their condition, or to ask your assistance in doing it, if it were to defects in their temporal condition that we directed our efforts. If it were not true that we have what they have not in relation to *eternal* things,—if it were not true that we know Whom we worship, whilst they worship an Unknown, and that we have a hope full of immortality whilst they are either without hope beyond the grave, or feign a hope full of despair,—I for one would never have presumed in any sense to offer myself as a teacher to the Chinese."

Our Book Table.

AN ANALYTICAL VOCABULARY OF THE MANDARIN DIALECT FOR THE USE OF BEGINNERS, Containing, with the radicals, 1,170 characters; being those found in the Mandarin version of John's Gospel. Prepared for the use of the junior members of the China Inland Mission. Shanghai: CHINA INLAND MISSION, 1887. *Price One Dollar.*

THIS is a good book for Beginners in the study of Chinese. The plan is an arrangement of all the characters, found in the Mandarin Version of the Gospel according to John, under their appropriate Radicals. Following each character are one or more words and phrases containing the character. There is also a Table of Radicals and an Alphabetical Index of Characters. The plan is very good. The definition and analysis of characters might be improved, *i.e.*, it would be well to distinguish between the *Christian* and *Native* meanings in many characters. When we stand up preaching to and reasoning with the people, concerning "righteousness, temperance and judgment to come," we should know just what the heathen Chinese, who has never before heard the Gospel, will understand from the words we use. The association of characters similar in sound and (or) appearance will no doubt be helpful if students do not bind themselves to it; for while the law of association is valuable in all systems of mnemonics each man would better keep to his own associations. Where one man may remember by the likeness, another may remember by the difference. It might also be well to remember that a small vocabulary is more likely to be dogmatic in its definitions than a fuller dictionary.

It is impossible to see what system has been used in grouping the words and phrases under the different characters. No *one* system, unless it be the author's association, has been used. We would suggest either that each word should be arranged under that character which composes its first syllable, or else under the one which determines its meaning. A uniform system would facilitate the finding of all dissyllabic words, *i.e.*, the word 以前 is found under its first and the word 以後 under its last character. 後頭 is found under its first and 前頭 under its last character. Perhaps the criticism may seem trivial but we have spent a good deal of time in looking for words *twice* because there was no system by which we could tell under which character the word occurred.

The selection of the Gospel according to John has insured a good number of characters especially useful to the missionary.

The suggestions offered in the preface are all good. We would inquire, What is the peculiar virtue of "a soft *English* lead pencil?" Would not American or German do as well? S.

THE *Journal of the China Branch of the Royal Asiatic Society*, Numbers 3 and 4 of Vol. xxi. is principally valuable for the paper on "Chinese Guilds or Chambers of Commerce and Trades Unions," by Dr. D. J. Macgowan.

Editorial Notes and Missionary News.

THE MISSIONARY CONFERENCE.

THE Rev. Dr. Nevius calls up the subject of our next General Conference, and says:—"Whether it is to be held in 1889 or 1890, is it not time to commence the necessary preparation? I find that some of the younger missionaries as well as of the older are anxious that it should not be long delayed. It is natural to suppose that missionaries in China will celebrate the opening of the 20th century by a conference in 1900 or 1901. Supposing it to be held on the latter date, 1901, should our next conference be held in 1889, the interval between the conferences 1877, 1889, 1901 would be a uniform one of 12 years. I do not regard this as a matter of great importance, but it has some weight in determining the question of its being held in 1889 or 1890. My principal object in addressing you on this matter, is to call it up again for fear of its going by default."

Notes of the Month.

THE Chinese Y. M. C. A. is in good working order at Tungchow near Peking, with the Rev. Mr. Beach as President. Many of the boys and young men in the High School have joined the C. Scripture Union which is gradually taking hold in China.

THE workers at Yangchow are greatly encouraged by the increased interest manifested in the Scriptures. Miss Murray writes, "We are selling more Bibles and portions than we have yet done."

IN Siam Mrs. Leavitt formed two W. C. T. Unions, one at Bankok, one at Petchaburi; she also had a long and free audience with His Majesty the King, two conversations with the Minister of Education, and one with the Minister of Foreign Affairs. She was just beginning work in Singapore on the 16th of March.

WE learn from the home papers that the Rev. John Innocent of Methodist New Connexion, Tientsin, is appealing to the church at home for additional help to be sent out to China as soon as possible, viz., two clerical missionaries and one medical missionary, also a lady teacher to superintend a girls' industrial school, to be established at Tientsin.

IT is very sad to be obliged to record the death of Mrs. Carey, who was on the way with her husband to join the Mission to the Laos. She died on the way by boat from Bankok to Chengmai, and was buried at Rahang. Particulars have not yet been received. Mr. Eaton writes that she suffered from malaria almost from the time of her arrival at Bankok, and was ill when she left for Upper Siam.

THE death of Rev. C. H. Carpenter, of the Independent Mission to the Ainos, is reported in private correspondence, but we receive no particulars. The death of Mrs. Maundrell of the C. M. Society is also announced.

THE Eleventh Annual Report of the Central China Religious Tract Society, Hankow, tells of much work done. There are 55 book and sheet tracts on the Catalogue of the Society's own publications. The circulation during 1886 was 576,933, which is an increase of 152,933, over the previous year. It is proposed soon to make a change in the appearance and general style of its publications, which it is hoped will give a new impetus to the work. The total of receipts was Taels 2,454; 1,181 of which came from the Religious Tract Society of London, and Taels 1,242 from sales. Many interesting facts are given which show the productiveness of this form of labor at the present stage of our work.

THE Presbyterian Church, Singapore, of which Rev. A. S. Macphee is the pastor, shows in its Report for 1886, just received, that the expenses connected with it were $5,089.39, of which $3,000 were for the pastor's salary, and $480 rent for the Manse. $852.51 were raised, in addition to the above sum, for the Foreign Missions of the Presbyterian Church of England.

THE Directory of Protestant Missionaries in China, Corea, Siam and the Straits Settlements, corrected to March, 1887, by Rev. J. M. W. Farnham, D.D., is a useful pamphlet which almost every missionary will wish to keep at hand.

THE *Presbyterian Messenger* for March 1, reports that Mr. Mckenzie is working in Scotland, Dr. Anderson has visited congregations in the Presbytery of Bristol and elsewhere, Mr. McIver has visited the Presbyteries of Northumberland and Newcastle, and that Dr. Anderson and Mr. McIver were to visit the Presbytery of Liverpool in March. Several columns of the same number are occupied with an interesting Autobiography of Ngau, an Amoy Preacher.

THE Testimonies of Native Christians given at meetings last fall in Shansi, and reported in *China's Millions*, have been issuedin Chinese for use among native Christians, and are having, we understand, a wide and useful circulation.

AT the invitation of the Rev. Canon Christopher, nearly 400 members of the University took part in a missionary breakfast at the Clarendon Hotel, Oxford, on February 12th. The Bishop of Mid-China, who has laboured thirty years in China, gave an interesting address on the progress of missionary work in that country. He remarked that Oxford had sent some noble men into the missionary field, but in China they had not at present had the benefit of the services of any one from this University. Up to now the only University men in China, excepting Bishop Smith, who was a pioneer, and had long since passed away, have been from Cambridge and Dublin.—*Exchange.*

A LEAFLET in Chinese, prepared by the Woman's Christian Temperance Union, is now ready for circulation, and may be had by application to Mrs. Farnham, the Secretary.

BY some mistake, or oversight, probably, "The minutes of the Foochow Conference of the Methodist Episcopal Church," held last October, has only just reached us.

As it is six months after date, and another Conference will soon be again meeting, we need not note more than the general facts that there were 2,032 full members, 21 elders (of whom 6 were missionaries), 22 deacons, 12 probationary members of Conference, and 2 supernumeraries.

THE Scotch Bible Society Agency at Hankow sends out a revised edition of Mr. John's Matthew in Easy Wenli, and invites a yet wider circulation than the earlier editions have had.

THE *Baptist Missionary Magazine* published in Boston reaches us with articles signed by "Wm. Ashmore, *Home Secretary*," which shows that Dr. Ashmore has accepted the post offered him.

MISS M. L. CORT has been appointed by Mrs. Leavitt provisional President of the Woman's Christian Temperance Union in Siam, and Mrs. J. M. W. Farnham in China—appointments that must be acceptable to all.

A FEW lines from Rev. J. Macintyre, of Newchang, referring to the lamented death of Rev. Alexander Westwater, says that he contracted the fever in the famine district to the west of the Liao River, to which was superadded a severe cold, and a journey on horseback in trying weather to a business meeting in Moukden. He lay down on Wednesday afternoon and died the following Friday before dawn.

Diary of Events in the Far East.

March, 1886.

5th.—Two Japanese nobles baptized at Potsdam.

15th.—A Memorial from the Board of Admiralty to the Empress in favor of Railroads.

21st.—Birth at Macao of H. R. H. the Prince of Beira, grandson of His Majesty Dom Louis I.

22nd.—Imperial Rescript arranging for the journey of the Tribute Bearing Deputation from Thibet to Peking.

24th. (?)—Threatened anti-foreign riot at Tientsin.—Telephone Exchange inaugurated at Hongkong.

25th. and 26th.—Grand Review of troops in Peking before Prince Chun and H. E. Li Hung Chang.

28th.—The s.s. *Meafoo* reaches Newchwang, the first steamer of the season.

28th.—A serious fire at Hangchow.

April, 1886.

2nd.—The Annual Volunteer Inspection at Shanghai.

1st.—A preliminary convention between Portugal and China goes into effect, by which Macao is ceded to Portugal and Chinese opium revenue is to be collected there as in Hongkong.

6th.—A sharp earthquake felt at Koolangsu and Changchiu, Amoy.

10th.—Two persons killed at Shaohing, Chekiang, by lightning.

11th.—The Emperor returns to Peking from the Western Tombs.—H. E. Li Hung Chang left Peking for Tientsin, arriving the next day.

13th.—*The Peking Gazette* acknowledges a Memorial from the Governor-General at Canton, announcing the subjugation of all but the southern part of Hainan.

15th.—A native bank robbed at Foochow by Hunan soldiers.

16th.—The Emperor performs the Agricultural Ceremonies.

23rd.—A "Sun Dog" seen in the heavens at Shanghai, at 6 p.m.—Proclamation of the Taotai, Shanghai, regulating steam-launches between treaty ports and making pleasure trips into the interior.—The Chinese Government commits itself to the construction of a railroad, 80 miles in length, between Tientsin and Peking, and asks for tenders.

Missionary Journal.

Births, Marriages & Deaths.

BIRTHS.

At Peking, April 2nd, the wife of the Rev. M. L. Taft, of the Methodist Episcopal Mission, of a daughter.

At Hongkong, March —, the wife of Rev. G. Reusch, of the Basil Mission, of a daughter.

DEATHS.

On the 10th of March, shortly after passing Penang on the homeward voyage, Robert Burnet, of the National Bible Society, Scotland, aged 28. Buried at sea.

Arrivals and Departures.

ARRIVALS.

At Shanghai, April 26th, Rev. E. C. Smyth, for English Baptist Mission, Chingchow-fu.

At Shanghai, April 3rd, S. S. Mc Farlane M.D., and wife, and Mrs. Robinson, for London Mission, Tientsin.

At Shanghai, April 12th, Mrs. J. H. Campbell and Miss K. Roberts for Methodist Mission, South, Shanghai.

At Hongkong, March 28th, Mr. Ahmed Fahmy M.B., C.M., and wife, for London Mission, Amoy.

DEPARTURES.

From Shanghai, April 23rd, Rev. Thos. Bramfitt, wife and three children, of Wesleyan Mission, Wusueh, for England.

From Hongkong, April 17th, Miss Suss, of the Berlin Foundling House, for Germany.

From Hongkong, April 26th, Mrs. H. V. Noyes, and two children, for U. S. A.

From Shanghai, April 29th, Rev. G. Stott and wife, C. I. M., Wenchow for U. S. A., and England.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XVIII. JUNE, 1887. No. 6.

HISTORICAL LANDMARKS OF MACAO.

(Continued from page 182.*)*

1563. "The mighty sea-rover Chang-si-lao having besieged Canton, was vanquished and slain by the Portuguese, for which the emperor rewarded them by granting them in perpetuity the island on which Macao stands." *Old Directory.*

1565. A collegiate church bearing the name of St. Paul was erected by the Jesuit missionaries, who were among the first to establish themselves here and in 1594-1602 the early building was replaced by a costly edifice which was burned in 1835. See 1594, 1762 and 1835.

1569. The Misericordia Hospital (Santa Caza da Mizericordia) with its church in Senate Square, the date of the building of which is unknown, was founded in 1569 by D. Belchior Carneiro Bishop of Nicea and Governor of the Bishoprics of China and Japan. See 1667.

1573. The Temple of the Goddess Matsoo po at Ama-ko, from which Macao gets its name, near the Bar Fort in the Inner-Harbor, had its beginning. In the reign of Wanlih of the Ming dynasty (about A.D. 1573) a ship from Fukien Province, was rendered unmanageable and all perished but one sailor, a devote of the Goddess Matsoo po who embracing her sacred image with the determination to cling to it was rewarded by her powerful protection and preserved from perishing. The ship being driven thither he landed safely at Macao, where taking the image to the hillside at Amako, he placed it at the base of a large rock, the best situation he could find—the only temple his means could procure.

About 50 years after a famous astronomer discovered there was a pond in the Province of Canton containing many costly and brilliant pearls, whereupon he respectfully advised his Imperia

Majesty Tünke to send and get them. On the arrival of his confidential servant at Macao he passed the night at the village of Amako, where the Goddess appeared to him in a dream and told him where the pearls were. He went and procured several thousand of the finest pearls and glowing with gratitude he built the temple at Amako and dedicated it to his informant. In 1828 Fukien and Taychow merchants subscribed more than 10,000 taels of silver to erect something more honorable to their favorite Goddess. This was the origin of the present assemblage of buildings. The upper temple being dedicated to the Goddess of Mercy, the middle one, the temple of Universal Benevolence and the lower one named Amako. The temple and hill beautified with many venerable and shady fig trees, form one of the most remarkable objects about Macao. *Chin. Repos.* IX. 402.

Mako Temple, or the Lady of the Celestial Chambers, commands the Inner Harbor, and is built at the foot of an extraordinary pile of rocks. Half way up and on its summit are several little temples. A large Yew-tree shades the temple. At its foot are these words: "We desire that heaven will cause good men to be born. We desire that earth will assist man in acting benevolently." *Indo-Chinese Gleaner* April 1821.

1573. The "Barrier" (Porta do Cerco) or wall across the isthmus, was built at the expense of the Chinese authorities for the protection of the country and to prevent their children being kidnapped. In the middle is a door guarded by Chinese soldiers. At first opened but twice a month, then every fifth day, afterwards daily at daylight, now no gate.

1575. The Bishopric of Macao was created, comprehending the city of Macao, with three parochial churches, a number of chapels, and one seminary; Canton Province and the adjacent islands.

1580. Father Matteo Ricci, the founder of Romish missions in China, and Michael Ruggiero (or Roger) arrived at Macao. In 1582 Ricci established himself at Shin Hing City, the Capital of Kwangtung Province. Afterwards going to Nankin and Peking he rose to eminence. Among other volumes he translated six books of Euclid, "which attained a greater celebrity than any other book published by Europeans in China, and almost every literary man is acquainted with it at least by name." "Their most dangerous enemies were the priests of the other R.C. orders, all hostile to the Jesuits. Even during the lifetime of Ricci their animosities broke out at Macao and a friar was mean enough to accuse them to the Government of a conspiracy to subvert the Chinese Empire; but the danger was averted by a mandarin, who arrived at Canton and

successfully refuted this calumny though not till Martinez, a very worthy man had been beaten to death as a traitor." *Gutslaff's Three Voyages* 293. Alexander Valignan, Superior-General of the Missions of India, of sincere though misguided zeal, resided at Macao and chose the most able men (Ruggiero and Ricci) for the establishment of the mission in China. *Mid Kingdom.*

1580. (About) Macao was erected into an Episcopal See by Gregory III., and many Bishops have been consecrated in succession to this post.

1582. Ground-rent first demanded of the Portuguese by the Chinese Government.

1583. Portuguese gave name of "Porto de nome de Deos" to Macao, and "Porto de Amacao." The etymology of Macao from its earliest name "Ama-ngao" port of Ama, the Goddess of the ancient temple near the Bar fort. Later it was also called "Cidade do nome de Deos do Porto de Macao," at present called "Cidade do Santo nome de Deos de Macao." Mandarins call it "Gaou-mun" (provincial aou-mun) and city "Gaou-king." Found in books as, "Gau-kan," "Ghao-kim" and "Gau-min."

1583. The Colony instituted government by means of a Municipal Chamber, as the settlement had now largely increased, composed of a Senate of 6 members called the "Leal Senado," to manage all the interests municipal, economical and political. From that date colonial business was done by the Senate, in conjunction with the Governor and Judge, till by a decree of Sep. 20, 1844 a Board of Exchequer was created, thus taking away from the chamber the financial administration of the colony. *Macao Geography* p. 46.

1585. Macao was called the "Holy City" by the Portuguese residing there. About the entrance to the Senate House may still be seen in Portuguese; "City of the name of God, there is not another more loyal." *Giles' Glos. of Reference* p. 102.

1586. The name of "Cidade do nome de Deus na China," was confirmed to Macao by Vice-Rei D. Duarte de Menezes, and the privileges of the city of Evora conceded to it, which privileges were formally confirmed to it in 1595.

1587. The Chinese Government established a civil magistracy to rule the Chinese.

1589. St. Augustine Church was in existence in 1589 when the Portuguese friars took possession of it and the Spanish friars retired to Manila, though the date of its construction is unknown.

1593. There was already at Macao "a Cathedral with two parishes, two Hospitals and four religious orders, Augustines, Dominicans, Jesuits and Capuchins."

1594-1602. The most striking object in the view of Macao, as obtained from the harbor is the facade of the ancient collegiate church of St Paul erected 1594-1602, by the Jesuit fraternity, whose seminary was, during the 17th century, a celebrated seat of learning and of political influence. Subsequently to the expulsion of the Jesuits from the Portuguese dominions (A.D. 1759) their collegiate establishment was converted into barracks, but was consumed by fire on the night of January 26-27 1835. The granite facade of the old church which was preserved intact, is said to have been built by Japanese stone-masons, brought to Macao for this purpose, possibly expelled R.C. converts. The following description of its architecture is given by Ljungstedt; "The ingenious artist has contrived to enliven Grecian architecture by devotional objects. In, the middle of the ten pillars of Ionic order are three doors leading to the temple, then above, range 10 pillars of Corinthian order which constitute 5 separate niches. In the middle one above the principal door we perceive a female figure trampling on the globe, the emblem of human patriotism and underneath we read 'Mater Die.' On each side of the Queen of Heaven, in distinct places, are four statues of Jesuit Saints. In the Superior division, St. Paul is represented, and also a dove, the emblem of the Holy Ghost." Cut in the stone are also many other figures, as a large ship, a full sized skeleton, sea monsters and floral decorations with Chinese characters, but the parasitic banyans now claim the ruins, and with the decay time brings a most remarkable piece of architecture may ere long be no more.

In 1838 the side walls of the Church, which though of great thickness being considered unsafe were cut down to a height of about 25 feet and on the inside cut away to form shelves which were used as a place of interment for Roman Catholics. The Rev. J. A. Gonçalves, well known to students of Chinese by his works on that language, was buried here, until some ten years ago his remains were removed to the chapel of the old Royal College of St. Joseph. The building has been finally closed for some years past. Vaults supposed to contain treasures (the Jesuits had amassed much wealth and were forced to leave 'with only their Breviaries under their arm;' see 1598 and 1759) are known to exist beneath the long flight of steps leading to the ruined church. These subterranean passages lead up into the Guia Fort and under the Bay to Green Island a considerable distance away. See 1602, 1762, 1835.

1596. The galleon for the year on her way from Macao to Acapulco was driven near the Japanese coast and enticed by the

prince of Tosa to enter one of his ports. There she was embargoed and her commander negotiated in vain for her release . . . .

The Taiko of Japan having issued new edicts of banishment against the Romanists, 23 or 26 priests suffered martyrdom. In the Franciscan church at Macao (now in the Cathedral) there is a painting commemorative of this event and beneath it the following inscription: "Glorious martyrdom of the 23 saints, proto-martyes of Japan of the Seraphic order of the Philippines, martyred by the order of the Emperor, Tayco-sama, at Nagasaki on the 5th of February 1597; and canonized by the most holy P. Urban VIII. in the year 1627." Then follow the names 1. St. Peter Baptist, lecturer on arts, provincial ex-superior, H. C. Majesty's embassador, provisional commissioner in Japan, and the first elected bishop, native of Avila in Spain. St. Mathias of Macao &c. 20-3 natives of Japan. And the sentence of the Emperor of Japan, Tayco-sama: "I have condemned to death these prisoners for their having come from the Philippines to Japan under the pretended title of embassadors and for their having persisted in my lands without my permission and preached the Christian religion against my decree, I order and wish that they be crucified in my city of Nagasaki." *Chin. Repos.* VI., 466.

1598. As to the Jesuits among other things they were accused of the possession of great wealth. It appeared that they started with an annual allowance of 500 crowns from the King of Portugal, which was afterward increased to 1000. The municipality of Macao invested them with one valuable right of citizenship in allowing them the profits of 50 out of, 600 bales of silk shipped annually to Japan, a perquisite which was afterwards increased to the gain on 90 bales. This connection with commerce the Jesuits is defended by many precedents. The Jesuit missions were also supported by their Japanese friends and converts. In 1598 a Bull was issued requiring all priests of other orders, who wished to visit Japan, to go out viâ Macao under the Portuguese flag. All who found their way thither through Manila were required to return."

Chin. Repos. VI, 468.

1599. St. Domingo Church across the square from the Senate House believed to have been built by the Spanish friar Anthony Ascedismo and his adherents in 1599.

1600. On the cover of "Taoumun fan yer tsa tsze tseuen taou" or "A complete collection of the miscellaneous words used in the foreign language of Macao," there is a picture of a Portuguese in the costume of 1600 with a cocked hat, powdered cue, short breeches and a sword. The book is annoymous and was printed at Fatshan near Canton.

1602. The great Church and Seminary of St. Paul was erected. Upon the corner stone to the left of the entrance is the following: "Virginimagnæ Matri Civitas Macaensis Libens Posvit. An. 1602."

1606. "The number of (Japanese) converts now amounted again to 1,800,000, commerce was also in a flourishing state, its profits set down at 100%, and the returns enriching Macao especially with an annual import of two or three thousand chests of silver and several hundred tons of Gold!" These statements of profits are however too imperfect to be relied on. *Chin. Repos.* VI, 469.

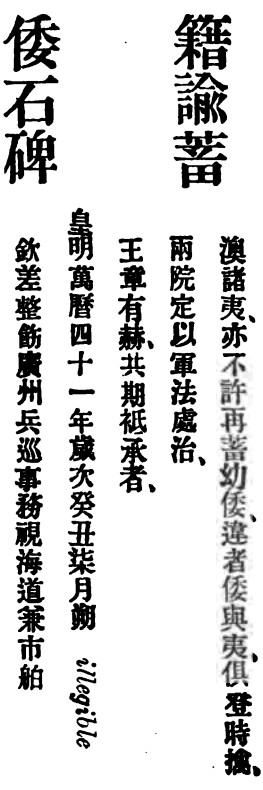
1608. A sad casualty, fraught with the worst consequences, occurred at Macao. The crew of a Japanese junk, in a riotous state, provoked a contest with the military and 28 of them were killed. Governor Pessoa by whose order they were fired on, conducted the annual ship to Japan the following year. The report of his conduct was not slow in following him, carried probably by the Dutch. Meanwhile a Spanish vessel was wrecked on the coast, having on board the governor of the Philippine Islands, who being asked if the Spanards could supply Japan with silks &c. if the Portuguese were driven away, replied that Manila could furnish three times as much as Macao. Whereupon an order was given to seize the ship, behead Pessoa, expel the Jesuits and give their establishments to the Spanish priests. Pessoa the governor of Macao informed that his ship was threatened, returned to defend her and on the first attack the Japanese were repulsed. The Shogun in a rage, issued his commands that every Portuguese in Nagasaki should be put to death. But this, was unnecessary; on the 9th of January, 1610 the attack was renewed, Pessoa and his crew overpowered and the ship burned. Thus avenged, the monarch relaxed his fury, and permitted the Portuguese to continue their trade. *Chin Repos.* VI, 469.

1612. The papal regulation, that all priests should go to Japan only by way of Macao was now annulled, very probably by desire of the Jesuits, who saw that of the two flags, the Portuguese was the lower in the Shogun's esteem. *Idem* 470.

1613. The following is a translation of a large state tablet, more or less defaced, in Chinese character set in a wall in the rear of the Leal Senado building. "Tablet erected by the Sea coast Intendant in accordance with the orders of the two high officials (the Governor and the Governor General) in reference to harboring the Wó people (the Japanese). These Japanese by nature crafty, and fierce like vultures, not hitherto having intercourse with us, have clandestinely come within our borders and must by all means be driven out.

"Contrary to the strict Imperial mandate, the barbarians of Macao are rearing these people for slaves, nourishing tigers to bring on bitter calamity. The Intendant put in charge of this business, having come with the authority of the two high officials to inspect Macao, finds by investigation that the barbarians still retain a number of the Japanese as slaves in all 98 persons. Let these robbers return to their own country and then you barbarian traders may be here in peace and happiness. Hereafter merchant ships are not allowed to bring these people here, nor will the barbarians at Macao be any more allowed to rear the young Japanese for slaves. Dare to disobey and both Japanese and barbarians shall be instantly seized and by the two high officials condemned to death. The Emperor's command is clear. Let it be reverently received. Ming dynasty. 41st year of the Emperor Wan-lih 7th month 1st day." (A.D. 1613.)

The Chinese text is as follows :—



CHINESE ACCOUNT OF COREA CONCLUDED.

By E. H. Parker, Esq.

IN Ham-Kyêng and P'yêng-an provinces the cultivation of ginseng should be extended. In the others, willows and firs should be planted, trees which become serviceable timber in ten and twenty years respectively. As regards the fishing resources of the coasts, it is desirable to build more boats. Improvements being thus successively introduced into the forest, field, and fisheries administrations, the supply of vegetation and food would be inexhaustible, even though the axe and the net were industriously plied every day. Again, the drugs, and hides produced within Corean territory are in wide demand, which would be stimulated by their export abroad —another source of wealth. It is said that in certain places on the coasts of Kang-wên province the sea-bottom produces Coral: the reason is that the land faces south, whilst the air is cold: the facing to the south wafts the coral into existence, and the coldness of the atmosphere causes it to harden. In all eight provinces where pulse is grown in the fields, the cotton tree (or *Bombax malabaricum*) should be planted in the proportion of 6 or 7 to 3 or 4 of pulse, when profits would be increased and extended. Not only this, but mines of all sorts are there for the opening, and attention should be directed to the manufacturing arts, whilst spinning and need work should be cultivated by the woman: by this means wealth will conduce to power, and power to the security of wealth. How attain wealth? By foreign trade and working the mines. How attain strength? By training the army and manufactures. After the Chinese army had quelled the Corean revolution, the writer was amongst those on the point of returning in triumph, but the King petitioned that the troops might be allowed to remain a little in order to maintain peace. Moreover his Highness having himself witnessed the imposing spectacle of the troops which had thus demonstrated, wished to benefit by the opportunity to strengthen his own army: and he felt a respect too for the commander-in-chief, Wu Ch'ang K'ing, both as a gentleman, and as a soldier from a soldier's stock, who became a general before he was thirty, and was entrusted with a government before he was forty. As a general his reputation stood high, and the feelings entertained for each other by him and the Coreans were akin to those of a lord and his retainers. There was an entire absence of suspicion, and a perfect sentiment of common interest. Imparting freely to them all he could of strategy, and tactics, why should he hesitate to lend them so insignificant a person as myself? And so a request was

added for an instructor. His excellency thereupon directed Mr. Commissary Yüan Shih-k'ai to choose some of the ablest amongst the drill-sergeants to act as instructors in rifle-drill. Mr. Yüan, with a soul full of zeal for the public interest, furnished them with the means to learn accurate firing, keeping no secrets back, and sparing no effort. After going through all the movements of drill, the consequence was that within a very few months they became disciplined, and they possessed a competent land and water force sufficient to assert their own. The way for the land force to guard the important approaches will be to construct forts along the coasts and to purchase long-distance foreign guns of large calibre, with which there will be no difficulty in driving off the stoutest enemy. The way for the sea force to secure victory will be to utilize the produce of the mines and the dues on foreign trade, so as to gradually purchase a fleet of steamers to work in concert with the ships of war of all sizes in each province, keeping watch and guard in every direction. Making their natural defence thus out of the mountains and the seas, they will have accomplished a great deal towards preserving their country. But, if a state has no generals, it becomes the prey of the enemy; and if the generals are no soldiers, the army becomes the prey of the enemy. Hence in training up a force the first thing is to train up generals. As the proverb says:—"It is easier to make a thousand armies than one general." If you want to find able generals, you must choose men of competent civilian as well as military talent; men who can read up the whole range of tactical history. Make them serve from the ranks upwards. Let them learn to be sagacious counsellors before they begin to decide the moves of strategy: let them learn to be sturdy warriors, before they undertake to crush an army. This is what a great captain's qualifications should be. He will lead on his myriads against the enemy in such wise that no brave soldiers will avail that enemy, and no fast places avail his state. Like the rolling clouds and the rushing wind, he is irresistible wherever he goes. Still, the saying is true that "a hundred victorious fights are not as good as one bloodless victory." Soldiers are a deadly weapon only to be used when it is unavoidable. The Ngi dynasty has now held Corea for 490 years past, and, although several times attacked by foreign enemies, and repeatedly on the brink of danger, has within a short period always regained peace; the reason being that its rule is, on the whole, a light one; its taxes and its *corvées* easy to bear; whilst its goodness to the people has been profound. A decorous and thrifty Prince at the head, has produced circumspect ministers at the Court, and an elevated people in the country.

Care for goodness in the Prince above, with good results in the attitude of the people below,—a result as natural as unstudied. At the present moment, with the embargo taken off communication by sea, with a free trade and accumulating wealth, her social condition must undergo a revolution. Even if her habits do not become more extravagant, she must incur great additional expense. What she should give special forethought to is to pause before she disturbs her financial equilibrium. As regards her prohibitions against foreign religions and opium, it is easier to start the flow than to staunch the leak. What is hoped of her statesmen is that they will take due heed, neither drifting nor over doing. In other matters, such as getting men of talent,—these she should gather in at once: her unsettled population,—these she should settle at once, and not allow outsiders to get hold of them and use them as spies, as it is a sorry outlook for those at the helm to see their able men working for others' benefit.

Coreans, from the highest to the lowest, are divided into two parties,—the conservative and the radical; a cause of internal strife and likely to bring on foreign meddling. It appears that, though each party holds different and irreconcilable views on the subjects which they have at heart, yet the earnest and passionate feelings of both alike emanate from a deep sentiment of patriotism. Radicalism, after all, is not such a heinous offence, nor is conservatism such a great crime. The conservatives persist in their old ways and rest content with their unpolished rusticity, like men living in a remote valley, with the forests and crags for homes, and the deer and the swine for companions, in a primitive state as in the earliest times. As is justly said of such:—"Knowing not Han, how should they know of Tsin and Wei?" They have not by any means a low opinion of themselves, and comport themselves with sufficient dignity; but their horizon is small. Now-a-days, when oceans and continents are crossed, when intercourse has become free; when men who tattoo their faces, file their teeth, paint their bodies, and cut their hair, walk cheek by jowl in the bazaars with togaed and hatted gentry, besleeved and besashed in a civilized way, we see a state of things which has never previously happened since the world began. Is it any longer possible for rulers to close the doors of their states? The radicals, on the other hand, see that the barriers to intercourse are very frail, and that seclusion is now no longer possible. Better, they say, to invite people into the house in a friendly manner than have them burst the doors in, and enter as uninvited guests. The reins will thus remain in Corea's hands. Is it not a fact that the best men are those who know the require-

ments of the times? In all that regards the important state matters of trade, wealth and power, I maintain that they are matters of prime consideration, and these objects, too, are what the radicals impetuously regard as peculiarly their own. It may be argued that where there is advantage damage is sure to run in its train, and where the advantages are very great the damage is proportionately so: but this again is feeble and timid talk, as though one argued that a sharp sword in the grasp, though available wherewith to slay an enemy, might also kill him who wields it. It is no credit to the sword that it slays the enemy, nor is it the sword's fault that it kills you: the merit lies in the manipulation of it. From this time forward, it is to be hoped that both parties will get rid of all personal bias, and clear away all clannish sentiment, working together with a will, to the common end of improving present administration; advancing into prominence men of ability, and turning weakness into strength, poverty into riches,—a mere matter of a little time. We may hope to see at Court and in power men of the stamp of the "Eight Virtuous Ones," and other heroes of Chinese history, full of zeal for good government, stays to the country and helps to the court,—in such wise that the object will not be lost through ill use of the means,—enjoying along with China the blessings of Peace—is not that a worthy thing?

In Ma Twan-lin's chapter on the military resources of Corea, it is said that the number of Corean officers endowed with military and literary ability, and sufficiently shrewd and brave alike is by no means small: hence they have been able to protect their frontiers and transmit their state through a long period of time. As the saying is: "One doesn't go after nettles in places where tigers abide." Let not those who have business with Corea say that "there are no men in the land." When the writer was in Corea, he made the acquaintance of two officers named Kim at General Hwang's house, and, when he was returning to China, it happened that these two gentlemen had business at Tientsin, so that he had the pleasure of their company in the gunboat "T'ai-an." We convened in writing all day long, and the two gentlemen were stocked with practical learning to an extent far above the average. As those matters were then pressing, they introduced the important subjects of open ports and custom-houses. As answers were given they grasped the principles and proceeded to develop them. One of them was well-read in the ancient laws and peculiarly able in indicating words by moving his fingers. The other had held high office at Söul and been at the same time acting governor of Kang-we,—a man of great promise.

NOTES ON MISSIONARY SUBJECTS—NO. 1.

By J. Edkins, D.D.

A WORK was sent me lately for examination translated from one of Miss Havergal's popular books. This lady had great musical and poetical gifts, as is well known. In its Chinese form the book is made up into thirty chapters. Each is composed half in Mandarin prose and half in Mandarin poetry. The translator is Mrs. Kwo, a convert of the Ching-chow mission of the Baptist Missionary Society in Shantung. The poetry reads smoothly and is made in lines of seven words and of five, or eight and seven, in alternation. My Chinese scribe likes the poetic style and praises it as decidedly good. Short tone words rhyme with even tone words, and rising and departing tone words also. From the first, Chinese poets have kept to the rule that rhyming words must have the same tone. Here is a Christian native engaged in evangelistic work who breaks this rule, and yet her poetry reads well. It is not for us, in this case, to compel the Chinese converts in making poetry to keep to the national rules of versification. If we were to do this the poetry might be injured in its freedom, fervency, and force. Consequently, I recommended the book cheerfully to the examining committee. Here follows a specimen, which, like the whole book, is full of Scripture phraseology, and yet is so written that a Confucianist of liberal judgment admires the style as excellent for a female writer.

Yet the question of tones in Christian hymns in Chinese can only be settled by experience. Popularity and usefulness are the ultimate tests of hymns in Chinese, and these two kinds of success may be attained either with conformity to the laws of tones or without that conformity.

At present popular songs as printed in native collections of plays are of two localities, North China and Kiangsu tones are attended to in both. Probably the provinces that have produced national songs which are printed and sung everywhere are Kiangsu, Shantung, Honan and An-hwei, but this limitation may be corrected by further knowledge. The musical companies of the Hunan Catholic converts in Shantung and Chili are invited out to marriages and funerals by wealthy Catholics, and they sing Christian hymns and chants accompanied by native flutes and stringed instruments. They are paid as Tauist and Buddhist bands of monks are paid by the heathen. The hymns they sing are probably all of Shantung and Chili origin, and made by converts of those provinces.

In order that a hymn may become popular and useful it must be natural and simple in style. The phraseology should be thoroughly evangelical. The language should be the channel for deep Christian feelings. Missionaries may achieve a partial success as hymn makers, but the popular hymns of the future will be made by natives of fine taste, Bible knowledge and deep spiritual experience.

The following hymn can be sung to Hanover and may from its subject be called,

Rabboni: John XX. 16.

歌曰

耶穌爲夫子　馬利亞先稱　追想心中樂　無人可比倫

不論是何人　快樂緣眞心　因由愛心發　纔肯認師尊

今覺主流血　稱呼更歡欣　一知主所作　圖報顯愛心

羨慕僕有福　效法不可停　我輩服事主　快樂從此生

爲何願事主　眞善我甘心　不獨替我死　復活更可憑

主不再有死　我沾同活恩　凡愛稱夫子　主說是實情

THE DIALECT OF THE RIVER AND GRAND CANAL.

By Rev. A. Sydenstricker.

A PECULIAR form of mandarin—a sort of *lingua franca*—is in use along the Yang-tsï and Grand Canal which next claims our attention. It varies considerably in different places, but the general features are the same. On the river the Hankow dialect presents perhaps the best specimen and on the canal the dialect of Yangchow. This form of mandarin is more uniform above the canal than it is along the river. It extends with little variation from the region south of Chinkiang to some distance north of Ts'ingkiangp'u, and east of the canal to the coast.

This is a commercial form of mandarin, and omits the nice (?) distinctions of both Pekingese and Nankingese. The number of different sounds is reduced almost to a minimum, and the easiest and quickest are preferred. Along the canal the short tone comes out with a peculiar distinctness that in some combinations ends in *k* or *kh*. With this exception it is much more closely allied to Pekingese than Nankingese. Barring two or three vulgarisms of which final *k* is one—the following are the chief variations of this form of mandarin from the orthodox standard (whatever that may be): Initial sounds,

1. The distinction between *ch* and *ts* is not observed, the former being merged into the latter, *e.g.* 庄 *chuang* becomes identical with tsuang; 真 *chên*, with 怎 *tsên*; 主 *chu*, with 祖 *tsu*, &c.

2. Similarly *sh* becomes *s*; *e.g.* 深 *shin* is pronunced *sên*; 爽 *shuang, suang*; 燒 shao, sao, &c. Thus the number of sounds is simplified and lessened.

3. The initial French *j* (or *zh*) regularly—especially on the canal—becomes (American) *r*: *e.g.* 人 *jên, rên,*; 若 *jah, roh*; 如 *ju, ru*, &c.

Finals: 1. Final *n* and *ng* are not distinguished after the vowels *e* and *i*. In some places they are both *ng*, as at Chinkiang and Yangchow; in other places they are both *n* as at Ts'ingkiangp'u.

2. As already indicated above, the short tone *(juh sheng)* comes out very distinctly; hence,

(1). Final *uh* becomes *oh*; thus 贖 *shuh* is changed into *soh* (k); 督 *tuh*, into *toh*; 陸 *luh* into *loh*, &c.

(2). The hushed vowel sound (spelled by Edkins *ïh*, by Wade *ih*) becomes a distinct, open *êh*; *e.g.* 石 *shïh* changes into *sêh*; 直 *chïh* (*chih*), into *tsêh*; 日 *jïh* (*jih*), into *rêh*, &c.

(3.) The final *wan* (and in a few cases *an*) becomes *ōan*; *e.g.* 短 *tuan, tōan*; 卵 *luan, lōan*; 攢 *c'hwan, ts'ōan*; 管 *kuan, kōan*, &c. This peculiarity is more prevalent perhaps along the canal than the river.

From the wide use of this variety of mandarin it has a much better claim to be styled southern mandarin than the Nankingese. The tendency is to abolish unessential distinctions and to have a medium suited to the rapid intercourse required by the commerce and inter-travel along these water highways. The same tendency of the spoken language is observable in other commercial centres; *e.g.* T'ientsin compared with Peking, Shanghai compared with Soochow, &c.

The question now comes up which form of mandarin is the most useful as a *t'ung yung tih hua*, a universal medium? The universal testimony of the Chinese, and of the majority of foreigners capable of judging intelligently, is that the *ching hua i.e.* Pekingese is the best. And this opinion certainly has a great deal to sustain it. Pekingese is spoken with unimportant variations in the northern provinces, Hupeh, Szechuen, northern Kiangsu and Anhwei. It is perfectly well understood at Hankow and is the standard in Manchuria.

But in order to get a still wider range, there is a considerable number of Pekingese localisms, both in idioms and pronunciations that must be avoided. Notable among these is the excessive appending of 兒 *er* to words and phrases. Besides, the *juh sheng*, so distinct in southern mandarin, must be duly observed. To acquire this universal medium one is compelled to change teachers occasionally and select those pronunciations, idioms &c., which are current over a large extent of country. There is no one teacher whose language is sufficiently pure for this.

Finally, if one expects to live and labor in a single district of country, the local *patois* is generally, by far the best medium of communication.

THE CONDITION AND HOPE OF THE HEATHEN.

By Rev. D. Z. Sheffield.

THE SUBJECT CONSIDERED IN THE LIGHT OF REASON.

THE world by wisdom has not known God. Wherever we turn the pages of human history, the lesson is uniformly taught, that the Gentile nations have drifted ever further and further from the knowledge of God. According to the Hebrew Scriptures, the light of the primitive revelation which God vouchsafed to make of Himself, was not wholly extinguished in the Gentile world for many centuries; and yet that light became more and more obscured by multiplied forms of nature-worship, until at length it went out in darkness. The devout Job was holding fast to a pure spiritual worship of the God of nature, while his contemporaries were forgetting God, and exalting the works of His hands to divine honors. Says Job; "If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand, this were also an iniquity to be punished by the judge, for I should have denied the God that is above." The early sage-kings of China worshipped the hosts of heaven, as also the gods of mountains and streams; and were among the first to entangle themselves in the subtle idolatry which inheres in the deification of heroes and ancestors. There is a law in nature that governs both growth and decay; so there is a law in human history that governs the growth of men in the knowledge of God, and the degeneracy of men in their forgetfulness of God. Men because of sin "did not like to retain God in their knowledge," and their first step in apostacy from God was the deification of the most striking objects in nature, by which God reveals his wisdom and power and goodness. But men did not stop with nature-worship. The manifold powers in nature suggested invisible, personal beings as the sources of these powers; and so a further stage in degeneracy was reached when heaven and earth were peopled with a multitude of gods, each exercising his special office, according to the conceits of his votaries. But man is a reflective being, and while the masses were led captive by the diversities in the manifestations of nature, philosophers exercised their powers in tracing out those laws that bind this diversity of appearances in nature into a true cosmic unity. Thus the philosophers of China, and Greece, and India turned men's thoughts into those paths of research, which if they had been wisely pursued, would have led to the re-discovery of the

supreme God in which nature finds its true unity. But as men did not like to retain God in their knowledge, so they did not like to re-discover his presence in nature; and thus in all the ethnic philosophies the face of God has been hid from view behind a veil of pantheism.

But here we encounter the statement so often made by Christian philosophers and theologians, that "All men have an intuitive knowledge of God." This type of teaching has its roots in German intuitional philosophy. God, it is said, cannot be certainly revealed in nature until he is first revealed in the human heart. While visiting in America a few years since, I heard a progressive young preacher scoff at the Child's Theology of Paley, proving the being and character of God from the works of his hands. Would he also scoff at the Psalmist who said; "The heavens declare the glory of God, and the firmament showeth his hand-work?" He knew God by direct consciousness. His own intuitions were lights kindled by the hand of God, that revealed the divine glory. Perhaps no one has announced this doctrine of the intuitive knowledge of God more emphatically than the distinguished German professor Luthardt in his "Fundamental Truths of Christianity." He says; "Consciousness of God is as essential an element of our mind as consciousness of the world, or self-consciousness. The idea of God is an intrinsic necessity of the mind." Again he says; "This direct consciousness is implanted in every mind. It is a universal fact—a fact pertaining to the human race as such." If such language as this be true, then the heathen who are grosely sunken in idolatry, have underneath their superstitions an abiding consciousness of the one true God. I have lived for nearly two decades in the midst of the heathen, have questioned them continually with regard to their beliefs, but have never discovered any such underlying conception of God. The heathen worship a multitude of gods, but in the act of worship they are individualized, and each god, to his special worshippers, occupies the supreme place of honor. Thus in China and India, Buddha and Vishnu, each in his place, is the supreme God; and there are no mental reservations in the minds of their votaries for some other being, standing apart and above. The *misdirected religious nature accepts a false god as a supreme divinity.* But let us arraign professor Luthardt against himself, allowing him to overturn with his own hands what he has labored to build up. He says; "It is true that it is Christianity that has restored to men the consciousness of this component part of his mind. Consciousness of God was like a choked-up well which Christianity dug out afresh. But it only dug out what already

existed. It was as it were, a remainder of a great but forgotten, or misunderstood truth of the mind." Here we are told that this undying and universal consciousness of God must be *restored*, that the waters of this perennial spring must be *set flowing afresh*, that what men knew already by unerring intuition they must be *taught anew*! Thus a devout and usually discriminating writer, in holding to an extravagant theory of the universal intuition of God, is betrayed into illogical language, when he attempts to adjust that theory to the facts of history. There are not lacking American theologians who follow their German teachers in the error of assuming that all men have a necessary intuitive knowledge of God. Dr. Lord in his "Christian Theology for the People" writes as follows; "We are so constituted that the mind has this idea of God as soon as it acts. As in the material sphere, when the eye opens it sees the light so in the spiritual sphere when the mind opens it sees God. There is no conscious process of reasoning. This seeing is therefore an intuition, but the sight or idea of God thus gained is only initial." He elsewhere describes the nature of this primary idea of God. "In its initial form our idea of God is that of *cause*, involving of course that also of power, that something which produced, or brought into being things around us. Soon however, the mind begins to act on the problem; it begins to reflect and reason. By a logical process it reaches not only the bare idea of cause, but also the further one of first cause." Now observe that in one passage we are told that as soon as the human mind acts it has this necessary idea of God. The mind opens to the knowledge of God as the eye opens to the light. But when he proceeds to explain his meaning, this direct seeing of God shrivels into the bare idea of cause.

"That something which produced things around us," yet a correct conception of what that something is must be attained by a logical process. But our materialistic friends tell us that as the result of their "logical process" they find that law and matter are self-existent and spontaneous in their unconscious evolution of the universe. Twenty three centuries ago Lao Tsŭ satisfied his intuitive conception of cause by the conclusion that the universe was spontaniously evolved from self-existent unconscious Tao, or Law. Seven centuries ago Chu Hsi, the distinguished commentator on the Confucian classics, satisfied his intuitive conception of cause by the conclusion that law and matter have a necessary existence, and the universe of being is the outcome of their spontaneous interaction. Chu Hsi spun from his imagination a web of materialistic cosmogony, more beautiful in its geometrical lines and proportions than

that which a master-spider spins from its bowels, and the scholars of China to day, like helpless flies, lie entangled in its meshes. Chu Hsi demonstrated his doctrine of spontaneous generation in a manner that ought to edify western materialistic scholars. Lice are universal. They appear on the human body without antecedent germs. Therefore, the universe has the cause of its being in itself! Western Christian scholars are continually estimating the processes of thought among the heathen by their own logical processes. Without question, the intuition of cause, when logically unfolded, leads up to the conception of a great First Cause; and by further instruction, that First Cause becomes a powerful, wise, beneficent Being. But a Confucian scholar, starting with the idea of cause, is soon lost in speculations about the spontaneity of nature. You may ply him with western logic, but he will urge against you the facts of nature. Who does not see that the sun is spontaneous in its shining, the winds in their blowing, the waters in their flowing, the grass in its growing? I once said to my Confucian teacher; "Suppose that I should pile up a mass of stones, and proceed to pour water over them, and then tell you that I expect to see a man evolved from the interaction of stone and water; would you not say that my expectation was absurd?" Apprehending the application which I intended to make of my illustration, he replied; "At the first there must have been something of this sort!" Thus spontaneity was to him an easier solution of the mystery of the universe than an intelligent First Cause. My conclusion is, that the theologian who calls the intuition of cause a proper idea of God, is doing violence to language, and giving his readers a misconception of the true origin of the idea of God. Dr. Charles Hodge, in his "Systematic Theology," though qualifying his statements on the right hand and on the left, yields the weight of his influence to the theory that the belief in God is necessary and universal. He talks of the knowledge of God among the heathen in a vague, uncritical manner, without analyzing the elements that enter into the idea. Is it an idea of *one* God in distinction from *many* Gods? Is it an idea of a *personal* God, of wisdom, power, and goodness? Is it an idea of God *distinct from the false gods*, the idols, which the true God hates, and which in the progress of Christianity are to be cast to the moles and to the bats? If such an idea of God exists universally in the heathen world, modern missionary operations have failed to bring it to the light. But Dr. Hodge sets forth no such claim. He tells us that "It is hardly conceivable that a human soul should exist in any state of development, without a sense of responsibility, and this involves the idea of God. For the responsi-

bility is felt to be not to self, but to an invisible being, higher than self, and higher than man." So the idea of God, after all, is only an *involved* one, lying undeveloped in the intuitions of man's moral nature, and must be *evolved* by a process of education. The sense of moral obligation is indeed universal and ineradicable; but it is only by education that men learn that such obligation is due to parents, to society, to law, to God. Thus, the idea of God is not simple and primary, but secondary and inductive. Dr. Mccosh, in his "intuitions of the mind," has written on this subject with the insight of a true philosopher. He urges that the conviction of God, "while it is natural, is not simple, unresolvable, unaccountable. It is not a single instinct incapable of analysis, but is the proper issue of a number of simple principles, all tending to one point." The natural demand for cause leads up by a true induction to the Infinite Cause. The natural sense of obligation to law leads up to the infinite Law-Giver. Man's conscious personality suggests a like infinite conscious Personality. The idea of God is therefore a composite one. The intellectual and moral intuitions supply a foundation upon which this idea may be built up; but it is left to the logical understanding to decide what shall be the nature of the temple erected on that foundation, whether it shall be dedicated to the worship of Buddah or Vishnu, of Molech or Jehovah.

Are these intuitional theologians aware of the results of their teachings in heathen lands? Dr. Hodge tells us that all nations have a name for God. What may I ask, is the name for God in the Chinese language? Some will answer," The Supreme Ruler." But who is this supreme ruler? He is no other than Heaven, the Venerable Heaven. But says a missionary convert to this intuitional theology. "The heathen have a necessary idea of God, and the highest expression of that idea to the Confucianist is Heaven. Therefore, we will preach Heaven to the Confucianists as God." What would be said to a preacher in an American pulpit who should talk after the following fashion. "As a father pities his children, so the Venerable Heaven pities them that fear him. We ought to love the Venerable Heaven with all our heart. The eyes of Heaven are upon the righteous, and his ears are open to their cry. Christ is the son of heaven," (so also is the Emperor of China). If such language were in general use, would not the people begin to think at length that the preacher intended to teach that Heaven was God? Much more certainly will a Confucianist so understand such terminology. Heaven has been the supreme object of Confucian worship for four thousand years. But who or what, according to the Confucian philosophy, is this heaven? Let the distinguished

scholar Chu Hsi tell us. "Heaven and Earth at the beginning were but dual matter, this one matter revolved, grinding round and round. When it ground quickly much sediment was compressed, which having no means of exit coagulated, and formed the Earth in the centre, the light portion of matter became Heaven, and the sun and moon and stars, which unceasingly revolve on the outside." Or again, when asked if heaven has any bodily substance, he replied; "It is just a spiral wind soft below and hard above." And this "spiral wind" of Confucianism is an acceptable name for God with not a few missionaries. "Behold the heaven and heaven of heavens cannot contain thee." Some years ago the Bible was translated into the Mongolian language, and the name for Buddah was employed as a name for God. Why not, if all men have a direct, necessary knowledge of God and the highest conception of God in the minds of the Mongols was centered in the name Buddah? A distinguished missionary once said to me while discussing this subject; "To whatever country I should go to preach the gospel, I would find out the highest name for deity there employed, and build upon it the fuller Christian idea of God." Consistently with this theory, in China he employs Heaven as a designation for God, In India he would properly employ Vishnu: in ancient Greece, Jupiter; among the Philistines, Dagon; among the Moabites, Moloch! Truly, this would be a point of progress in the restatement of theology to which the most liberal Christians have not yet attained. "But I say," writes the apostle Paul to the Corinthians, "that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that you should have fellowship with devils." Christian scholars are fond of emphasizing the permanence of religious convictions in the human heart. They ought in like manner to emphasize the persistent tendency in human nature to degrade and misdirect the religious aspirations. Not only is this tendency every where apparent in heathen lands; it is equally apparent in Christian lands. Western scientific materialism, though cradled in the lap of Christianity is essentially heathen in its downward aspirations. It would blot out the sun-light of the knowledge of God, which Christianity has hung high in the heavens, and substitute for the glorious personality of the Creator of all things, a "great unknown," as intangible as the revolving wind of Confucianism. Not only so this tendency to wander away from God has wrought with unceasing energy in the Christian church. Every great truth of revelation has in turn been assailed, even by professedly Christian scholars, from some angle of scepticism; and the verities of the divine scheme of redemption

have been preserved in the world, not because the human intellect has demonstrated man's need of salvation, but because the human heart, through the strivings of God's Spirit, has felt that need; and so devout men have held fast to the truths of revelation, though they have not perfectly comprehended them. The lessons of modern science should not be lost in modern theology. Men have learned that the theory of the physical universe is not to be spun out of the brains of scholars. Men must study the book of nature, if they would discover her secrets, and gain possession of her hidden treasures. So in the spiritual universe, heathen sages have proven themselves to be blind leaders of the blind, in their attempts to give development to the religious consciousness of their disciples.; and so far as Christian scholars have trusted in their superior powers of reasoning, and in their advanced Christian consciousness, and have presumed to shed light upon regions of inquiry, which Scripture has left hid behind a veil of mystery, so far have they ceased to be interpreters of the oracles of God, and have become teachers of strange doctrines, that lead men into the fogs of doubt and uncertainty. Dr. Mccosh writes; "It is only by an abiding written revelation that the truth can be made patent to the great masses of mankind, or saved from perversion by the fancies, the foolish speculations, and the infidelity of the educated." And to this it must be added, that only by the abiding presence of the Spirit of truth in the church, witnessing to the written Revelation, will the educated be saved from the natural conceit of learning, which inclines them to go about establishing new foundations for human hope, and will exercise their powers in building upon the one foundation that is revealed in Scripture. But we hear it said that in the revelation which God has made of himself, both in Scripture and in providence, there is much of mystery that must be resolved; chasms must be bridged over; and so doubt and uncertainty are to be recognized as necessary elements in the process of growth in knowledge. But Christianity has had a life of eighteen centuries in the world. Its truths have been studied by the noblest intellects, and have been experienced by the noblest hearts, that the world has produced. Mystery must indeed for ever hide the throne of the infinite Creator from the perfect vision of his creatures; but the truths of revelation have shone into men's hearts, that they might become children of the light and the day. Let us attend to some of the lessons that we find written in the book of Revelation, and in the book of Human History, that shed their light upon the problem of the condition and hope of the heathen.

(1.) The supreme need of the human heart is fellowship with God; yet the knowledge of God has been lost in the world through the blinding power of sin, and it has only been restored to men by special divine revelation.

(2.) Man's dignity as a creature of God has its source in his moral nature, bringing him under the dominion of moral law, and thus linking his life to the life of God as his ruler and judge.

(3.) God's law is written in every human heart. It is a permanent witness to the obligations of truth and duty; however deeply man may be sunken in ignorance, however hopelessly they may be debased in sin.

(4.) This law of conscience corresponds to the revealed law of God. Men who are ignorant of the written law will be judged by the unwritten law.

(5.) God's penalties against sin in the present world are more severe than human justice would inflict, and the scriptures threaten more terrible punishments in the world to come.

(6.) God has established laws of heredity, which operate for evil in an evil world. By these laws the bias to sin is transmitted from generation to generation. God has also established laws of social influence, by which evil customs, and their attendant miseries, are perpetuated among men.

(7.) The laws of heredity and social influence do not excuse men from the punishment of sin. Though sin be committed under the impulses of evil heredity, or corrupt social influence, the individual conscience acknowledges the guilt as personal, and confesses the desert of punishment.

(8.) The root of sin is found in a life of supreme self-love. self-righteousness, in proud unconsciousness of God, or indifference to God, is the most deceitful and dangerous form of sin.

(9.) God has decreed to pass by a portion of his creatures, to allow them to fill up the measure of their iniquity, and to visit upon them their just punishment.

(10.) God has purposes of grace which strictly include his elect. Such men are sought out by his messengers, enlightened by his word, and quickened by his Spirit.

(11.) The heathen sin against the light of nature, and pass out of the present life with characters already confirmed in evil.

(12.) The highest achievements of natural religion are a confession of man's need of God; but heathenism has no open door that leads into Christianity.

(13.) The Scripture call to repentance is in the present life, under the motives of love and fear. The one revealed condition of salvation is faith in the atoning sacrifice of Christ.

(14.) There is no scripture promise that the offer of salvation through the atoning work of Christ will be extended to the future world. There is no promise that any angelic messengers will be sent to unfold the truths of redemption to men that have died in sin. There is no promise that God's Spirit will strive in the hearts of such men to persuade them to turn to God.

It is now nearly nineteen centuries since our risen Lord commanded his disciples to go and teach all nations the glad tidings of a full and free salvation. If the burning zeal, and devoted consecration, which fired the hearts of the early Christians, had been perpetuated from generation to generation, a single millennium would have sufficed to subdue the world to Christ. The thousand years of the dark ages was God's chastisement upon a back-sliding church, that held the truth in unrighteousness. Heathenism was waging a successful warfare in the bosom of the church, and her power was paralyzed to make conquests for Christ. Again the conquering power of God's Spirit was revealed in the great Protestant Reformation. But the results of that reformation are thus far but partial and limited in their application. Luther was raised up to deliver Germany from her idolatry to the Pope. She now waits for the appearance of another Luther to deliver her from her idolatry to Reason, and lead her to a profounder revereance for the mysteries of Revelation. In Christian England and America only a minority of the people serve God with the heart, while the masses though they know God glorify him not as God, neither are thankful for the blessings which Christianity has brought to them. We boast of our age as one of missionary activity; but what the church is accomplishing is but a fraction of what it is able to accomplish. India, China, Japan are to day mighty strong-holds of heathenism, and nearly half of the human race dwell within their borders. The light of Christ is being slowly kindled in these lands but thus far its shining is that of scattered beacons glimmering in the darkness. If England and America were in fact what they are in name, Christian lands, and all their treasures had written on them "Holiness to the Lord," this generation would not pass away, before the glad-tidings of Christ would be carried to every city and hamlet, in the remotest corners of the heathen world, and there would be no occasion to discuss the problem of salvation in Christ without the knowledge of Christ, or of a future probation for those who have not heard of Christ in the present

life. If all the money that is now being lavished in self-indulgence, in luxuries of food and dress, in pleasure, and wine, and dissipation, were consecrated to the service of Christ, the treasuries of a thousand American Boards would overflow with the abundant gifts to the work of the Lord.

There is a long, low wail of hopeless misery that is sounding forth from heathen lands, that breaks like the moaning ocean surge upon the shores of Christendom. Christianity is God's life-boat which was prepared to save these perishing, immortal souls. Christian sailors, make haste to man the life-boat. Rejoice in your sacrifices, your toils, your wearinesses, your disappointments. Christ is your Captain, and success will crown your efforts. Stay not to speculate over the problem of the unrevealed depths of divine mercy towards the impenitent heathen, but fill the world with the glad promise of a present and eternal salvation through his name who is able to save to the uttermost all who come to God through him.

Tungcho, North China.
October 30th 1886.

Correspondence.

To the Editor of the CHINESE RECORDER,

DEAR SIR,—On several occasions I have seen Miss Gordon Cumming quoted as an authority for the statement that there are 100,000 native (Protestant) Christians in China. It should be no matter for surprise if there were even tenfold that number, when we consider the wonderful promises which God has made respecting the future progress of the Gospel. But when we know, in some measure what is the actual state of things in this country, I think, we should try to be as accurate as possible in our statements of numerical results, if such statements must sometimes be given.

In reading over quite recently Dr. Edkins' "Religion in China," I came across the following passage: "The Protestant Converts were in 1859 still not many more than 1,000. These were the remaining fruits of sixteen year's labour by about a hundred missionaries at the five treaty ports." In a foot note Dr. Edkins adds, "at the present time (1877) the converts are about ten times as numerous as when the first edition of this book was published."

If Miss Gordon Cumming's figures are correct it is certainly very remarkable that within ten years there should be such a large increase I should like to know however if the statement is reliable?

Yours Truly, A MISSIONARY.

[We would refer to our "Revised Statistical Table" published in *The Recorder* for March, which gives the total of adult members of our Churches as 28,000. It is evident from the omissions in that table that the number of communicants cannot be far from 30,000; and from this it is evident that the Protestant Christian Community in China must now number over 100,000. EDITOR.]

The following lines are from Rev. L. A. Eaton, of the American Baptist Mission to Bankok, Siam:—

The King has been spending some time at his palace at Petchaburi and has shown himself quite gracious toward the Presbyterian missionaries and their work there, granting an audience at which he bestowed valuable presents on all the gentlemen of the Mission. Besides this he gave to the hospital and school $2,400,00—a very valuable contribution at this time when the Board is so much crippled by debt, and the work making constantly increasing demands. The King will doubtless also materially aid the hospital to be established here by the Presbyterians;—in fact this subject was brought up in the audience at Petchaburi, and the King promised to give it his attention on his return to Bangkok, and expressed a willingness to support it.

A Correction:—The Rev. Dr. Talmage writes, 'In the Revised Summary &c.,' on page 126 of *The Recorder*, the American Reformed Mission dates from 1858. This was the date when the Reformed Church assumed direct control of the mission. Before that time the Reformed Church operated through the American Board. The mission was however maned by agents of our own church. The real commencement of the Mission was in 1842, when Dr. Abeel of our Church first arrived at Amoy. If it is made to date only from 1858, it seems to leave a wrong impression."

From Nantsiang, near Shanghai, the Rev. G. R. Loehr writes:—Our work here is progressing finely, the schools have opened well, I have received six into the church by baptism, and baptised a child this year. Here are also several who wish to become probationers. Our church building here with about 200 sittings, is too small for the Sunday afternoon congregations. Last Sunday afternoon there were more women than I have ever seen in a church during my six years in China. The attention given to what is said

to them greatly encourages the preacher. I have sold in this town about 800 calenders, and also several copies of some of the Gospels, I also sell other little religious books. The people, for the most part, are very friendly and willing to look at the books and listen to what is said about them. Chapel and street preaching, visiting the tea shops etc. to talk to any who will listen, is also availed of as a means of sowing a few Gospel seeds.

Rev. E. E. Aiken of the A. B. C. F. M. Mission, Peking, writes:—

"We are pleased to be able to say that the last two or three months have seemed to be a time of spiritual refreshing to us here in Peking, especially in connection with the week of prayer and not without some connection also, we feel, with the daily prayer meetings which have been kept up in several of the missions almost continuously since the visit of Stanley Smith and the others who came with him. There have been continued meetings at the Methodist Mission, with special and deepened interest in the schools and among the church members there; and the work in all the missions seems to be moving steadily on with fresh blessings and increased vitality and power."

Mr. Bagnall (C.I.M.) writes from P'ing-yang, Shansi, April 20th:—"The P'ing-yang gathering was held last Friday and Saturday, and a grand and blessed time we had, Praise the Lord! Messrs. Beauchamp, Orr-Ewing, Smith and Hoste were with us, and everything went off very pleasantly, indeed. The meetings were very profitable and interesting. Eight men and eight women were received into the church, and a few were kept over for further instruction."

Mr. Hoste (C.I.M.) writes from Hungtung, Shansi, April 21st:—"The outlook here is most blessed; light seems to be breaking forth on all hands. From North, South, East and West the blessed news comes of God's being at work and souls being saved. Dear Mr. Hsi is very well; I esteem him more highly, the more I get to know him, and feel it an immense privilege to *work under his direction.*

"Thank God there is now a considerable amount of personal testimony and exertion on the part of individual members for the spread of the Gospel. The very large majority of these candidates have now for some months been under the sound of the Gospel and have been worshipping God. All have, I believe, a simple faith in Our Lord Jesus Christ."

Mr. Stanley P. Smith (C.I.M.) writes from Hungtung, Shansi, April 23rd:—You will I know, rejoice to hear that 210 persons were baptised here to day—52 women and 158 men. Nor will you think it anything to be wondered at with the wonder-working God in our midst. There are beyond, fully that number and more who may now be ranked as "enquirers" with more or less faith in Christ.

The Rev. Geo. W. Clark (C.I.M.) of Kwei Hua Chên, wrote under date of March 15th:—We are witnessing for Jesus. Taking advantage of the custom of this place of nightly theatricals, after prayer, I resolved to try and reach the people during the New-year, at night time, by the use of our Magic Lantern. I had found that to shew it in our house to a few tens involved more trouble and disappointment than to shew it to a crowd. My chief idea was to influence the eye and ear of the people concerning the gospels. After conference with the Priest of the Ts'ai Shen Miao, to permit me to use the stage, from which thousands could see, he kindly placed it at my disposal. I used it for six nights, omitting the two nights of the feast of lanterns. The largest of well behaved crowds were gathered together, that I have seen in China. Before the gates were opened the street was crowded. When admitted to the grounds they soon took their places; the number varied from fifteen hundred to four thousand. Every night it was freezing hard, yet the people gazed for an hour. I found it best to keep the views of the life of our Lord till the last because the exuberance of excitement was relieved by views of natural history and other scenes, thus they were better prepared to hear something of the gospel. At the gospel stand, Mr. T. King, sold books to those who wished to buy them, to enable them to understand more clearly of Jesus.

Some of the officials came to see, and there was not the slightest hint that the mandarins disapproved of it. Undoubtedly such an exhibition could not be so easily performed in Southern China, to reach the masses, yet I believe it might be used in village work for the spread of the gospel.

Editorial Notes and Missionary News.

THE MISSIONARY CONFERENCE.

THE Shanghai Missionary Conference has appointed Rev. Messrs. Yates, Muirhead, Moule, Allen, and Williamson, as a Committee of Correspondence to invite the missionaries of China to meet here at such time as may be decided upon, and to elect members of a Committee of Arrangements, who shall decide the time of meeting, as well as every thing else regarding the Conference. The missionaries of Shanghai will carefully abstain from fixing any thing. Their only wish is to start the consideration of the matter, and then leave every thing to be determined by those who may be elected by the several local Conferences as their Committee of Arrangements. It is evidently none too soon to begin to take steps in this important matter, even if the Conference is not called before 1890; and we shall hope before long to be able to report the names of those who shall have been elected as members of the Committee of Arrangments. The Shanghai Conference will of course in due time elect one, and only one, of their number to represent them in the Committee of Arrangements.

THE CHINESE GOVERNMENT AND CHRISTIANITY.

A SIGNIFICANT article from "*The Times*," of January 10th, has been very wisely reproduced by Mr. B. Broomhall, Secretary of the China Inland Mission, with a short introduction showing the change in the attitude of the Chinese Government, and for that matter, of the Western European Governments, toward Christianity, since the Treaty of Nankin in August, 1842. There were then *not six* native Christians of Protestant connection in all China, while now, as seen by our Statistical Table of December 31st, 1886, there are over 28,000, probably about 30,000, adult members in all our Churches. *The Times* correspondent fully appreciates the friendliness of the Central Government of China toward Protestant Christianity, and the efforts it is making to free itself from the pressure of the responsibility France has assumed regarding all Roman Catholics, whether missionaries of other western nations, or native Christians. The writer exhorts all Protestant missionaries, in a way certainly not unfriendly, but rather unnecessary, to exercise great care in avoiding collisions either with the people or the officials—a policy which was already being carefully pursued, by missionaries of all our connections throughout the land, and which we have no doubt will continue to be successfully observed.

The following sentences from the Rev. Wm. Muirhead, which we find in *The London Missionary Chronicle*, doubtless express the views of many:—"The proclamations the authorities have issued in favour of Christianity are wonderful; and though they will not produce any special effect on the people, so far as inducing them to accept the Gospel is concerned, the

ideas contained in them will be carried out in political relations, and will gradually lead to beneficial results. In view of the change indicated by these proclamations a great encouragement is given to missionary work."

SELF CONTROL OF MISSIONS IN INDIA.

At the Ninth Annual Conference of Bengali Christians which was held in the month of October last in Calcutta, the important question of Relation of Foreign Missions to Bengali Churches was ably discussed by the native pastors.

The "Indian Missionary" gives some extracts from the addresses of these native preachers from which we copy the following.

"Babu Braja Madhat Basu, while acknowledging the unspeakable good Missionaries had done to the country, felt bound to take exception to their conduct in three respects as having had a prejudicial bearing on the condition of the Bengali Churches:—1. They had, from ignorance or indisposition, admitted a number of questionable characters into the Churches. 2. They had mixed up with the Gospel they were commissioned to preach a mass of sectarian teaching. 3. They had made grants for generations together for the support of Bengali congregations which had operated as a curse rather than a blessing. The speaker concluded his remarks by declaring emphatically that his answer to the question raised was, that, in order to the healthy growth of the Bengali Churches they should be absolutely independent of all foreign control."

"The Rev. Ananda Chandra Dafadar quoted a saying of the late lamented Mr. Paynes, to the effect that if the building was completed, let the scaffolding be removed. Not, he added, that we should not be in the service of Missions, but that the churches should manage their affairs independently of Missions. As for the support of pastors, there should be no more difficulty than there was for the support of Brahmans and Mollahs."

The Editor of the "Indian Missionary" while saying, "there can be no doubt that there is a very strong desire on the part of our Bengali Churches to break away from parent societies," expresses it as his own opinion the "*the time is not yet.*" He says in closing, "Our advice to Bengal and to India generally is both in political and religious matters, Rest not, but haste not."

ANTI-CHRISTIAN FEELING.

During recent Literary Examinations at Hwui-chow Fu, in the southern part of the Province of Anhuei, the students were particularly demonstrative of opposition to Christianity. We give below a translation of a placard which might have produced much mischief but for the prompt action of the Magistrate in a proclamation we have not room to give, but which threatened the disobedient with expulsion from the examination. The students' placard runs as follows:—

The Teachers and Pupils of the Six Hiens governed by *Hwui-chow-fu*, have unanimously agreed to drive the Foreign Devils out of *Hwui-chow-fu* and thus appease the wrath of the people, on the first of the third month.

The Foreign Devils originally poured opium into China to the injury of its people. Why should we be instructed or advised by them to leave off opium smoking. Seeing that they have it in their heart to advise our leaving off opium smoking, why did they pour it into the country to injure China. Detestable Devils! You ought to be killed you Devils!

Thieving Devils who thus injure our people, we give you ten days grace, before your expulsion out of our borders.

If you do not take warning and run yourselves before that time—you may be sure that you will remain without your heads if you remain in our borders.

Why should Shangti draw near to Devils? Having drawn near to them why does he want the "Jesus" Devils' nonsensical talk called Gospel. Jesus was a Chinese criminal banished to Foreign countries. This wild posterity of his pour poison into China. Detestable to the highest degree. Their crime is worthy of death!

REPORT OF THE SCHOOL AND TEXT BOOK SERIES COMMITTEE.

THIS pamphlet gives in a very condensed form the results of the Committee's labors from May, 1877, to December 31st, 1886. For the early stages of their work, we need only refer, as the Report itself does, to *The Recorder* for 1878, pages 308—9. In the "Summary of Work Done," four lists are given; I. School Books already Published—II. Text Books for Students already Published—III. Books in course of preparation and IV. Books still needed. In the first catagory there are thirty-two principal specifications, covering such books as Readers, Arithmatics, Geographies, Histories biblical and secular, Geology, Chemistry, Physiology, Zoology, Picture Books, and Charts with Hand-books. In the second list are Dr. Martin's works on International Law, Jurisprudence, Political Economy, and Mathematical Physics; works on Physiology, Religions, Natural Theology, the Personality, and Government of God, and on Jesus Christ, by Dr. Williamson; many works on the Natural Sciences, and a History of Russia and a Translator's Vade Mecum, by John Fryer Esq.; besides which there is Dr. Osgood's Anatomy, Dr. Corbett's Church History, Dr. Graves' work on Palestine, Rev. L. D. Chapin's Geography, Dr. Mateer's Geometry, Rev. E. Faber's Civilization, Rev. M. Scaub's Dogmatics, Dr. Allen's China and her Neighbors, Rev. Y. K. Yen's work on Education, and Dr. Kerr's on Hygienics.

As the Report itself is in the hands of most of our readers, the above synopsis will sufficiently indicate the large amount of very valuable work already accomplished—which is but an earnest of much more to come. The Committee, we are glad to see, have in hand over 1,512 Taels for future work.

MISSIONARY NEWS.

THE Central Congregational Church, Brooklyn, admitted to membership eight Chinamen a short time ago.

A TABLE of statistics published in *Catholic Missions* shows that there are in the various provinces of China, 483,403 Catholic Christians, 471 European missionaries, 281

native priests, 2,429 churches and chapels, 1,779 colleges and schools, with 25,219 scholars, and 33 seminaries and 654 seminarists. In Corea, Japan, Manchuria, Mongolia and Thibet there are 130 European and 15 native priests, 227 churches and chapels, and 77,254 Catholic Christians. In the Indo-China peninsula there are 694, 286 Catholics, and in India 1,185,538 Catholics. The grand total for these Asiatic countries is 2,440,486 Catholics, 2,639 missionaries and native priests, 7,293 churches and chapels, 4,469 colleges and schools, with 112,359 scholars, and 76 seminaries with 2,746 seminarists. These countries are divided into 67 vicariates apostolic, and 4 prefectures apostolic. Six of these vicariates are worked by the Jesuists. Most of them however, are under the charge of missionaries of the Society of Foreign Missions of Paris and the Seminary of Foreign missions of Milan.

THE bloody work of persecution against Catholic Christians continues in Tongking. A recent letter from the Vicar Apostolic of that province speaks of the destruction of four parishes out of six in a single district in West Tongking. The inhabitants have all been massacred. The parish of Keben was destroyed once before, in 1884, a third of its population having been slaughtered. Among the victims who were burnt at the stake was Hao, a native priest, ninety years of age. As long as he could make himself heard he exhorted his companions to repent of their faults, forgive their persecutors, and submit to the will of God. In the recent massacre at Keben all the inhabitants were killed.

WE learn from Mr. C. A. Colman who has been visiting North Formosa of a trip with Dr. Mackay to the east coast during which 213 converts were baptized. He further reports that from March 1886 to March 1887, 315 persons were baptised including children; 16 died, making 89 deaths since the Mission commenced. The baptised converts are now 2,546; native pastors 2; 38 stations with 38 preachers, 53 elders and 45 deacons; there are 20 students in Oxford College, and the girls are gathering for a session in the girls' school.

A COPY of *The Life of Faith* has been sent us, in which we are glad to note an article on "The Divine necessity of Missions," and an editorial on "A New Era in Missions." Quotation is made in the Editorial from Rev. James Johnson's "Century of Missions," and the following from the Annual Report of the Church Missionary Society, regarding west Africa:—"Forty thousand communicants ought to mean forty thousand missionaries to the surrounding heathens; and if spiritual life in them were lifted up to the level of whole hearted consecration, an immense impetus would be given to direct missionary work."

A CHINESE temple, together with a hospital, are to be opened in Mott Street, New York, the subscriptions having been made by Mongolians in New York and Brooklyn. Each contributor of five dollars is to have his name cut

on a stone to be set before the Joss; and it is a condition for being admitted to the hospital that the patient shall have previously subscribed one dollar. *Exchange.*

Rev. messrs. Mills, Johnson, and Horsburgh, of Hangchow, recently took a trip up their river, and report having had a delightful time. They sold some 3,000 books of various kinds, finding many persons willing to spend from three to fifty cash for Gospel Books.

We learn from Mr. D. F. Hogg, of the C.I.M., that he was purposing in April to start with others from Han Chung Fu for Si-ngan Fu, where they were to rent a house and remain, trusting that the Lord would open the door.

On the 12th of May a Conference of all the native helpers of the Presbyterian Mission was being held at Ningpo. Among other subjects discussed were: The second coming of Christ, and The Unity of the Church. Rev. Mr. Galpin, of the Baptist Mission, by request, gave an address on the question "Are we ready for a revival?"

During the last six months Mrs. Du Bose has received over 1,000 women at her residence at the Twin Pagodas, Soochow. All were made at home and none left without hearing something of the way of life.

We learn that Rev. Chas. Budd is engaged in teaching at Tamsui by the Governor of Formosa. He has a class of twenty pupils some of whom come as far as from Anhuei to attend, and three of them are the Governor's nephews. Several of them are over twenty five years of age. This interesting movement Mr. Budd considers tentative. It may collapse, and it may develop and last.

We clip the following from the journal of the London Missionary Society, *The Chronicle*:—

"Last Sunday," writes the Rev. G. Owen, of Peking, "I witnessed a pleasing sight. At the conclusion of the morning service a respectable looking man, about fifty years of age, came forward to the desk, and began weeping copiously. The tears ran like great raindrops down his cheeks. He could scarcely speak for weeping. But, after a time, he said he was in great distress about his sins. I invited him to my study. There he was joined by two younger men, and all three falling on their knees begged for mercy with strong crying and tears. There had been nothing in the public service to excite such emotion. It was the result of the gradual work of the Spirit in their hearts. I was much affected, and much encouraged, by the sight. Chinamen are not given to weeping over their sins."

The arrival among us of Rev. F. E. Wigram, Secretary of the Church Missionary Society, has been productive, we understand, of increased interest among the foreign residents connected with the Church of England; and his reports to the missionaries regarding the work in India have helped to throw light on problems in China.

Just as we go to press we learn with much interest that the Jap-

anese Churches of Presbyterian and Congregational connections have taken preliminary steps toward organic union, of which we will report more fully in our next.

SEVERAL reports of Medical Hospitals have been received during the month; but we must refer our readers for fuller notices of them than the crowded state of our columns permits to the *Medical Missionary Journal*. The Fourth Annual Report of the Soochow Hospital under Dr. W. H. Park tells of 11,973 patients at the Dispensary. The receipts of the Hospital and Dispensary from fees and sale of medicines amounted to the very considerable sum of $1,432 52. The Hospital at Foochow, under Dr. H. T. Whitney reports during its fifteenth year a total of 8,263 patients treated. No charges for medicines and attendance seem to have been made. At Swatow, the work under Dr. P. B. Cousland, reports a total of 6,878 patients. The receipts from fees and medicines were $983.12.

WE note with interest that Miss C. F. Gordon Cummings, in the *London and China Express*, calls for contributions to the "Chinese Blind Mission." She details the admirable work already done in Peking by Mr John Murray, and proposes that Jubilee Offerings be made in this semi-centennial year of Queen Victoria and of her own personal life.

THE deaths of Mrs. Douthwaite and Mrs. Lance are special bereavements to all who knew them. Mrs. Lance received her release after many months of excruciating suffering, while Mrs. Douthwaite was cut down in the prime of life after a short but acute illness. With special emphasis may it be said that "Their works do follow them."

IT is pleasant to note that the Chicago Training School for City, Home and Foreign Missions has sent asking that *The Chinese Recorder* be sent them. They solicit contributions of missionary literature from authors, editors, publishers, and missionary societies.

POLITICAL NEWS.

THE total amount collected by the five leading journals of Tokio for the Normanton sufferers was $17,818 59; which gives over $700.00 to each family of the sufferers drowned.

THE following telegram on the relations of China and the Vatican has been received from Rome:— In view of the friendly disposition manifested by China towards the Holy See, the Pope has instructed Cardinal Simeoni, Prefect of the Propaganda Fide, to prepare a convention, with a view to insuring complete liberty and security to the Catholic Missions and residents in the Chinese Empire. The proposals will, it is understood, be despatched to Peking on the 22nd of February. *London and China Express.*

CAPT. SELFRIDGE of the U.S.S. *Omaha* has been relieved of his command and ordered to report himself to the naval authorities at Washington for trial, regarding the unfortunate gun practice on the island of Ike, which resulted in the death of several Japanese.

THE U.S. House of Representatives has Passed the Bill sent down from

the Senate forbidding the importation of opium into the United States by any subject of the Emperor of China, and has also passed with amendments, the Senate's Bill (which now returns to the Senate for ratification) for making good to the Chinese the losses sustained in the massacre at Rock Spring, Wyoming, in September, 1885.

THE newly-appointed U. S. Minister to Corea Mr. H. A. Dinsmore, has arrived in Yokohama, and will be conveyed to his destination by the *Omaha*.

ABOUT the middle of March the Annual Mission from the King of Corea started on its return, after a sojourn of about fifty days in Peking.

A CONTRACT has been made with the Corean government for a telegraphic line between Seoul and Fusan.

THE Batavia *Nieuwsblad* reports that, among the Chinese there, rumours are afloat to the effect that the Chinese Government intends shortly, to station Consuls at all the chief towns in Java.

THE abuses in the coolie traffic with the Straits Settlements is occupying the attention of both the Hongkong and Chinese Governments. It is to be hoped they will do something effectual.

ADMIRAL Wü's son who while in liquor shot a man at a feast at Foochow, denies his crime and was subjected to torture to make him confess, but he still denied it.

MRS. MCKAY, the widow of the electrician who was accidently shot at Seoul, has received $500.00 from the Corean King, who offers to provide for her for life should she remain in Corea.

THE Chinese Minister having been recently much impressed with the exhibition of the long-distance telephone as a rival to the telegraph, two parties of electricians have since undertaken to produce similar results in China. The Philadelphia capitalists expect that this will result in important concessions. The first party of electricians sailed for China in the *Hampshire* from San Francisco on March 19; the second will follow on April 20 *London and China Express*.

SOME very important memorials from censors have lately been presented to the Throne bearing on the subject of education, in which foreign and scientific studies are recognised and recommended as qualifying for honours. This is the beginning of the greatest revolution which China has ever witnessed, compared to which the mere change of a dynasty is but a passing accident. A censor, Chan Sui-yung, recognising the importance of foreign affairs, recommends that of the smaller officials within Peking, who are recommended for merit, the foreign-educated and those who understand international affairs should be placed at the head of the list. Further, that mathematicians should enjoy equal privileges in literary examinations with those who understand the Mongolian dialects. Prince Ch'un is highly pleased with these proposals, and has submitted them for favourable consideration to the Boards of Civil Office and of Rites. *Exchange*.

Diary of Events in the Far East.

April, 1887.

10th.—The construction of the North Formosa Railroad commenced at Hu Wei.

12th.—Two thousand Mandarins, and more than 40,000 Annamites of the province of Bimh-Dink give in their submission to the French.

17th.—An Imperial Rescript threatening those who may raise troubles regarding *fêng shui* in quarrying stone for the palace at Jeh-ho.

21st.—Fire at Peking, 80 houses consumed.

24th.—A panic among the Cash Shops, or Banks, of Peking.

26th.—There arrive at Tientsin for Peking 515,000 catties of Yunan Copper.

29th.—A Proclamation from the Superintendent of the Chinese Imperial Telegraph Administration, forbidding clerks from charging translation fees.

30th.—The salt commissioner at Tientsin notifies the public that his Yamên servants are not to pay less for supplies than the fair market prices.

May, 1887.

2nd.—A fight reported between several thousands of the inhabitants of Yue-doo, Kiangse, and the authorities, the outcome of a long-standing feud between a scholar and a military officer.

3rd.—Grand review of cadets and students of the Tientsin Military Academy.—The Taotai of Tientsin takes steps for the repair of the city walls.

May 8th.—A pilgimage trip of a steamer from Hongkong and Macao to San Choan (St. John) the Tomb of S. Xavier.

10th.—The Hankow Tea market opened for the season.

11th.—About 180 men and women arrive at Shanghai from Ngankin, begging.

12th.—The Emperor offers the Summer Sacrifices on the Altar of Heaven.

15th.—Lady Li visits the "Isabella Fisher" Hospital, Tientsin.

18th.—Proclamation from H. E. Li-Hung Chang regarding the Constitution of the proposed China Railway Company.

21st.—The French Mail s.s. *Mensaleh*, sinks near "The Saddles" from some not fully explained accident to her machinery.

24th.—Queen Victoria's Birthday celebrated in Shanghai by an open-air party in the grounds of the British Consulate.

Missionary Journal.

ARRIVALS.

At Shanghai, April 26th, 1887 Mr. and Mrs. Easton (returned), Misses P. L. Stewart, G. M. Muir, I. M. Burroughs, F. M. Britton, R. Mc Watters, J. A. Miller, C. Thompson, E. M. Tolmson, A. Mc Quillan, C. K. Gates, M. Mackee—for C.I.M.

At Shanghai, May 5th, 1887, Mr. and Mrs. C. H. Judd, Misses Groves, Parker, Webber, for C.I.M.

At Shanghai, May 21st, for China Inland Mission:—Mr. and Mrs Armstrong, Miss A. E. Knight, Miss L. K. Ellis, Miss M. E. Scott, Miss A. A. Miles, Miss H. Judd, Miss E. Culverwell, Miss S. M. Forth; Bible Christian Mission:—Miss Stewardson.

At Shanghai, May 17th, Rev. H. Corbett, D.D. wife and four children, returning to Presbyterian Mission, Chefoo.

At Shanghai, May 21st, Rt. Rev. Geo E. Moule, D.D. and family.

DEATHS.

At Chefoo, May 9th, Mrs. A. W. Douthwaite, of C. I. Mission from Pneumonia, secondary to an attack of Typho-malarial fever.

On the 22nd March, on board P. & O. Mail Steamer, before reaching England, Miss Jessie A. Purple, of the American Protestant Episcopal Mission to China. Buried at sea.

At Shanghai, on the 21st of May, Mrs. Elizabeth Hill Lance of the London Mission, Tientsin.

DEPARTURES.

From Shanghai, May 20th, for England, Mr. and Mrs. S. R. Clarke of the China Inland Mission.

From Shanghai, May 21st, Dr. W. H. Boone, and family for New-York.

THE

CHINESE RECORDER

AND

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ANIMAL WORSHIP AMONG THE CHINESE.*

BY REV. G. OWEN.

ANCIENT Egypt had her sacred beasts and birds, reptiles and fishes which the gods loved or in which they dwelt. The Hindus have their sacred bulls which they revere and worship. The Chinese have a large number of animals which they regard with superstitious reverence and to some of which they pay divine honours.

The Sz-ling. From ancient times they have revered the fabulous dragon, unicorn (*ch'i lin*) and phœnix, also the tortoise. These are commonly called the *sz ling*, or four intelligent creatures. The dragon is the king of the scaly tribes, is the rain-god, and has his home in the sea. The unicorn is the king of beasts, but it is rarely seen. Its appearance heralds the birth of a sage. The phœnix is the king of birds. It only appears when a sage ruler occupies the throne. In the days of the good kings Yao and Shun it gamboled in the palace court. The tortoise is the chief of the "mailed" tribes. It lives on air and attains an immense age. From early times the Chinese have looked upon it as a divine or spiritual thing, honoured it with sacrifices and worshipped it. Yet they say it has no fearsome and uncanny ways.

The Wu tu and insects. Snakes, centipedes, scorpions, lizards and toads are called the *wu tu*, or five poisonous creatures, and are occasionally worshipped. The insect tribe in general is also given among the eight objects worshipped at least once a year by every district magistrate. Probably, however, in this case it is the Insect-king or *Ch'ung-wang* that is the object of worship, not the insects.

* This paper was written at the request of the Folk-lore Society.

The hare. A Buddhist legend tells how a hare, loving others better than itself, rushed into a fire to furnish them with food. Indra moved by such great love, transferred a bit of the flesh to the moon, where it became a living and immortal hare. The obvious resemblance, as the Chinese think, of the shadow in the moon to a hare, is strong confirmation of this story. Annually on the 15th of the 8th moon the harvest-moon offerings of cakes and other things are presented to the moon-hare, and to clay images of the hare, by every Chinese family.

The five animal genii. Snakes excepted, the animals mentioned are very little regarded by the people and have little or no place in their daily life and thought. But there are five common and very insignificant animals which have attained the dignity and importance of popular gods. Their pictures hang in thousands of homes and are daily honoured with incense, offerings and prostrations. These five animals are the fox, weasel, hedgehog, snake and rat. Fox and snake worship is of ancient date and is very widespread. But to what extent weasel, hedgehog and rat worship prevails in other parts of China, I do not know, I can only speak of the north, more particularly of Peking and its neighbourhood.

Animal worship springs from Taoism. Animal worship derives but little support from Confucianism. It has no place in the classics, and the drift of Confucian teaching is against such superstition. But from Taoism it springs naturally, and finds in that system a congenial nursing mother.

Spirit and matter one. According to the Taoist view of things there is no essential difference between spirit and matter. Spirit is only etherealized matter, and matter is only spirit in a grosser form. There is no impassable gulf between them. The difference is one of degree not of kind. If we could only discover the philosopher's stone, or drink a draft of the elixir of life, this natural body would become a spiritual body, and this mortal would put on immortality. The old alchemists of China laboured hard to discover this precious substance. Generation after generation grew old in the search and died without the sight. But faith survived failure. Every good Taoist still believes that hidden away somewhere in nature is this wonder-working *hsien tan*, and that a heaven-sent sage will some day find it.

Bodily exercises. Meanwhile we need not be idle. Bodily exercises wisely directed will work wonders. We can refine our grosser parts and gradually transform them into spiritual things. We may become gods and genii. What is possible to man is possible to all living things. The process may be slow, but it is only a question of time.

Time an important factor. Time is an important factor, and hence the longing for longevity. Long life alone brings about important changes. The old gnarled tree which has weathered the storms of ages is a mere tree no longer; it is half divine and becomes the dwelling place of ghost or god. There is an old locust tree, *Sophora Japonica,* in the west city Peking which the Chinese worship, calling it *Huai ta lao ye,* Old Father Huai.

Any animal which can cheat death for a sufficiently long time becomes a semi-spiritual thing, and acquires extraordinary powers. An old fox or snake or lizard is altogether a different creature from a young fox or snake. The young one is simply an animal, while the old one is half a god more or less, generally able to assume any form it pleases, knows how to wield the forces of nature and to control the fortunes of men.

Time and effort combined. But effort must be added to age in order to attain the highest results. When the mind is bent on one object and appropriate means are persistently used for a lengthened period, there is no height such an individual cannot scale, no glory he cannot win. The gates of paradise will open at his approach and he may take his seat a god among gods. The Buddhas have attained their peerless state by self-culture continued through numberless births, animal and human. Lao chün and many other gods gained immortality and divinity by long self-purification.

Metempsychosis. It is probably out of such natures as these that animal worship has grown. The Buddhist doctrine of metempsychosis, a doctrine by the way very much older than Buddhism, has also greatly stimulated its development. The Buddhist does not confound spirit and matter as the Taoist does; but he regards all life as one. There is no essential difference between gods, men and animals. These distinctions are only accidental. The soul is the same in all.

The five animal genii. Here in North China it is commonly believed that the fox, weasel, hedgehog, snake and rat have learned the secret of immortality, can transform themselves into genii, and that they wield divine powers. The process of transformation or sublimation is very slow. They have to toil for about six hundred fairy years before they become immortal. But as a fairy year is only fifty days, the period is not so long as it seems, being only about eighty years as we reckon time. After the sublimation has reached a certain stage they can take possession of men and women. This seems to be one of the essential steps in the process, and is the pledge and earnest of coming godship.

Possession. Cases of supposed possession are quite common in the country. The possessed person, who is generally a woman, entirely loses her individuality and becomes the mere instrument of the possessing animal, just as a mesmerized person becomes the tool of the mesmerizer. If a fox, the woman disowns her own name and calls herself by one of the fox's fairy names, and displays the habits of the fairy fox. If a hedgehog is the possessing animal, she calls herself by his honorific title and exhibits his characteristics. Strange to say nearly all possessed persons show a liking for whiskey. I heard of a respectable young woman a short distance south of Peking, who was possessed by a monkey. She called herself *Housan*, monkey the third, and while under possession would swallow whiskey in endless quantities; without showing any signs of drunkenness she could drink the oldest toper under the table.

Possessions various. Possessions are for various lengths of time. Some last till death, others pass away after a year or two, while others are for brief, but recurring, periods. Mostly, possessions are free from bodily pain; but not always. Sometimes the unhappy victim suffers unutterable torture which no medicine can relieve. These, however are usually cases of revenge. The possessing spirit has been offended.

Powers. The possessed persons while under miraculous possession are generally endued with extraordinary powers. Some are seers and can foretell the future. Persons showing this gift often drive a good trade in fortune-telling. Others have wonderful powers of healing and do a good thing as doctors. It is not usually necessary that they should see their patients or be told their disease. They fall off into a trance-like state or are seized by a wild frenzy in which they see everything and announce the needed remedy. There are also numbers of professional mediums who can induce possessions at pleasure.

The genii bring good luck. Good luck usually comes to a family when one of the genii visits it. But that depends. The members of the family must be careful to show due respect to the possessed person and to the class of animals represented. Any disrespect would bring on calamity. Many are the instances of families growing suddenly rich because a fox, snake or hodgehog has taken a fancy to one of its members. On the other hand many wealthy families have come to speedy ruin for neglecting these uncanny visitors.

Can assume any form. When the transforming process is about completed, these animals can instantly assume any form they like. They can adapt themselves to any circumstances and to any

emergency, like the witches in western lands. To suit the occasion they are old grey bearded men, bent and wrinkled with age, or bewitchingly beautiful maidens charming the eyes and warming the hearts of all beholders.

Are the gods of wealth. These animal-genii are believed to exercise great influence over human affairs. They can give prosperity and they can bring ruin. The country side is full of stories of sudden wealth and as sudden poverty coming upon families through these mysterious beings. Hence they are regarded especially as the gods of wealth, and in pictures are always represented with a shoe of silver in their hands and the fabled wealth-collecting *pan-chü pao p'en* at their feet. The little shrines built as shelters for these animals in a corner of most threshing floors and gardens are called *ts'ai shen fang* "house of the wealth-god" or shrine of Plutus. I am told that in many houses a room is set apart for these animals and that offerings of food are constantly made to them. A Chinaman worships wealth and anything that brings wealth. Riches comprehend all other blessings. Money is current coin on earth and in all other worlds; it is a passport to palaces here and to paradise hereafter. To get it he is quite willing to bow down and worship foxes, weasels, hedgehogs, snakes and rats.

Penchant for old temples. These animals have naturally a liking for old temples. There they can make their lairs, and living undisturbed grow old and fat. By and by some priest or rustic sees them. His heated imagination greatly exaggerates their size and magnifies any supposed peculiarities in their appearance and movements. The story rapidly spreads through the neighbourhood that one of the immortals lives in such and such a temple. Soon people from far and near come to offer their incense and their prayers. The sick come for healing and the unfortunate for help. Their prayers are answered, and the fame of the Immortal fills every mouth.

Delight in and reward human worship. These animal genii greatly delight in the worship of man. Those that have not yet reached full immortality are greatly helped by incense and prayers. Those that have already attained, enjoy the homage and realize the blessedness of their high estate. Thus honoured, they are bound to make adequate return to their mortal worshippers. Miracles and marvels soon appear. If a basin of water be placed before the shrine, one drop of it will heal any disease whatsoever. This is called *chu sheng shei*, producing holy water. Pills are dropped from the skies by invisible hands which are a panacea for all ills. This is called *lao hsien wan*, dropping fairy pills.

More worshipped than the gods. The fame of many even large temples is mainly due to the presence of some fox, snake, hedgehog or weasel. These animals are more worshipped at the present time than the most popular gods. In some sects, such as the *T'ai shang men*, a picture of the Sz Hsien or "Four Immortals" hangs in every home and is the chief object of worship. I am told also that every house or court in Tientsin and neighbourhood has a shrine to the Wu ta chia, "The five Great Families." These animal genii are really believed in while the idols are regarded with doubt. The people constantly say that they *Chang cho hsien chia kuo jih tsz*, and *kuo hsien chia ti jih tsz*—"We depend on the genii for our bread"! "We live by the bounty of the Immortal Family."

The four Immortals and Five Great Families. In Peking and neighbourhood only the fox, snake, hedgehog and weasel are worshipped. They are called Sz hsien, "the four genii" or "four immortals." In Tientsin and other places the rat is added and they are there called the Wu ta chia or "Five Great Families." These five animals form the well known pentalogy *hu, huang, po, liu, hui.* Collectively they are commonly spoken of as *ye chia*, patres concripti, or (with many apologies to Lord Salisbury), the Houses of Lords. They are also called *hsien chia*, Fairy Family or Genii.

Represented as mandarins. These animals when intended for worship are always represented as grave looking Chinese mandarins with red, blue and white buttons. Any allusion to their animal character would be extremely offensive and bring down a curse. No likeness but that of man is fit to represent these immortals. I have seen, however, one picture in which there was a patch of colour on the breast something like the original animal; and I have heard of pictures in which the colour of the jacket told the secret of their birth.

Why these five? But why have these five animals in particular been chosen? It is a curious selection! Weasels, hedgehogs and rats are unlikely gods. The Chinese say it is no arbitrary choice of theirs but a necessary deduction from observed facts. Many of these animals are known to live to a great age and they must therefore have discovered the secret of life. They have uncanny ways and can change their forms at pleasure, they have been seen to do so times without number. They can and do constantly take possession of human beings and in that state foretell events, cure diseases and do many other wonderful things. Persons who have killed or injured these animals have generally suffered grievously in consequence; while those who have honoured them greatly prosper.

These are the Chinaman's reasons; and if we allow the facts, we must admit the inferences.* But how are we to account for the supposed facts?

(To be continued.)

* Mr. Herbert Spencer maintains that animal worship originated in the belief that the spirits of deceased chiefs and ancestors had passed into certain animals. This may account for the worship of individual animals but not for the worship of whole classes. Moreover, why should any human soul have a partiality for weasels and rats? The theory does not account for the superstitions described in this paper, nor does it seem consistent with them. It is true that these animals frequently inhabit grave mounds. But so do other animals about which no such superstitions exists.

HISTORY OF THE MANCHURIAN MISSION.*

By Rev. John Ross.

ARRIVING in the Autumn of 1872 in Chefoo, it was agreed by the brethren that as there were so many missionaries in that port, and only a medical missionary, with no prospect of another, in the port of Newchwang, I should cross the gulf. We found the physical condition of the place no bad illustration of its spiritual state. No tree was then visible from the river, while the few brick houses were striking as exceptions to the general mind. The Customs and the opium-selling Jews possessed the only decent foreign houses, the Consuls, doctor and merchants living in one storied houses flush with or under the level of the dead plain of unsavoury mud. An agent of the Scottish Bible Society, Mr. Murray, was the only man actively employed in Christian work, so that it was not surprising that no Chinaman was then interested in Christianity except those connected with Romanism, who of course were beyond our ken. Believing that the greater number of centres for preaching the gospel the further would knowledge of it extend, and therefore being resolved from the first to carry the work out into the province as soon as practicable, I travelled within my first half year to the Capital—Mookden—to see for myself the character of the country. I had before that gone to Kaichow.

A boys' school was started in the port of Newchwang as the speediest way in which I could get Christian truth conveyed to some of the people. A chapel was opened in 1873, and my Chinese teacher, a Christian from Tungchow, preached daily there till I was able to join him. The chapel was a shop in which a murder had

* Read at Annual of Conference United Presbyterian Church of Scotland Mission, Mookden, April, 1887.

been committed, hence the possibility of renting it, for no Chinaman would occupy it, and any which a Chinaman was willing to rent would not be given to the foreigner for a chapel. Preaching apparently laid the ghost, for after fully a year's possession the house was taken from us and the only way in which another could be secured was by purchase. The opening of the chapel is noteworthy inasmuch as it brought forward as enquirers three men who came to my house daily to read a portion of scripture and listen to explanations of it in my limited Chinese. One of these lives but has not made that advance in Christian knowledge which one would naturally expect; the other two have departed—one of them was "Old" Wang.

In this same year, 1873, a native of Da-ping-shan—great Flat Hill—who carried on merchandise with the junks on the river became somehow acquainted. He informed me that his native village was suffering from famine after a succession of three bad harvests. In that winter whose keenness I have not seen surpassed, when 35 men were frozen to death in Newchwang in one night, the people of Da-ping-shan were scouring the country side for stumps of grass and roots of millet stalk with which to boil grass-roots dug up painfully out of the frozen soil and mixed with elm twigs for food. Seeing in the enthusiasm of "Old" Wang, though then very ignorant, a promising instrument for carrying on the work, I collected about $100 in Newchwang and got as much more from Scotland, with which quantities of millet were purchased for the famishing. This step was taken as the famine seemed a providential opening into the country, for it was then not possible anywhere to rent a house. Even in Da-ping-shan I could not rent, but a house was gladly mortgaged of the hungry owner in which some of the grain was stored under charge of Wang, who had certain directions as to its distribution. The very poorest were to have some millet sent to their homes on application and proof of necessity. But the main object was an attempt to induce boys and girls to form a school where they should be fed on condition of staying there during the day and receiving an education. A teacher was engaged, but for two months neither did applicant appear for grain for their homes, nor came a scholar to school. It was afterward told me that the people believed I had some infernal design to get them all into my power, and that this design was baited with what they lacked and needed most—grain. At length some men —four or five—came to the conclusion that whatever design was laid to inveigh them it could not be worse than death, which certainly awaited them before winter passed if they had to rely solely upon

themselves. These applied, got their measure of unhusked millet per man per month. Others seeing no immediate ill effects, followed their example, and soon the school was full and no one died of starvation in the village.

At first I left Wang alone to become fully acquainted with the people before I ventured among them. By and by I went out once a week, making it a point to ride the twelve miles every Wednesday, when a crowded house of men, women and children listened probably with more wonder than intelligence to what I had to say to them. Under Wang's instruction the children soon became iconoclastic, their faith growing sufficiently ardent to break the images in the public temples of the village. Ere long it was reported that not only were there several believers, but that half the village had renounced all faith in idols. Within a year there was only one man, and he a notorious gambler as bold as ignorant, who had a good word to say of idols; and those there reputed wealthy landlords were friendly to Wang and some of them diligent enquirers. Several men and women were baptized. Some died believers who were not baptized. Of these there were two young women whom I specially remember on account of their earnest faith and consequent fearlessness in death. The school was so large that it had to be divided into two, a boys' and a girls' school.

This action in Da-ping-shan was reported all over the south of the province, and helped greatly to remove the deeply seated prejudice against the foreigner and his religion. Indeed I regard it as the key which opened the province, for thereafter in all the villages round about, a house could be as easily rented as formerly it was difficult. Indeed I had taken one in the city of Kaichow close to the Yamen, believing the Irish mission would take up the north, and I therefore started to work the south. Before the lapse of many months our Irish friends published their desire to occupy the western route toward Peking, and thereupon, having obtained the permission of the Board, I moved northward. Abandoning Kaichow though there were crowded audiences and no opposition, I took a small chapel in Haichung city and another at the "Great Stone Bridge," to both of which places I went regularly, but less frequently than to Da-ping-shan.

My object now being to gain a footing in Mookden I sent the only Mahommedan convert of the mission, formerly a school teacher, to that city as colporteur and with instructions to be on the outlook to secure a small shop on any public street as chapel. He did ultimately secure a house belonging to one of the Manchu princes in Peking. It was directly west from the west gate of the palace, but

was in so dilapidated a condition that no one would rent it for any business whatever. It was about 20 feet square. The rolling mud floor stood fully a foot below the level of the lowest part of the outside street, and the low roof was supported by a dozen posts scattered irregularly over the room. But disreputable though it was I was gratified with the possession of anything with a roof over it. As I could not trust the Mahommedan convert, who did not turn out as well as his friends could wish, Wang was withdrawn from Da-ping-shan and sent to Mookden to take charge.

Meantime important changes had taken place in Newchwang. After Mookden was occupied, but before the chapel was taken, the Irish mission was reinforced by the arrival of Rev. James Carson, and a few months thereafter Rev. John Macintyre came from his station in the interior of Shantung where his health was threatened, and joined me. As he was anxious not to live in the port, and as the then state of his health rendered it unwise to live wholly in the interior, we agreed to spend alternate months in the port and the interior. Thus it happened that it fell to Mr. Macintyre to open the chapel in Mookden. But as, by and by, he got married we agreed to break up our first arrangement and separated, the married missionary to work the port and neighbouring stations, the free man to go to the interior. Thus it has occurred that I have been so mixed up with Mookden.

While we were going and coming, the people of Mookden, whatever their felt hostility, did not manifest it further than by following in great crowds whenever we appeared on the street; and the chief proof of its existence was in the expressed necessity of having two guards from the Governor-General's Yamen always at our heels in the street and within easy call in the inn. But when it was made evident that we had resolved to cling to the city, opposition became manifest. It was several months after the opening of the chapel that the first hostile demonstrations took place. Questions had often been put before by the attendant crowds, but whether captious, curious, or inquisitive does not much matter. Not questions, however, but fierce harangues were subsequently employed with the publicly avowed design of driving us out of the city, while it was boastfully proclaimed in the chapel that no one in Mookden would ever become a convert while these men lived. Threats were freely used by the crowds who could not find standing room in the chapel, fetid with the Chinese odour which summer exudes. But though the daily long continued excitement was sufficiently trying to one's nerves, the chapel was always open and the opposition faced without manifestation of anger

or indication of fear, but with the resolution that by the help of him whose work was attempted to be done, there would be no flinching on any consideration, but a steadfast front opposed to the howling rage of the crowd. Here I may state that Evangelist Wang was never done pleading with me to send for a guard sufficient to keep the peace. I thought it best, however, to employ only moral force and never sought yamen aid. The day of fiercest opposition was the last. The crowd formed a circle outside the chapel door, the youthful literati ringleaders in the centre shouting like mad men to "come on," that they would use their "revolvers." As it now appeared that a crisis had come when any sign of cowardice would be fatal, after an interval of a few minutes to see whether the crowd would disperse, and in spite of the expostulations of Wang and the only other man known to me, both as pale as Chinese can be, I quietly and slowly walked out towards the centre of the crowd in the middle of the street, passing through looking neither to right nor left. The crowd opened out slightly before me and when that part was reached which was occupied by the ringleaders they were found to have moved away. As a heap of broken bricks lay temptingly at hand it was only after the west gate of the palace was behind me that I considered myself safe. Only at this time did I feel myself in serious danger, and once again when the largest crowd I have ever seen left no standing room in the whole street from the palace gate to the north gate of the city, and when I had to pick my slow steps through the dense multitude of workers, all the rabble of Mookden being there to see the funeral of a Governor-General. On these two occasions I regarded my life as hanging by a thread. An angry touch from the hand of a single resolute man would have in a few minutes ended the Mookden mission. But he who in the visions of the night appeared to another missionary and said "I have much people in this city," staid the rage of the poor blinded opponents, and though there have been crowds many and gainsaying enough, there never has been a repetition of those angry threats. The principal ringleaders did not present themselves again, though some of the secondary ones made weak attempts at futile disturbances. Daily preaching has since then gone on interrupted only by the weather or New Year's feasts. Discussion has often taken place, but this instead of being grieved over, is a sign of interest which is not at all regrettable. As long as the Christian preacher retains his calmness it is matter of indifference that an occasional undergraduate or would-be literati manifests unnecessary heat. The outworks have fallen and even the citadel is being gradually undermined. It appears that not

long ago one of the ringleaders in that original opposition presented himself to some of the Christians. He expressed contrition for the past, had meantime learned somewhat of the truth concerning Christianity, but was ashamed to appear before the pastor. He who had declared boastfully that no convert would be made in Mookden while any of that band lived, has seen hundreds of men professing Christianity, and now sees it without regret.

From Mookden, believers have for years gone of their own accord to Kwangning, Kingchow, Shauhaikuan, &c., on the S.W., and have sold books and preached the gospel northwards by Kaiquen, Fakoomen, Kwanchungten and other towns, as well as many villages to the east of Mookden. Indeed the majority of our members are thus scattered over the province and active in proclaiming the truth they know. One is a successful preacher in Shantung and another in Chihli. Several are employed as colporteurs distributing the Scriptures over wide areas to people who are increasingly interested in Christian truth. But most important of all is the work done by the small band of chosen men who are set aside to preach the gospel to their fellow country men and from whose labours under the earnest and wise guidance of the foreign missionary we are to expect the conversion of the land.

The history of the Mookden section of the Manchurian mission is one of long combat with difficulties. Difficulties were made to prevent us going to Mookden, as our then British authorities believed that the necessary evils connected with missions would be minimised by confining them all to the ports. Difficulties existed in the way of renting a chapel and still more protracted ones against obtaining a dwelling house. The first dwelling place was a small room in a narrow lane behind the kitchen of an inn. The only entrance to this room was through the kitchen. The door of the room was of so ancient an order that the winds of winter made their way through the centre, top and bottom without any exertion. In summer there was no draught as the door was the only openable portion of the room. The room was 10 feet by 8 feet, the brick *kang* 6 feet wide running along the longer side. Here was bedroom, dining room, study and reception room all in one. No good room in the inn—and they were not few—would the foreigner be allowed to enter, and no other inn would permit him inside its great gate. This room was occupied for a year and a half before one was secured of similar size, but opening off another of double the size situated behind and belonging to the Dragon temple. This was free from the odours which hovered about the first and was better fitted for protection both against summer heat and winter cold.

The larger outer room was kitchen and servants' quarters. Another pair of rooms in the same compound were occupied by a sleight-of-hand man. After a year and a half in this room a small Manchu official was bold enough to let to the foreigner, by that time well known in the city, a house 50 feet by 20 in the east suburbs. But as his hope of selling at two prices was not realized, my increasing household stuff had to be transported to another house in the north suburb flanked on two sides by open sewers which began to scent the air in March and went to sleep only at the end of November. The middle-man had taken this house under false pretences and for peace' sake it had to be left. The final purchase of a house was fought desperately by the neighbours, but as the character of the foreigner was then well known the magistrate refused to interfere to stop the sale though urged thereto by not a few men in authority.

A Dispensary under charge of Dr. Chirstie has been open for some years, by means of which some members have been added to the church. One believing patient having returned to his home preached the little he knew with such earnestness that a number of his fellow villagers believed, and now under charge and guidance of Rev. James Webster a small church is forming in that neighbourhood, giving promise of a widely extended movement among a sect which by its tenets is half prepared to receive Christianity. Haichung and outstations under Rev. John Macintyre, Tieling and northern stations under Mr. Webster are healthy, vigorous and growing. It would be a great mistake to suppose that the influence of the mission is exhausted by and embraces within it only those who are members or avowed enquirers. That influence permeates all classes throughout the province and the few ears already gathered—for which we are devoutly thankful—are but the first fruits promising a rich solid harvest in the future.

As the main lessons of my personal experience here I would lay the greatest emphasis upon truthfulness and patience. By truthfulness I mean that sincerity which by word or look or act will lead people to expect what we mean to implement, and to understand what we have in our heart, the thought of our heart always or fully corresponding to the word of our mouth, that there can be no risk of misleading. For the Chinese are themselves such adepts at deceit that they believe all men liars, suspect every man's honesty, and will quickly discover insincerity where it exists. Following from this is another of my principles which may perhaps be more open to question, viz., that when by misunderstanding us people have been led to expect more or other than we intended, it is no less politic than right that we should bear the loss. This it seems

to me is the meaning of the Psalm, "Swearing or promising to one's hurt and changing not." A mistake has been made—it may be the mistake of the hearer—yet in order to create undoubting confidence in our sincerity we must be ready to take the burden of the mistake upon ourselves and be more careful in the future.

Patience with the people will endure in silence their petty annoyance, their silly mockery and their own impatience. With resentment of injuries they are sufficiently familiar; what is strange to them is the forgiveness of wrongs. The missionary is very much tempted to adopt the high handed style of treating the Chinese which he sees all but universal among foreigners, as if we were here to oppose on the part of the Chinese any other conduct than that of a conquered and subject people. There are missionaries who run to the yamen with the smallest grievance, often even because of disrespectful language. But as far as I can see this readiness to appeal to Cæsar has not only done the appealing missionary no good in his work, but has embittered the feelings of the Chinese towards other foreigners as well. My experience certainly warrants me in stating that the less frequently a missionary appeals to the yamen—indeed if he never goes there save on serious business—the greater ultimately will be his influence for good among the people generally, and the more respected will he be by intelligent mandarins. Patience towards all "those that are without" is of great service, for it preaches Christianity to the people as words cannot do, and it proves that it is a religion not of words only—such as those religions with which they are well acquainted—but are of power regulating the life.

Of equal importance is patience towards "those that are within," or who are enquiring the way. The missionary should be always ready to receive an enquirer whatever his own private business or however engrossing. If the missionary is known to be engaged in anything to which he attaches importance and yet lays it at once aside when a professed enquirer after Christianity appears, he gives proof of his sincerity as a teacher, a proof which is not lost on the learner. And patience is needed with those who are baptized. It is absurd to expect as much of them as we expect from men who have never bowed the knee to idols and who have not been trained to believe it honourable to be able to deceive. There are professing foreign Christians who look for more,—not less,—from Chinese believers. How they can be so utterly unreasonable it fails me to comprehend. Patience is also required for those who are native preachers. That their knowledge or even their practice should be imperfect is but natural. Not one of them has been, not

one of them can be, guiltless of mistakes—often rising from sheer ignorance or an inadequate sense of their evil. But these mistakes are to be gently yet firmly corrected, and instruction in better things and higher principles is to be patiently and constantly imparted ere they can stand alone. I fear that much of the evil we hear of as connected with evangelists is caused by lack of interest or of diligence on the part of the foreign missionary. It must unquestionably be after many years of training that evangelists who are sincere believers and earnest men may be left to themselves. And until they have so learned habits of self-control, of correct thinking and intelligent familiarity with Christian doctrine, ceaseless supervision is required with patient correction of faults, kindly treatment of mistakes and fault finding with errors in doctrine or conduct, not such as reveals to them angry discontent, but such as proves loving interest in their real welfare. The Chinese can stand alone, but they must be taught. The missionary in short should ever bear in mind that he is for the work, not the work for him. I may also state that not only patience but kindness in all forms repays in the long run. It may be misplaced, but if we wait to be perfectly assured of the worthiness of the object before showing kindness, to how many will it be exercised? Our Father sends his rain on the just and unjust, and his sun warms the evil no less than the good.

In fear of being tedious I must conclude with a word of retrospect and of forecast. In comparing the present with the past, the year 1887 with 1873, we find not merely a difference but a contrast. Then the sole interest in Christianity was one of unqualified hostility, now we find respect for Christianity and Christians spread here and there over the whole province, while it is difficult to estimate the numbers of those who are quietly enquiring the "way of this life," with a mission well equipped with foreign agents and native preachers, to which is superaded the less ostentatious but more diffusive preaching of the word by numerous members widely scattered, it is not too much to expect that the church of Christ will make rapid and visible progress in this widely extended province.

Mookden, 28th April, 1887.

HISTORICAL LANDMARKS OF MACAO.

(*Continued from page* 219.*)

1565. ROMAN CATHOLIC (Jesuit) priests were to be found at Macao as early as 1565.

1581. Miguel Ruggiero was at Canton as chaplain to a Portuguese ship and in 1582 he went as interpreter with a Portuguese judge, Penella, to Shaou-king-foo (Shiu-ning, the capital of Kwang-tung). Through presents they obtained leave to inhabit a Chinese temple in the very provincial capital. From thence spread gradually a missionary society which might probably have baptized the whole of China and introduced a species of Christianity had the Pope been wise enough not to bring in competition with the Jesuits the mendicant monks and other ambitious collaborators.—*Macao and China*, p. 147.

1580. A Spanish embassy to Peking, sent by Philip II. under Martin Ignatius, being carried northward of Canton, they landed and were imprisoned. Afterwards sent on to Canton they were again imprisoned, until the Portuguese Governor of Macao obtained their liberation.—Mk. II. 432.

1605. Much excitement arose in 1605 between the Portuguese and the officials at Canton in consequence of a rumor of the former going to attack the city; and it was carried to such a height that the latter seized a convert named Martinez and punished him so severely that he died.

1614, January. A sweeping order for the demolition of churches in Japan and the banishment of the priests was issued. A great number of these, accompanied by their most distinguished converts, retired to Manila and Macao.—*Chin. Repos.* VI. 470.

1615. The large guadrangular S. Paulo do "Monte Fort" was constructed. The largest and most important, it has 48 guns mounted, among them some curious specimens of the ancient gun-castings carried on at Macao, in the shape of seven brass cannon cast in 1626 and 1627. One of these is a 36-pounder of prodigious length.

1618. The parochial church of S. Lourenço was rebuilt, and again in 1846.

1621-'28 (T'ien ki) and 1628-'44 (Ch'ungcheng). During these reigns according to the Ming Annals, men from Macao came to the capital, and as they proved to be very clever in military arts they

[* The reader is requested to notice that the dates 1565 to 1605 properly belong in the article printed last month.—EDITOR.]

were employed in the war in the north-east against the Manchoos. Also in Semedo's History of China it appears that about this time the Emperor of China had twice ordered to invite Portuguese from Macao to come to Peking.—*China Rev.*, V., 339.

1622. The Hermitage of Penha (Aermida da Penha), on the top of Mt. Nillan to the S.E. of the city was built by the Augustine friars and enlarged in 1624 at the cost of its devotees.

The Francisco Fort at the north-eastern extremity of the Praia Grande has existed since 1622.

1622, June 24. The Dutch with a fleet of sixteen (or thirteen) sail, commanded by Kornelis Reyerszoon sought to take Macao, but failed and their landing force of some 800 men was driven back with considerable loss. Suspended in the Leal Senado is a large and famous old painting of this great victory over the Dutch attacking force. At the top of the painting are the words:

"Esto fidelis utque ad mortem et dabo tibi coronam vitae." Below a dove, typical of the Holy Ghost, and a trumpet crossing the words:

"Ecce venio cito-tene quod habes, ut nemo accipiat coronam tuam."

And in one corner in Portuguese:

"Felecissima Victoriaque por intercessaõ de S. Joaõ Baptista Alcancaraõ os Portuguezes moradores desta cidade em 24 de Junho de 1622 de 800 homens militares de nacaõ hollandeza que a pertenderao tomar em hum dezembarque que fizario de bordo de 13 naos."

And in the open plot adjoining the Flora Garden Barracks is a handsome marble shaft enclosed by an iron railing commemorating the same victory. On one side is the inscription:

No mesmo logar onde
Uma pequena cruz de pedra
Commemorava
A accaõ gloriosa des Portuguezes
Mandou
O Leal Senado
Levantar este monumento
No Anno de 1864.

And on the other side below a description similar to that on the painting above referred to, the date 26 de Março, 1871.

And above upon the Portuguese coat of arms, "Cidade Do Nome de Deus."

"A wall about 16 feet in height, pierced by two guarded gateways, constructed about 1622, encloses the more ancient part of the town. Called the "Dutch Wall" because according to local tradi-

tion it was constructed by the Dutch prisoners of war who were captured on the 24th of June, 1622, when an abortive attempt was made by a Dutch fleet of 16 sail to seize Macao. The attacking force was landed in Caulhas Bay, beyond the Guia hill, but was repulsed with heavy loss.

This great victory is also annually commemorated by a gathering of the Macao officials and people in the chapel inside the Guia Fort on June 24.

"From the tenure by which the Portuguese held Macao the Chinese regarded this attack as an act of hostility against themselves."—*Chin. Repos.*, II., 409.

1623. "The Portuguese were under restriction in Japan, and were confined to Nagasaki, though they had no ships there in 1623, as they were kept back by an attack of the Dutch on Macao." *Chin. Repos.*, VI., 555.

1623. The first Governor of Macao was appointed in the person of Dom. Francisco Mascarenhas, at the request of the inhabitants of Macao, by the Viceroy of India, Dom. Francisco da Gama.

1624. "A certain Correa and six other Portuguese, who had come from Macao to Peking by order of the Chinese Emperor, died there," as learned from an inscription on a gravestone in the "Ts'ing-lung k'iao" cemetery, near the Western wall of Peking. Among the Chinese Catholics at Peking there is a tradition that the foreigners here buried had been poisoned and perished on the same day. Invited probably to Peking to cast cannon, as the Chinese Government at the time was at war with the Manchoos.—*China Rev.*, V., 339. (See 1621.)

1625 (about). A new expedient was now resorted to which completely cut off the communications of the priests. A deputy of the governor of Nagasaki was placed at Macao, whose duty it was to examine the Portuguese vessels bound to Japan and to send by them lists of all persons and effects on board. If when the vessel thus reported was about returning to Macao, there was but one person missing, all the company was held responsible in the forfeit of their lives. It is difficult for us to realize at the present day that there ever was a time when the Japanese merchants traded from India to Acapulco, and when an agent of their government actually resided at Macao.—*Chin. Repos.*, VI., 471.

1627. Four Dutch ships blockaded the port of Macao, but were driven off by the Portuguese. The first Royal Governor was appointed in the person of Sr. Jeronimo de Silveira.

1628. D. Jeronimo da Silveira was inaugurated Governor.

1929. The Barra Fort was built and reconstructed in 1875.

1630. D. Gonçalo da Silveira was inaugurated Governor.

1632. M. da Camara de Noronha was inaugurated Governor.

1634. The ancient convent of "*Santa Clara*" now the college of Santa Rosa de Lima, north-east of the Praia Grande, was built at the instigation of the Abbess Leonora de S. Francisco in 1634.

1635. The vicious and cruel Yeys Mitsou orders Desima (a little islet off Nagasaki) to be constructed at great cost and to this new prison the Portuguese were consigned in 1635. The armaments of their ship were now taken away, no one was suffered to speak to a native on religion, nor to walk into the city without a guard. Their native wives, and children by these connexions, were ordered to be shipped off to Macao. The following year was marked by the introduction of the ceremony of trampling on the cross.—*Chin. Repos.*, VI., 471.

1636. Domingos da C. Noronha was inaugurated Governor.

1637. Capt. Jno. Weddell anchored in the Roads of Macao with a letter from Chas. I of England to the Governor of Macao seeking to establish trade with China, but was refused permission. *Ljungsted's Macao*, p. 84. E. I. Co.'s ships anchored off Macao, afterwards proceeding towards Canton to open a direct trade with the Chinese, but they were treated as enemies and ultimately obliged to abandon the project.—Gützlaff's *Three Voyages*, p. 1.

1638. D. S. Lobo da Silveira was inaugurated Governor.

1640, August 3rd. The Macao Government having sent Ambassadors to the Emperor of Japan to re-establish friendly relations with that Empire, they were scourged and imprisoned and finally executed at Nagasaki, August 3rd, 1640, and their ship and effects burned. Commemorating this bloody scene there is a famous old painting in the Leal Senado at Macao. In the fore-ground a vessel flying the *old* Portuguese flag, while many angels hover over the scene of more than a hundred Portuguese, some with the rope still about the neck, some kneeling, awaiting the blow from the executioner's sword, while many lie with heads already severed from the body; and in the centre upon a tray are four heads, probably those of the ambassadors whose names are given, while over them nailed upon a post is the following inscription:

日示以人貨抗着拒澳
本到絕放另屍蹟豎夷
主日後回留燒司容前
示施來報十船島復來
行遵來三爐首齎既

To the left of the canvas are thirteen more being brought on to the scene under a guard of Japanese soldiers, seemingly those whose names are given, who are saved to be sent back to Macao to tell the sad tale.

On the left hand is the Latin inscription: Moriamur omnes in simplicitate nostra et testes erunt super nos coelum et terra, quod injuste perditis nos.

The description in Portuguese is translated as follows:—A Portrait of the venerable and glorious Martyrs, Luiz Paes Pacheco, native of the city of Cochin, 82 years of age, widower, of Macao; Rodrigo Sandres de Paredes, native of Villa de Thomar, married in Macao, 55 years of age; Simaõ Vaz de Pavia, native of Lisbon, married in Macao, 53 years of age; Goncalo Monteiro de Carvalho, native of Meigao Frio, of the bishopric of Oporto, widower, of Macao, 51 years of age: who having been sent by the noble senate and city of Macao as Ambassadors to the Emperor of Japan to re-establish communication and friendly relations with that empire, they were out of hatred to the Holy Faith and Catholic Religion, imprisoned and cruelly scourged, with 57 more of the company, by the aforesaid Emperor, who seeing that they spurned his demands and stood firm and unshaken in the confession of their Faith, ordered them all to be decapitated in the city of Nagasaki, where they meritoriously obtained the victorious palm and crown of martyrdom with which they exultingly and gloriously ascended to Heaven to the enjoyment of eternal happiness on the 3rd of August, 1640.

Here follow the names of the captain of the ship, Domingos Francisco, the mate, seamen, soldiers and others, thirteen in number.

1640. The deathblow of Catholicism in Japan is now about to be struck and was called out by the discovery of some papers on a Portuguese vessel captured off the Cape of Good Hope by the Dutch revealing a conspiracy against the throne, formed by the native Christians and the Portuguese (likely a forgery). Moreover their patience being exhausted the native Catholics of Arima and Simabara flew to arms and 38,000 men fortified themselves in the latter place. The besieging army of 80,000 failing to reduce the fortress and the Dutch being called to aid, the walls were battered down by Dutch cannon and its brave defenders perished to a man, fighting to the last ..... Instigating to rebellion was now added to the charges against the Portuguese. Their ships were ordered away and henceforth they were to be treated as enemies should they return. This intelligence caused great consternation at Macao. Four of the most distinguished citizens, who voluntarily offered themselves, were deputed to soften the rigorous proceedings of the government

of Japan. They arrived at Nagasaki in July, 1640, and were immediately put under arrest. The edict condemning all Portuguese who should enter Japan was read to them and on their confession that they were aware of its existence they were sentenced to death. The following impious inscription was placed over their common grave. 'So long as the sun shall warm the earth, let no Christian be so bold as to come to Japan; and let all know that the king of Spain himself, or the Christians' God, or the great Saca, if he violate this prohibition shall pay for it with his head.' The ship which carried the ambassadors was burned and the crew returned by another conveyance to Macao. The people of that city abandoned with horror all further attempts, on hearing their terrible tale.—*Chin. Repos.*, VI., 472.

1645. Luiz de Carvalho e Sousa was inaugurated Governor.

1650. About the middle of the 17th century the Chinese authorities began to invade Macao, and established there a custom-house, etc. From which time till 1840 they exercised an undue influence over the government of this city with consequent suffering and dissatisfaction on the part of its people; but God sent one to liberate the inhabitants of this colony from the yoke and despotism of the Chinese authorities. To the illfated Governor Amaral it was given to vindicate the rights of the subjects of the Portuguese crown, resident at Macao, and give political independence to this colony.—Pereira's *Historia Chorographia Portugueza*, p. 33.

1654. Joao de Sousa was inaugurated Governor.

1658. Pater Alvarez de Semedo, author of the *History of China*, died at Macao.

1660. Ching Chi-lung, once a servant of the Portuguese at Macao, was instructed in the Christian religion and baptized by the name of Nicholans. From a petty trader he grew by foreign trade to be the richest merchant in China; and afterwards equipped, at his own expense, a small fleet against the Tartars. His success gradually drew around him a vast number of Chinese vessels, till he became the commander of as formidable a fleet as ever sailed these seas. But after many battles, the Tartar chief invited him to court, and offered him the dignity of king, which he accepted, leaving the command of the fleet to his son Koxinga, while himself was doomed to perpetual imprisonment at Peking. Koxinga, with more than his father's valor, opposed the usurper, and continued faithful to his country.....But in three or four years the Tartars by force and bribes recovered all, and drove him from the coast to the numerous islands which line the shore. Defeated in the siege of Nanking, he turned his attention to Formosa, the 'beautiful isle' as named by

the Portuguese. The Dutch already fearing as much, at the earnest request of Coyet the Governor twelve ships were dispatched from Batavia in 1660 with large reinforcements and orders that if the alarm at Formosa proved groundless, the fleet should proceed against *Macao*. But after a siege of nine months the Dutch were driven out and Koxinga constituted himself as sovereign of the island, though he died after only a two years' rule and left his possessions to his son.—*Chin Repos.* and *Mid. Kingdom*.

1664. A second attempt was made by the English East India Co. to open trade with China, though only one ship was sent to Macao, and such were the exactions imposed upon the trade by the Chinese, and the effect of the misrepresentations of the Portuguese, that the ship returned without effecting sale.—*Middle Kingdom*, II., 445.

1666. D. L. Correa d'Albuquerque was inaugurated Governor.

1667. A third embassy to the Emperor of China was sent from Goa, in the name of Alfonso VI, on the occasion of the suspension of trade of Macao by Kanghi, the expense of which was defrayed by that colony (about $40,000), and "the result of it so little answered their expectations that the Senate solicited his Majesty not to intercede in behalf of his vassals at Macao with the government of China, were it not in an imperious and cogent case."—*Mid. Kingdom*, II., 429.

The Portuguese Hospital "Civil de S. Raphael," belonging to the Santa Caca da Mizericordia, situated in Hospital Street, was constructed.

1678. Antonio de Castro Sande was inaugurated Governor.

1682. Belchior d'Amaral Menezes was inaugurated Governor.

1685. A de Mesvuita Pimentel was inauguarated Governor.

1685. A Japanese junk was driven by a tempest to Macao. The crew were kindly treated and sent home. The vessel which carried them was admitted to Nagasaki, and it does not appear that any harm was done to the shipwrecked men, but the Portuguese were dismissed with an order never to come again. For some years after this incident, it is said that a few Catholics remained in the prisons of Japan.—*Chin. Repos.*, VI., 473.

1688. Andri Coelho Vieira was inaugurated Governor.

1691. D. Francisco da Costa was inaugurated Governor.

1693. Antonio da Silva de Mello was inaugurated Governor.

1694. Governor Gil Vaz Lobo Freire was in office.

1697. Macao was under the rule of the Leal Senado until C. R. de Carvalho e Sousa was inaugurated Governor.

1698. Pedro Vaz de Siqueira was inaugurated Governor.

1700. Diogo de Mello Sam-paió was inaugurated Governor.

1702. Governor Pedro Vaz de Siqueira again ruled Macao.

1703. José da Gama Machado was inaugurated Governor.

1705, April. Tournon Patriarch of Antioch, legate and apostolic visitor to China from the Vatican arrived at Macao and was received with a show of honor by the governor and bishop. Arriving at Peking in December he was banished to Macao the following year. The Bishop of Macao confined the legate in a private house, and when he used his ecclesiastical authority and powers against his enemies, stuck up a monitory on the very door of his residence, exhorting him to revoke his censures within three days under pain of excommunication, and exhibit proofs of his legation to his diocesan. This was re-echoed from Tournon by a still severer sentence against the bishop. He afterwards sent a remonstrance to the Governor of Canton against his imprisonment and a memorial to the Emperor stating that six missionaries had arrived from Europe, three of whom were acquainted with mathematics, music and painting. Ripa, who was to be the painter, says he knew only the rudiments of the art and records his dissatisfaction at this change in his vocation, but soon resigned himself to obedience. Tournon died in confinement, July, 1710.—*Middle Kingdom*, II., 302.

1706. Governor Diogo de Pinho Teixeira was in office.

1710. F. de Mello de Castro was inaugurated Governor.

1710 January. Pere Ripa with two other new R.C. missionaries arrived at Macao. *See*, 705.

1711. Governor A. de Siqueria de Noronha ruled Macao.

1714. D. F. Alçacao Sotto-mayor was inaugurated Governor.

1718. Governer A. de Albuquerque Coelho was in office.

1719. Governor A. da Silva Telles Menezas ruled Macao.

1722. D. Christovao S. Manuel was inaugurated Governor.

1723. Governor A. da Silva Telles Menezas was again in office.

1724. A. Carneiro de Alcaçova was inaugurated Governor.

1727. Antonio Moniz Barreto was Governor.

1727. Magaillans arrived carrying the answer of the Pope to Kanghi, to send an envoy, Alexander Metallo, along with him to Peking; but no more advantage resulted from this than the embassy, sent a century previous, though it cost the inhabitants of Macao a like heavy sum.—*Middle Kingdom*, II., p. 429.

1730. "We find that in the 8th year of Yungching (1730) an Assistant was appointed to the magistrate of the district, Heangshan, to reside at the village of Mongha within Macao." (See February, 1840.)

1732. Antonio d'Amaral Menezas was inaugurated Governor.

1735. Bishop D. Joao de Cazal ruled Macao until Cosme D. Pinto Pereira was inaugurated in the same year.

1736. The Portuguese ships were restricted to Macao and not allowed to go to Canton before this date.

1738. Manuel Pereira Coutinho succeeded as Governor.

1740. The "Bar Fort" (S. Thiaga da Barra) at the entrance of the Inner Harbor was constructed.

1742. Commodore Anson arrived at Macao in the *Centurion*, the first British man-of-war to visit China.—*M. K.*, II., 448.

1743. Cosme D. Pinto Pereira was again Governor.

1743. In the 8th year of Kienlung (1743) there was appointed for Macao a joint prefect, who shall reside in the encampment of Tsŭngshan, and whose special function should be the administration of foreign affairs.

1747. Antonio J. Telles Menezas was inaugurated Governor.

1749. An agreement, "Conventional Pact," was arranged between a Council which remained for nearly a century as the basis upon which the joint Portuguese and Chinese Government of Macao was conducted. By Art. V., European criminals (Luso-Chinez) were to be surrendered to Chinese justice. Art. XII., (the last) was omitted from the Portuguese copy, as it prohibited the conversion of the Chinese to Christianity.

1749. Joao Manuel de Mello was Governor of Macao.

1752. Governor D. Rodrigo de Castro was in office.

1755. F. A. Pereira Continho was inaugurated Governor.

1758. Governor D. Diogo Pereira ruled Macao.

1758 (before). The Royal College of St. Joseph (O Collegis de S. José) with church attached, was built by the Nankin Jesuits. Though the exact date of that building is unknown yet it existed in 1758. At the expulsion of the Jesuits by the Portuguese in 1762 its activity ceased, though it was resumed after 20 years, and in 1784 it was transferred to the "Congregation of Portuguese Missions in China." Its principal aim is to provide China with evangelical teachers. Founded by the 'Nankin Jesuits' it is called 三巴仔 by the Chinese in contradistinction to St. Paul's, which is called 大三巴 as founded by the Peking Jesuits. It has an old Japanese bell dated 1719. Its fine chime bears date "Lisbon, 1806." There is said to be a R. C. Church at Peking whose front is a facsimile of that of St. Joseph's College chapel here.

1759. The Jesuits were expelled from Portuguese dominions.

1760. Messrs. Flint and Harrison were despatched by the E. I. Co. to Ningpo in 1755 to open trade and were well received;

but when the *Holderness* subsequently came to trade, it was with difficulty that she procured a cargo, and an imperial edict was promulgated soon after restricting all foreign ships to Canton. In 1759 the factory at Ningpo being demolished, Mr. Flint, who had for twelve years acted as interpreter at Canton, proceeded in a native vessel to Tientsin, from whence he succeeded in making his case known to the Emperor Kienlung. A commissioner was deputed to accompany Mr. Flint overland to Canton and some privileges were obtained. Soon afterwards, however, the Governor having expressed a desire to see Mr. Flint, he with a council of his countrymen were forced into the governor's presence and an attempt made to forcibly oblige them to do homage after the Chinese fashion, until they were overpowered and thrown down. Seeing the resistance, the governor, calling for Mr. Flint to advance, pointed to an order which he called the Emperor's edict, for his banishment to Macao, and subsequent departure for England on account of his endeavoring to open a trade at Ningpo contrary to orders from Peking. Mr. Flint was soon after conveyed to Tsienshan, called Casa Branca by the Portuguese, just beyond the barrier, where he was imprisoned two years and a half and then sent to England. A fee of $1,250 to the governor would have set him at liberty, but the company to their reproach contented themselves with a petition.—*M. Kingdom*, II., 448.

1760. The Emperor of China prohibited all foreigners from residing at Canton after the shipping season was over, and all strangers had positive orders from the end of one season to the beginning of the next to transport themselves to Macao. The residence of the British Factory here, during the summer months was put an end to by events which occurred in 1834.

By one of Eight Imperial Regulations framed in 1760, revised in 1810 and confirmed in 1819, all river-pilots and ships' compradores must be registered and licensed at the office of the Tung-chi (Assistant Magistrate) at Macao. Up to 1848 Macao was under the joint government of the Portuguese and Chinese.—*Fan kwae at Canton*, p. 28.

1761. Governor A. de Mendonça Corte Real was inaugurated.

1762. "The Seminary of St. Paul," a "celebrated seat of learning in the East," Jesuitical, before 1594 an extensive seminary, afterward college, containing library, astronomical hall, etc., was broken up by order of Joseph I., King of Portugal.

1764. J. Placido de Mattos Correa was Governor.

1767. Governor Diogo F. S. de Saldanha ruled.

1770. D. Rodrigo de Castro was again in the Governor's office.

1771. Governor Diogo F. S. de Saldanha again ruled.

1777. The Bishop of Macao, D. Alexandre, was Acting Governor.

1778. Joao V. da S. Menezes was inaugurated Governor.

1780. Antonio José da Costa was Governor.

1781. Governor D. Francisco de Castro ruled Macao.

1783. Bernardo Aleixo L. Faria was inaugurated Governor.

1784. The Senate House (Leal Senado) in the centre of the city was built in 1784, at a cost of upwards of 80,000 Ts. Over the principal entrance is the following:—CIDADE DO NOME DE DEUS NÂO HA OUTRA MAIS LEAL. "Em nome del-Rei nosso senhor D. Joao IV. mandon o governador a capitao geral da praça, Joao de Souza Pereira, pôr este letreiro em fé da muita leal-dade que conheceu nos moradores d'ella em 1654."

The front was rebuilt in 1876. On its walls are to be found some famous old paintings (see 1622, 1640) and in the rear of it is the Public Prison (see 1849).

The Portuguese Custom House was established when Lazaro da Silva Ferreira came from Goa with the regulations; and the order that the Municipal could not hereafter decide questions without the vote of the Governor, etc.—*Pereira's Historical Chorographia Portugueza*, p. 33.

The first two priests of the Congregation of "S. Vicente de Paulo" came, and after some years were succeeded by others to whom the government of Portugal entrusted the old missions of China which had been in the charge of the Jesuits, and St Joseph's College by a royal decree in 1800. The last priests of this order were Revs. Leite and Miranda who died in 1856, whereupon the college was without hope of being re-established.—*Same*, p. 38.

July. The first American ship seeking trade with China, Capt. John Green, arrived at Macao, where "the French Consul for China, Monsieur Vieillard, with some other gentlemen of his nation, came on board to congratulate and welcome us to that part of the world and kindly undertook the introduction of the Americans to the Portuguese Governor."—*Chin. Repos.*, V., 220.

1788. Governor X. Mendonca Corte Real was Governor.

1789. Governor Lazaro da Silva Ferreira ruled Macao.

1790. Vasco L. C. de Sonsa Foro was inaugurated as Governor.

1791. "The first to volunteer from the army of foreign missionaries in China for the forlorn hope of Corea was a Portuguese priest from Macao named dos Remedios. In the midwinter of 1791, after twenty days' journey, he arrived at the frontier ...but soon returned to Peking where he died."—*Griffis' Corea.*

1793. Governor José Manuel Pinto governed Macao.

1797. D. Christovao P. de Castro was made Governor.

KWIE HWA CH'EN, MONGOLIA.

By Rev. G W. Clark.

THIS city, although incorporated in the province of Shan-Si, is properly in Mongolia. It is situated in the north end of a large plain, within seven *li* of the base of a range of mountains. It is about twelve days west of Pekin. Its site was visited by the builders of the Great Wall. It has been the object of many contests between the Mongols and Chinese in the past. From what I can gather, Emperor Wang Li, about A.D. 1573, recaptured it, and built a wall around the city. The city is very small, from the south to the north gate can be easily walked in five minutes; from east to west would occupy about the same time. The south gate and the wall is in a very dilapidated condition. The suburbs are large, it would require about an hour's walk to compass the whole.

It has the notoriety of a visit from the Emperor Kang Hsi, and of being the birth place of the present Dowager Empress. Emperor Kang Hsi paid a private visit, during which he narrowly escaped with his life. He was accompanied on horseback by Capt. Gen. P'ie; and as they were riding in front of the Ta Chiao, *i.e.*, the chief lamasery, the feet of the Emperor's horse sunk in the earth, and the holes were soon filled with water. This is the origin of the noted well, Ü-cwien-chin. When they arrived at the P'eng-Su Chiao the Emperor paid his respects to the living Buddha, who sat indifferently. This enraged P'ie, who cried aloud, "If you are the living Buddha, you are different to other men, and should know all things; do you not know that the Emperor has paid his respects to you." He drew his sword and killed him. The Lamas were exasperated at the sight of the dead Buddha. The Emperor and P'ie fled for their lives hotly pursued by the Lamas. In the flight they became separated; P'ie took refuge in a house which was surrounded, and seeing no chance of escape, he took his own life. His image is to be seen in the Sï T'an, near the god of riches temple. Kang Hsi hid in the Sino Chiao, but was soon recognized; he effected his escape eventually by killing a Lama and taking his clothes, in which he got clear away. His own clothes and armour which he left are in possession of this temple; every year on the 12th of the 6th moon they are supposed to be publicly shown; the originals are strictly kept, and counterfeit ones are exhibited. The Emperor made for Pekin, but was met about 100 *li* from here by some soldiers from Soh Ping Fu. He was so glad to be received, that he doubled their pay, so to this day the soldiers of Yu Wei

receive double rations. He presented his likeness to the Shï Li T'u chiao; it is publicly exhibited in the first moon.

About five *li* north of the city is a place called Kong Cu Fu. This place was given by K'ang Hsi to his married sister who lived there, her family resides there, and many of them are military officers.

During the reign of Tao Kwang, Intendant Hwie resided here; he had no children, so he sought the prayers and influence of the living Buddha, at the Shï Li Tu Chiao, for a child; in due time a daughter was born, who eventually became the wife of the Emperor Hsien Fung. The Dowager Empress permits this temple to have a border of yellow tiles around the roof in recognition of her birth.

There are seven large and eight small *chiaos*, having from ten to two hundred Lamas. The Lamas are different from the ordinary Buddhist priest, in that they eat freely of flesh and chant in Thibetan. They are dressed in yellow robes, but when attired in full they wear a cloak of Thibetan damask cloth weighing thirty catties, and a large yellow helmet like a cox-comb. In the sixth and twelfth moons they hold a celebration of Tiao Shen, *i.e.*, dancing before the gods. It is preceeded by a service of chanting and followed by about seventy tableaus, each having from two to twenty-four performers gaily attired and dancing in a large court yard. A large sum of money is raised and spent by the Lamas annually; it is collected from the ground rent of the city and neighbourhood, from the Chinese.

Formerly a great trade was done with the Mongols, as it is the centre for their business. The Russian tea caravans started from here, instead of Kalgan. An idea of the freight may be formed, when last year from Kalgan 300,000 packages of tea were despatched to Kiaotha. Caravans of hundreds of camels leave often for Hami, Ku Oh'en, Ulatai, Kobdo, and to other parts of the great desert. The time required is from thirty to eighty days. Government stores for these places pass through here, but the troops go through Shan Si, Shen Si and Kan Suh, for food supplies. There are three banks, two of which have branches in Shanghai, and there is one post office which makes four trips monthly to Tientsin. These things undoubtedly indicate that this city is the principal basis for work among the Mongols, I hope in the near future. This vast region extends, roughly speaking, eighty days' journey north west, and ten days' east to the confines of Mr. Gilmour's work. Besides his efforts and those of Messrs. Roberts and Sprague of Kalgan, there is nothing being done to bring these wandering Mongols, who are estimated by those who do business with them and their Princes,

from five to eight millions, to Christ for salvation. The Romanists have practically abandoned them for want of converts. May the Lord of the harvest send forth labourers.

The population of Kwie Hwa Ch'en is about 70,000, principally Chinese. There are a few hundred families of Mohammedans, who reside in the north part of the city, and they have one Mosque. They engage in the cattle trade. The Romanists have a station here, but no resident priest because they have only a few families of converts. Their work in Mongolia is among Chinese, who accept farms or land very cheaply to enter the *Kiao*. Previous to 1865 the French priests conducted the work; then the missions were handed over to the Belgians and Dutch, who have extended the efforts from about the Corean Gate to Kasghar, having one Bishop for Manchuria, two Bishops for Mongolia, and one for Kansuh and the New Dominion, assisted by about sixty priests.

About five *li* to the North East is the Manchu military city. It was built in A.D. 1738. It is encompassed by a great number, of willow trees, which in summer time presents a charming appearance. There are about four thousand Manchu soldiers, with their wives and children. The Manchu population may be about twelve thousand. Here is an important sphere of labour for Christ.

The first visit of a member of the China Inland Mission was in 1880; then five years after, in 1885, quarters were rented in an inn for six months, and permanent premises occupied on May 1st, 1886. The people are friendly and listen attentively to the gospel, and buy books freely. Several Lamas visit us, and sometimes bring their Mongol female relatives to see my wife. We have invitations to visit them. May the Lord of the harvest soon send forth labourers for these distant regions.

March 23rd, 1887.

WHAT I LEARNED IN SHANTUNG.

By Rev. A. Sydenstricker.

IN the providence of God my lot for a period of about two years was cast in the province of Shantung. While there I was not connected with any missionary society laboring in that province. I travelled a good deal and became acquainted with nearly all the missionaries in Shantung, learned their methods of work, and saw the success which attended the efforts of different plans by different individuals. I was thus a looker on from outside the "charmed circle" and could view the work without prejudice in favor of any one method of work. I thus learned lessons about mission work which to me are of inestimable value, and what I learned may perhaps be of some benefit to my young comrades in the field. I will therefore venture to ennumerate a few points. I learned:

1st. That it is dangerous to be too liberal pecuniarily to native Christians. While we must be "given to hospitality" and distribute to "the necessities of the saints," it should be done with the greatest prudence and caution. Promising work may be killed by careless liberality, and zealous Christians turned into merciless "blood suckers."

2nd. That it not wise to pay men, as a rule, to preach the gospel; else they will think they need not preach unless paid, and those not hired will exempt themselves from the duty of telling "the story to others." This does not preclude the supporting of those who have regularly entered the sacred office, who need and ought to have sufficient for their wants; but only the indiscriminate hiring of men and women to preach irrespective of their being regular ministers of the word.

3rd. That the "far and wide" distribution of tracts and Scriptures "without note or comment" is a very inefficient method of mission work. The province of Shantung may be said to have been almost glutted with religious literature. At first books were sold in immense quantities, and when they would no longer sell, they were just "given away." In many place now when the natives see a foreigner coming, they say he has come to 撒書 *sa shu*, "scatter books." But all this literature has, so far as results appear, done little or nothing in the way of establishing Christ's kingdom in that province.

4th. That preaching in the streets and in the street chapels has been nearly as fruitless as distributing religious literature. A street chapel in Tengchow had to be closed for want of an audience,

another in Chefoo shared the some fate, though it was most faithfully opened for a period of about 20 years. Chefoo has been literally "preached all over," yet there is scarcely a convert in Chefoo who is a resident of the place, and although nearly every one knows something about the gospel, I never saw a place where the people seem to be more utterly indifferent to its claims. There is now only one street chapel in the province, and street preaching is almost entirely abandoned.

5th. That the quiet work among the country villages has met with the largest degree of success. No large cities have any considerable number of converts in them. Not only by far the largest number, but the best Christians, are in the country.

6th. That work on individuals has been far more productive of good than preaching to the crowds. The best way seems to be to search out those with "good and honest hearts," who are "worthy," and give special attention to them.

7th. Finally, that by far the most effective work is done through the native Christians, each man "teaching his neighbor." If the missionary has only one Christian, it seems more productive of good to work through that man, than "to do it all himself" directly. Such are some features of the work as they appeared to me, and they impressed me very much. Whether I have seen wrongly, or whether the final results will be very different from present appearances, remains to be seen.

MRS. DOUTHWAITE—IN MEMORIAM.

By Rev. J. L. Nevius. D.D.

MRS. DOUTHWAITE was born in Manchester, England, in the year 1852. Both her parents are still living. She received her education principally in a boarding school in Sheffield. Her first Christian associations were with the body of believers known as Plymouth Brethren. At the age of 16 she united with the Congregational Church. At this early period her Christian character manifested itself in earnest and spontaneous efforts for the good of others. She was an active worker in the Sunday school, and two or three nights in the week in the ragged schools. Thus before she had any intimation of the special life-work to which the Master had called her, she was being filled by the hallowed influences of a high type of piety in her parents; by intimate associations with Christians of different denominations, widening her religious views

and sympathies by a generous social and intellectual culture, and by hard and successful labor in different departments of work at home for the trial of faith and patience which awaited her in China.

For several years before coming abroad she felt a strong desire to give her life to the cause of foreign missions, but saw no way by which her desire could be gratified. When she was twenty-one years of age, Dr. Douthwaite, who had known her from childhood, asked her to be his wife and join him in mission work in China: and thus her wish was realized.

As it was thought best for Dr. Douthwaite to precede her in coming to China by a year or two, she entered at once upon a special course of training to fit her for her future work. She availed herself of the advantages of the Deaconesses' Institute at Mildmay, connected with the Church of England, and also entered Guy's Hospital in London, where she became an adept in nursing the sick.

She was married to Dr. Douthwaite in Shanghai, in February, 1875. Their first mission station was Shao-hing, in the province of Chekiang; Dr. Douthwaite having charge also of the station established in the provincial capital at Hang-chow. Mrs. Douthwaite's time while at Shao-hing was chiefly occupied in learning the language.

In the year 1876 Dr. and Mrs. Douthwaite removed to the city of K'u-chow, in the S.W. corner of the province of Che-kiang and about 300 miles from the coast. Here they lived, most of the time alone, for four years. The work was attended with many difficulties. I should be glad to speak of it at length did time permit. Mrs. Douthwaite, with a capacity for physical and mental labor which seemed almost to have no limit; a cheerfulness and boyancy which rose above all the trials and privations of her lot; a willing hand, a sympathetic heart; a cool judgment, and unflinching purpose, rendered the most efficient help to her husband; and the work and self denial of those four years was followed by the most happy results—91 Christians having been received into the church on profession of their faith.

As the condition of Dr. Douthwaite's health required a change to a more favorable climate, they removed in 1880 to Wenchow, where they remained two years. As that climate proved no less unfavorable, they were, in 1883, assigned to Chefoo.

Of Mrs. Douthwaite's life in this place it is needless for me to speak at length to those who knew her. She was always actively and lovingly engaged in work for others, caring for the sick, giving help to those who needed it, teaching in her day-school at Shang-kwang, or assisting in the hospital at Fu-san; while no social

gathering seemed quite complete without her presence. It is not strange that she was a favorite both with foreigners and natives. In her manners she was genial and attractive, gentle, animated and self-possessed, and perfectly simple and natural. How much we shall miss her! And not least in this house where, in leading us in the praises of God, her whole soul seemed poured out through the touch of her cunning fingers and her melodious and sympathetic voice. With her varied gifts of body, mind and soul, her perfect physical health, and an almost youthful exuberance of spirits, and a constantly growing experience and fitness for the work, it seemed that the past was only a prelude to a career of greater usefulness in the future. A hospital and dispensary for the Chinese out-patients is now being constructed in Chefoo with one depart ment for women, with which it was intended that Mrs. Douthwaite should be connected.

It was in her visits to her day-school in Shang-kwang, or to some poor women in Gentai, that she contracted the disease of which she died.

Do we ask *why* one so fitted for usefulness, and so needed here, was taken from earth, to our view, so prematurely? God does not give account of any of His matters to His creatures; but He has given us the strongest reasons for the assurance that what He does is right. His ways are not as our ways, nor His thoughts as our thoughts; but they are better ways, and wiser, higher, kinder thoughts than ours. Perhaps we are not mistaken in supposing that she was being fitted for a new career and wider usefulness, but it was for a service nearer the Master, and in a higher and brighter world. We remember the words of our Saviour, "Father, I will that they whom Thou hast given me be with me where I am." Perhaps the reason why so many who seem specially fitted for usefulness on earth are mysteriously taken from us, is because they are also specially fitted for Heaven. Thankful that we have known Mrs. Douthwaite on earth, let us say with perfect confidence in God's goodness and wisdom, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." And may the memory of her life and the hope of meeting her again in our Father's house above be another link to draw us nearer God and heaven.

I have hitherto spoken only of Mrs. Douthwaite's outward life. A sketch of what she was would be very imperfect without reference to her inner life, of which the outward was only the spontaneous expression. It was evident to all who knew her that her life had its spring in vital union and communion with God. She was devout but not austere, conscientious but free and joyous. Her piety was

deep but noiseless, unobtrusive but all pervasive. It was such as in a remarkable degree fitted her for living in and mingling with the world, at the same time distinct from and above it. It was such as did not repel but attract. She was indeed a "living epistle," bright, cheering, elevating. Her days as they passed began with cheerfulness and song, were continued with joyous work, always happy and making others happy, and ended, as her life did, in peace.

When taken ill she had a presentiment that she should not recover. She was, however, perfectly resigned. When asked only a short time before her death, "Are you happy?" she replied, "Oh so happy!" When asked "Why?" she said, "Jesus is with me. He is always with me. He will never forsake me." In speaking to her husband of their most happy married life she exclaimed, "Twelve beautiful years!" She evidently meant happy years, pleasant in the retrospect. In another sense they are beautiful years for us to look upon. Twelve years of united work in Christ's service,—she almost a stranger to sickness or physical pain. Then came three short works of pain and weakness,—weeks in which she was brought into closer sympathy and communion with Him who was made perfect through suffering, and then Eternity,—forever with the Lord.

Dear friends, how shall we who are left for a little time best profit by the life and example which I have so imperfectly sketched? As we desire that death should be gain to us, we must live in, for, and with Christ. Without, and apart from Him, life, happiness, worldly success, are all fleeting and delusive. Oh! to understand and appreciate rightly Christ,—the glory of His person; the perfection of His work; the fulness of His grace! To know the power of His resurrection, the fellowship of His sufferings, and to be made conformable to His death. To have that faith in Him by which, though dead, we shall live, and living and believing in Him shall never die.

Chefoo, May 14th, 1887.

IN MEMORIAM.

MRS. LILLIE HAPPER CUNNINGHAM, *of Canton, China, entered into rest Dec. 9, 1886.*

Beloved friend! They tell me thou art gone,
Gone home to God; thy faithful work is done,
The record of thy life on earth complete.
Into the city, through the gates of pearl,
Thy ransomed soul has entered, there to be
"Forever with the Lord."

Fond Memory turns, with tender, loving touch,
The pages which the passing years have traced—
The story of a life of trusting faith;
Of cheerful, patient hope, enduring love—
Fit prelude of the brighter life in heaven,
Which now is thine.

So early called to rest!
And earth had much to claim thee longer here:
The home thy presence blessed, the little one
To train for heaven, the souls to win for Christ,
The work thou hast so loved—to lead from paths
Darkened by sin and error to the light,
The weary, wandering, sinning, hopeless ones.
Yet, though thine earthly life was glad and bright,
Still heaven is brighter. On that blissful shore,
Earth's weariness thou never more shall feel;
Sickness and pain are now forever past,
And, faithful unto death, thou hast received
The crown of life.

No sad farewells were thine,
Death sent his kindly angel, Sleep, to close
Thine eyes in peaceful slumber's soft embrace;
So hushed to rest, to bear thee gently home.
How blest! unknowing, thus to pass
From the fond, loving care of earthly friends,
To angels waiting for thee on the other side;
To fall asleep on earth, and wake in heaven;
And while the voices of the loved of earth
Still lingered in thine ear, to wake and hear
"The voice of harpers harping with their harps,"
And listen to the song the angels sing,
And know thy loving Savior's welcoming voice.
Such bliss was thine—for thee death had no sting:
So hath he given his beloved sleep.

No anxious thought was thine.
The sorrow that has fallen on thy home,
Cast not its shadow o'er thy upward path.
We know not yet the measure of the joy
That fills thy raptured soul; but this we know—
That thou art satisfied, and blessed.
Into the bright realms of thy heavenly home
Our thoughts know not the way to follow thee.
We cannot see the glories thou dost see,
Nor hear the sounds that fall upon thine ear,
Yet even there our love enfolds thee still;
And while our tears fall fast, we can look up
With thankful hearts, rejoicing that such lives
As thine are given to bless this sinful earth.
Memory will keep through all the future years,
With faithful care the treasures of the past,
While Hope lifts the dark cloud that casts its shade
Over the present, and beyond we see
The sunlight shining on the other shore—
There we know thy welcome waits our coming.—HATTIE NOYES.

Correspondence.

ANNUAL MEETING OF THE A. B. C. F. M. MISSION, SHANSI.

THE Shansi Mission of the American Board began its regular annual meeting in T'aiku, Sunday, May 8th, 1887.

The annual sermon was preached by Rev. D. H. Clapp, from 2 Cor. iii: 17, his topic being "The Law of Christian Liberty."

Plans for the work of the coming year were discussed and adopted, largely influenced by the prevailing opinion that for the present the work before the mission is thoroughly to evangelize this part of the plain and adjacent mountain districts by preaching the gospel widely and selling books and tracts.

The retiring chairman read a paper on "Opium refuges as a missionary agency," and the mission decided to establish at least two such refuges during the coming year, one at each of its stations. The opportunities for successful missionary work among the women are unlimited, and it is confidently expected that one or two young women will join the mission this year for the purpose of pursuing this branch of the work.

The practice of using tobacco and wine was discussed, and the following resolutions were adopted: "Inasmuch as the use of tobacco and wine is very common in China, and as it devolves upon us as Christian missionaries to set an example of sobriety and cleanliness as well as Godliness, remembering that we are temples of the Holy Ghost and that our example on these points will eventually have a considerable influence on our work in China, Therefore, "Resolved: That we discountenance the use of wine as a beverage and of tobacco in any form; that we will do our utmost to discourage their use especially by our servants and by our native Christians. Resolved: that we cannot heartily welcome to our ranks as a co-laborer any one who uses tobacco, or wine as a beverage, and that we request the Prudential Committee not to commission any missionary to Shanse, whether clerical or otherwise, who is not willing to comply with the letter and spirit of these resolutions."

The meeting was pronounced especially interesting by all present. A series of prayer meetings held every evening for a few days preceding the meeting prepared the way, so that before we came together we had the earnest of God's presence in the blessings already received. The meeting closed with a consecration service and we separated, each one feeling that He whose presence gives courage and promise of successful labor had been with us.

FRANCIS M. PRICE, *Secretary.*

NEWS FROM HUNGTUNG, SHANSI.

Mr. D. E. Hoste (C.I.M.), Hung-tung, Shansi, writes on April 28th of the conference and baptisms reported in our last number. The following extract will be read with interest:—The most striking testimony of all was that of a man named *Fan-Erh-Yu*, who lives in a village 15 *li* to the S.E. of here. From childhood he had always been careful and correct in his conduct, and as he grew older the desire to attain to a higher standard of virtue deepened into a fixed longing. He resorted to the usual devices of the human heart for attaining to this, and his name for benevolence and well-doing spread through his immediate neighbourhood. Though others praised him, the Holy Spirit was deepening conviction of sin in his soul. He decided to "leave the dusty world and cultivate the practice of virtue." At this time he was a young man and his female relatives would not hear of his taking this step of becoming a recluse. A compromise was effected, he consented to live with his wife and family till he reached the age of 30, when it was agreed he should leave all, and become a hermit, thus having leisure to attend to the salvation of his soul. Meanwhile he attached himself to one of the many religious sects in this region, and continued to live a life of great strictness. He had heard of the Gospel from some of our brethren who live in his village and the surrounding neighbourhood, but appears to have been uninterested in what he heard. Last year the news that there was in this city a place where a doctrine, said to be very good in its teaching, was being promulgated reached his ears. Accordingly one Sunday last December he came in and sat through the service. Mr. Stanley Smith conducted the meeting and spoke on the words of the Lord, "Except ye be converted and become as little children ye shall in no wise enter into the kingdom of God." The Holy Spirit sent the word home into the man's heart, and next morning he came full of eagerness to hear more. After some hours of conversation with him, Mr. Smith asked him if he were willing then and there to receive the Lord Jesus Christ as his Lord and Saviour. He said, "Yes." They knelt down and the matter was settled. Since then he has been growing in the knowledge of the Lord and was baptized at the conference. Now comes the crowning blessing. He had been feeling that baptism was a very solemn rite, and felt the deep responsibility that rested upon him to devote himself wholly to God and His service, and appears to have had a season of consecrating himself fully to the Lord. Well, the afternoon after his baptism, he, whilst sitting by himself, received a most definite baptism of the Holy Spirit. Naturally a very quiet, rather silent man, he now in his village is

preaching away and publishing the news of the Gospel. As he walked home, a carter offered him a lift, which he accepted, and then preached the Gospel to the kind carter, who then and there believed in the Lord. The other Christians were alarmed at his manner, for he did not eat or drink, and prayed and preached much. They feared he was under some oppression of the devil! On our getting the news we set out to the village, and I feel quite sure that it is God's work. His manner is perfectly clear and collected, but there is an intensity and earnestness, especially in his prayers, that would convince much more sceptical people than oneself. What is the most cheering feature of this case, is the simple, clear faith in a crucified Redeemer. Ah! it is glory indeed to see this dear man's joy and love, and wonderful enlightenment in the things of God! It is just another call to one to preach the Gospel of Christ, to have faith in it as the power of God unto salvation."

T'SINGKIANG P'U.

DEAR DR. GULICK,

It may be of some interest to yourself and your readers to know that we (the S. P. M.) have just rented premises in this city with the view of occupying it as a new centre for mission work. The people are very friendly toward us, and have in various ways given expression to this kindly feeling.

This city is an excellent centre for work. It is only a few days from Chinkiang by water, and from this place various and excellent cart roads lead off in various directions northward. This station will also form a connecting link between the work in Shantung and Central China. It is proposed to occupy it in the autumn.

Yours truly,

—— A. SYDENSTRICKER.

OPIUM PILLS.

TO THE EDITOR; DEAR SIR:—

On the subject of treating opium patients, is it not of the highest importance that the much abused system of encouraging native brethren to sell "opium pills" come to an end? Many of these good brethren have had their spiritual usefulness almost, of not quite, ruined, though they have made money readily enough, and have not failed to give some proportion of it to the various missions to which they belong. Is it not true now beyond a doubt that the best way to treat opium patients is at once to cut off supplies of the drug in all its forms and "treat the symptoms," which, though disagreeable, are not dangerous? I for one shall be glad to see this subject discussed. Yours, MISSIONARY.

Our Book Table.

We have received two volumes of Old and New Testament History, published by the Basel Mission, Hongkong, 1885, under the general title of 書史記;—269 and 139 leaves.

This is a well gotten up work, printed in large type, from blocks, on good paper, and bound in blue cloth. There are a number of good maps and a few drawings, and at the end of the first volume a valuable chronological table, though we confess to some confusion in regard to what system of chronology is used. From Adam to the Flood is given as 1,656 years; and from the flood to the calling of Abraham, 427 years,—which is the usually accepted chronology according to Usher. But from Adam to Christ is given as 4,225 years.

The work is a translation from the German, the original having been prepared by Prof. Kurtz, D.D., of Dorpal. The style is simple and intelligible *wên-li*, and the chapters are divided into sections, most of which are followed by a few lines of "collateral instructions," 旁訓, which make the work valuable for the special purpose for which it was designed, viz., the instruction of theological students. Price, 30 cents for the O. T. Vol., and 20 cents for the N. T. Vol.

F.

Mr. Walter C. Hillier, Chinese Secretary to H. B. M's Legation, Peking, has put all who are interested in Government of China under obligations by his new edition of the *List of the Higher Metropolitan and Provincial Authorities of China*, corrected to Dec. 31, 1886. It is an invaluable assistance to any one wishing to know the present working force of officials in China. It is sumptuously gotten up by *Kelly and Walsh*—the only draw-back being, perhaps, the large quarto size of its pages.

The *China Review* for January and February is enlivened by more than usually various and interesting Notes and Queries, Replies, and Notices of New Borks.

Dr. Eitel's *Educational Report for* 1886 is before us. It would seem that the highest number of scholars in Hongkong was attained in 1884, when there were 5,885, and that their number has remained about stationary since, there having in 1886 been 5,844. The proportion of girls has been increasing since 1873. More school accommodation is needed for native girls, though the present grant-in-aid scheme will, it is thought, gradually supply it. Dr. Eitel says this scheme does not, however, meet the needs of schools for European children. He now advises the dropping of Chinese studies from the so-called Central School, and says that the fees for attendance on this school might well be increased. The Report concludes by drawing attention to the danger common to modern education of "over crowding the professions that depend upon the mind as distinguished from those dependent on the hand."

Editorial Notes and Missionary News.

PROTESTANT REPRESENTATION IN PEKING.

It has been suggested that, as the Vatican is proposing to be represented in Peking by a special Legate, for the protection of Roman Catholic Christians, Protestant Missions should also be represented. To this a two-fold reply may be made.

In the first place, from the very nature of Protestant Principles, no such political representation is needed by Protestant Missions as is proposed by the Head of the Roman Catholic Church. We would disconnect our work as far as possible from all diplomatic and political complications. The various members of our different missions are ever amply content to be represented before the Chinese Government in all civil relations by the ministers and other authorities of their several nationalities; and it is seldom, if ever, that our work will be unfavorably affected by the suspicion on the part of the Chinese that this is working to the political advantage of our several nationalities. Nothing more than this is desired, and nothing different can be accepted. Sufficient for all Protestant missions will be the protection accorded to subjects, or citizens, of friendly nations in treaty relations with China, and one would think that this must be the final out-come of the triangular struggle between France, the Vatican, and the Tsung-Li Yamên. We cannot but hope that it will strengthen the hands of China to be fully sustained in this matter by the perfect unanimity of all Protestant Missionaries and their Representatives.

But, in the second place, matters of a general nature occasionally rise in connection with Protestant Missionary work, regarding which it might be well to present to the public, or to the representatives of our several nationalities, the united thought and wish of Protestant Missionaries in China. To meet this need we would draw attention to the Evangelical Alliance of China, whose centre is in Peking, as furnishing a most efficient and sufficiently representative medium of expression. This organization has already, on different occasions, acted most opportunely. In March, 1885, the President and Secretaries of the China Branch of the Evanglical Alliance addressed the American, British and German ministers resident in Peking, regarding the Anti-Christian Riots in the Province of Kwangtung, as will be seen in *The Chinese Recorder* for May of that year. And again, in July, 1886, they sent out a suggestion for United Prayer for the young Emperor, then soon to be enthroned,—a call that was largely responded to in all our religious circles.

The China Branch of the Evangelical Alliance was formed in May, 1884, so that, in advance of Papal Action, we had a representative organization in full conformity to Protestant Principles, and adapted to all the requirements of our case. When the General Conference of Missionaries shall take place, the

present tentative organization may be made more complete and permanent; but long in advance of that time, we doubt not that it will have shown itself to be very satisfactorily useful.

THE QUEEN'S JUBILEE.

WE have no sufficient space for chronicling the various items of interest connected with this world-wide event. Not an open port on all these shores but celebrated the event in some becoming way. The thronging crowds of Chinese that in many cases, particularly in Hongkong and Shanghai, witnessed the religious worship and the various civil, military and naval demonstrations, no doubt received ideas regarding the civilization and patriotism of foreign nations generally, and of England in particular, that will be among the most valuable results of the Jubilee.

It was especially inspiriting to know that the day was being observed so widely throughout the world, and that, too, by many peoples other than the native English; and the thought cannot be repressed that it needs but a little more widening of the circle to render it possible for all the world to join in the great universal celebrations that will in due time be observed, when Christianity shall have drawn all nations into one brotherhood.

MEDICAL REPORT.

THE Report of the *Medical Missionary Society in China* for 1886 is a pamphlet of 44 pages, to which we can devote but a few lines though deserving of much more. Drs. J. G. Kerr and Mary W. Niles have had charge of the Hospital and Dispensary work in Canton, while Dr. Jos. C. Thomson reports on the Dispensary at Yuen Kong, and Dr. H. M. McCandliss on the Hospital at Kiung-chow, Hainan. The total number of surgical cases at Canton was 2,233, and wood-cuts representing two of the worst cases are given. There are sixteen medical students, who pay from $10.00 to $20.00 a year for instruction, and who meet their own expenses except when employed in dispensing medicines. Besides Drs. Kerr and Niles there are four native instructors—the instruction having been altogether in the Chinese language. Dr. Thomson reports 6,044 out-patients, and 293 surgical operations, mainly minor, at Yuen Kong. Dr. McCandliss reports 12,127 out-door patients, and 984 surgical operations at Kiung-chow. Dr. Thomson gives a valuable Addenda to the "Calendar" of Report 1885.

PRESBYTERIAN MISSION IN FUKIEN AND FORMOSA.

THE Report of the *Foreign Mission of the Presbyterian Church of England for* 1886, tells of 360 adults having been added to the membership of the church during the year. The features to which especial attention is called are "the manifestations of missionary zeal on the part of the native church, and the growing attention paid at the same time to attaining, so far as this is yet possible, an independent position in regard to self-support." Amoy was the first centre to move in carrying the Gospel to their own countrymen, and the church in Formosa has set its face to similar work, having raised $160.00 and sent two native missionaries to the Pescadore Islands. An Imperial Commissioner has been sent to

Swatow with power "to punish offenders of all kinds; and no matter when the alleged offence was committed, in some cases as far back even as thirty years ago, the alleged offenders are dealt with in a most summary way." This occasions much anxiety, for "though no crime may have been committed by the Christians since their profession of Christianity, yet they might have been involved in former years in the incessant clan-feuds that are the curse of China, and in consequence they are liable to suffer like other Chinese subjects for their conduct." Prayers are asked for the native Christians and the missionaries.

NORTH CHINA TRACT SOCIETY.

We notice with pleasure the *Annual Report* of this Society for the year ending March 31st, 1887. The distribution from the depository has during the year been 93,370 tracts and books, and the total expenditure $2.522.84. The London Tract Society contributed $1,500.00 and the American Tract Society $359.94, while $507.82 have been realized from sales, and $148.03 were from contributors and members. The Sunday School Lesson Papers have been continued with increasing favor, a new and revised edition of Dr. Martin's Christian Evidences has been printed, also Dr. Nevius' First Lessons for converts, and several new tracts. The Report concludes with the following paragraph:—"The Bible and Tract Societies have a glorious opportunity, at this period of the history of China, of filling the land with the word of God, and with the explanation and application of Christian truth to the Chinese people. These Societies are in advance of the infidel literature of the west, in advance even of secular literature. How important that they should embrace their opportunity, and press on vigorously to accomplish their great work."

THE OPIUM TRADE.

Dr. James L. Maxwell, formerly of Amoy, makes the suggestion in a recent letter to the *Presbyterian Messenger* that this "Jubilee Year" should give new impulse to the agitation for the absolute "cessation of the opium trade" of British India, by which £7,000,000 profit is made annually from this heathen land, thus making it in very deed a year of "proclaiming liberty," of "loosing the bands of wickedness," and of "breaking every yoke." And we see that Dr. Dudgeon has stirred the Society for the Suppression of the Opium Traffic to plan for "concerted action against the opium traffic amongst missionaries in India and China"—the reports of which have only reached us through the unappreciative report of the London Correspondent of the *North China Daily News*.

Missionary News.

The *Friend*, of New York, gives a portrait of Chang Kum Sing, who was converted in that city, and has returned to his native city of Canton for missionary work.

Our Friend, Mr. H. W. Murray of the Scotch Bible Society, is deservedly honored with a very good likeness in the *Illustrated Missionary News*, and by a sketch of his work among the blind by Miss C. F. Gordon-Cumming.

THE Margaret Williamson Hospital, Shanghai, has recently been reinforced by Miss Elizabeth C. Andrews, who comes as a trained nurse; and we learn that another lady physician will be sent out the coming fall to be associated with Dr. Reifsnyder. Henry Ward Beecher's Church has provided a bed in this Hospital, as a memorial of their late pastor.

A LETTER by T. H. Yun, a Corean student in the Anglo-Chinese College, Shanghai, confessing his faith in Christ, is published in a home paper. In March of this year he was baptized, and is maintaining a good profession.

THE interesting movement toward union in the Churches of Presbyterian and Congregational order in Japan, to which we alluded in our last issue, seems to have have taken quite a practical shape. Certain preliminary concessions have been made by the bodies representing the two orders of churches, taking the Apostles' Creed, the Nicene Creed, and the nine Articles of the Evangelical Alliance as the basis of Doctrine, and a modification of the Presbyterian and Congregational systems as the Polity. The whole matter has been referred by each body to a Committee of ten of its own members, consisting of natives and foreigners, who are to confer with the Committees of the other body to prepare standards of Government and Doctrine, for further consideration. So important a step must receive the sympathetic interest of all who love the church of God, and prayers will be widely offered that wisdom from on high may guide the whole movement.

THE *Evangelist* of April 14th publishes a letter from the native Christians of the Presbyterian Church of Tungchow-fu, Shantung, accompanying a gift of $30 toward the debt of the Board of Foreign Missions in America.

IN common doubtless with many others, we have received the four Gospels in Easy *Wen-li* prepared by Bishop Burdon, and published by himself. They are based on the Mandarin version, and the general principles of translation are those in which the Bishop and Dr. Blodget are agreed. These Gospels are, however, as we understand it, the product alone of Bishop Burdon's studies. They were prepared in the first place for use in his own field, and are now given a wider circulation as a contribution toward an Easy *Wen-li* version of the Bible.

REV. DR. HENRY M. SCUDDER has resigned the pastorate of Plymouth Church, Chicago, and sails soon for Japan, where he has a son and a daughter in the missionary work, and where he proposes to spend the rest of his public life in volunteer missionary work—as he began it. —*Exchange.*

IT is announced in *Zion's Herald* that Rev. F. Ohlinger, of the Methodist Mission, Foochow, is to be transferred to their West China Mission.

WORD has been received from Rev. V. C. Hart that he has rented premises in Chungking, Szechuan, and that the authorities and people seem to be favorably disposed.

On the 21st of June, the first number appeared in Shanghai of a boys' newspaper called *Our Leisure Hours*, which the *North China Daily News* intimates is perhaps intended as a Roman Catholic "antidote to the numerous journals published by the Protestant Missionaries here."

From a letter of Rev. W. McGregor to the *Presbyterian Messenger* we learn that efforts to purchase a site for Dr. Grant's Hospital in Chinchew have failed through the opposition of certain of the *literati*. The owner of the land was thrown into gaol on charges of having engaged in gambling, which, however, were withdrawn as soon as he promised not to sell or lease the ground to foreigners.

The Sultan of Johore granted Mrs Leavitt an interview, and while fully concurring with her views on total abstinence, regretted that not a few Mahometans had learned to drink, and were not ashamed to own it. He, however, is a good Mahometan.

A Total Abstinence Society was started at a meeting of the boys of the Foochow Church Missionary College, China, in June last. Two hundred Chinese, mostly adults, are now members.

Mr. T. Ahok, of Foochow, the well known Christian merchant who has done so much for the native church in various parts in China, has, during the past two months, been at Singapore, where we learn he has given himself heartily to Christian work, and has been the means of reaching some of the well-to-do Chinese merchants and making them acquainted more or less with the truths of Christianity.—It would be well if merchants, both Chinese and others, would employ their time thus, while attending to the many and pressing claims of business. Mr. Ahok visited and worked heartily in connection with all those engaged in work among the Chinese, and gave $250 towards helping the Chinese of the E. P. M. to build a new church at Bakit Timah.

The Rev. John Martin of Fuhning (C.M.S.) has returned from an itinerating journey, and sends to the secretary of the Children's Scripture Union 124 new members for the Bible reading unions as one result of his journey. We are informed by the Secretary that cards are printed for the C.S.U. in 28 languages this year. Surely it is a cheering thought, and a bright augury for the future, that so many thousands of dear children of many nations and tongues are joined together by this happy bond of followship—the daily reading of the self-same portion of God's precious Word.

Dr. Westwater writes from Mookden that he hopes soon to be settled in Haichêng, a city about forty miles north of Newchwang.

A Church of twenty-two members has been formed at Lienchow by Rev. B. C. Henry, of the Presbyterian Mission, Canton, nearly all of whom have been received this year.

Messrs. McCloy and Reinhart of the British and Foreign Bible Society have had a successful trip from

Pak Hoi to the West River and thence to Canton.

Dr. Happer announces that he has now received over $100,000.00 for his proposed Christian College in China, which ensures its being commenced; but he asks for yet more. The *New York Evangelist* has received through Rev. B. C. Henry a very remarkable petition from over four hundred Chinese officials, gentry, scholars, merchants and others, to the trustees of this college, asking that it be located at Canton. Ten of those who signed are members of the Imperial Academy, eleven are Metropolitan graduates, and more than one hundred and twenty have the degree of A.B. and A.M. These petitioners say in conclusion that they express "the united statement of all the gentry in the province of Quang-tung,"—which are estimated as over 120,000. Who can say that China does not move?

The anniversary meetings in connection with the China Inland Mission were held May 28th, at the Mildmay Conference Hall. From the report it appeared that the number of missionaries in connection with the society was now 172, beside 43 wives of missionaries. There were also 117 paid native helpers. The number of stations 52, and out-stations 56. The work was now being carried on in 14 provinces of China proper. During the past year 22, and since the commencement of the present year 26, new missionaries had been sent out. The receipts for 1886 had amounted to £23,097, which sum was nearly entirely due to donations and subscriptions. The satisfactory state of the finances was further shown by the fact that from January until now the income had exceeded that of the same period in the previous year by £2,000.—*London and China Express.*

The *Chinese Times* reports the closing exercises on the 10th of June, of the "Wiley Institute," under the Methodist Episcopal Mission, Peking, as being very creditable, "the students having acquitted themselves well, and in a few cases showing remarkable progress."

Mr. Yung Wing has been elected President of the Hartford Congregational Club, Connecticut, U.S.A.

The Catalogue of Books, Tracts, &c. for sale at the Presbyterian Mission Press, Shanghai, is a pamphlet of 45 pages, containing 872 items. Besides the publications of the Press, we find here the issues of several of the Tract Societies in China, the publications of the School and Text Book Series Committee, and many purely Chinese books—making a large and various assortment.

From a table prepared by Rev. H. Loomis, of the "Statistics of Missionary work in Japan" for 1886, we learn that there are 326 missionaries —222 of whom are married men and women, 17 unmarried men, and 86 unmarried women. The total of adult membership was 11,151; the number of organized churches was 119, of which 63 were wholly self-supporting.

Miscellaneous Items.

Through the exertions of Mr. A. J. Little a company has been registered and the capital obtained to con-

struct a steamer for service on the Yangtse between Ichang and Chungking.

THE Railway Extension from Lutai to Taku and from Taku to Tientsin has been sanctioned by the Viceroy, but foreigners will not have the contract for building it.

THE China grass plant is now cultivated successfully in the neighbourhood of Lausanne at an altitude of 1,706 ft. by Professor Schnetzler, although it is a native of China and Sumatra.

AN hundred and sixty junks were during March being loaded with tribute rice from Central China, still leaving 100,000 piculs to be shipped by steamers.

THE cultivation of opium in Tongking is, according to the *Avenir*, engaging the attention of the Government, and the experiments made thus far have proved successful. A European (Mr. Frederick) and several Hindoos were brought from India in December last for the purpose of introducing the cultivation.

THE officers and crew of the U.S.S. *Omaha* have subscribed no less a sum than twelve hundred dollars for the relief of the injured and of the families of those killed by the explosion of a shell at Ike Island, near Nagasaki. A subscription list is also being sent round the other ships of the U. S. Asiatic Squadron.

BY the arrival at Shanghai on the morning of April 3rd, of the s.s. Wuchang, the number of British vessels entered at this port since it was opened to trade was brought up to 30,000.

THE formal commencement of practical Gold Minery on foreign methods, was at Pingtu, East Shantung, on the 25th of March.

THERE are said to be upwards of fifty foreigners at present in Seoul, comprising officials in the legations, consulates, and mint, teachers, and missionaries.

THE French Chamber, on the 11th February, inserted a clause in the budget of revenue introducing the protectionist system for all imports from the 1st of June not coming from France to Cochin-China, Cambodia, Annam, and Tonking.

A CORRESPONDENT of the *Shên Pao* says that Viceroy Li has ordered the construction of a telegraph line between Tientsin, Kalgan, Warga, Kiachata.

A TELEGRAPH line has been sanctioned between Yunan and Tongking.

APPLICATION has been made to the Treasury Department for the free entry at San Francisco of a *joss*, for a *joss house* in San Francisco. Free entry is claimed on the ground that the *joss* comes under the classification of images and regalia for religious associations. The *joss* is 150 feet long, and is composed of wood, paper, tinsel and metal.—*New York Evangelist.*

SEVERAL experimental trips were made upon the Peak Tramway, at Hongkong, on the Queen's Birthday, the 24th of May.

THE Chinese Government has granted the exclusive privilege to an American syndicate of using the telephone in China for thirty years.

CHINAMEN in New York city are being organized into Knights of Labor. The Victor Hugo Labor Club, with Sam Wee, a grocery clerk, as master workman, and the Patrick Henry Labor Club, with Lee Sah, a cigar maker, as master workman, have been organized; and a third local assembly is in process of formation.

HONG YUEN CHANG, a young Chinaman who went to school at Hartford, to college at New Haven, and to the Columbia Law school in this city, on applying to become a lawyer of the Supreme Court, was refused admission as being an alien, and the Court held that he could not be naturalised, as he was neither white nor black. A Special Act of the State Legislature in his behalf, to overrule the impediment, passed the State Assembly this week, and now goes to the Senate.—*New York Paper.*

A PAO-TING Fu correspondent says that land is being selected for a railway between that city and Tientsin.

THE *Hupao* says that the Foreign Board has handed in the names of over 20 officers willing to serve abroad, including one Hanlin who is on the roster for an envoy's post.

THE *Shunpao* says that the Tsungli Yamen and the Japanese Minister at Pekin are consulting about the revision of the treaties now existing between the two countries.

THE jinricksha continues its triumphant progress. From Shanghai to Singapore, even to Burmah and British India, port after port has fallen under its sway, and now, as we have recently learned, it has spread to Deli, and 'rickshas are running in the streets of Medan. What may be called the northern loop line has now been extended from Tientsin to Peking, and we have the unusual spectacle of some half-dozen 'rickshas plying for hire in various parts of the city.—*The Chinese Times.*

UNDER special decrees from Madrid Schools of Art and Industry have been established in Manila, and a subsidy of $33,000 a year has been granted by the State towards their maintenance. The technical schools, probably the first of their kind in the east, provide for the practical and theoretical instruction, by qualified masters, of classes for joiners, turners, tinsmiths, carpenters, locksmiths, masons, shoemakers, printers, lithographers, *et hoc genus omne.* We further read that the Art pupils, drafted from the elementary schools, will be taught designing, drawing and sculpture. It is to be hoped that music is also provided for, although no mention is made of it in the summary of the curriculum. The pupils will be further encouraged by the fact that the most successful will be sent to Spain to complete their studies, at the government's expense.

Diary of Events in the Far East.

May, 1887.

19th.—The third anti-missionary riot in Chinanfu, Shantung, terminating, as the previous riots had done, without harm to any one.

26th.—A memorial in *Peking Gazette* regarding the drainage of Peking.

30th.—The foundation stone of the new Roman Catholic Catheral, replacing that at Peit'ang, laid with much ceremony, Marquis Tseng representing the Tsung-li Yamen.—The Corean Treaty with France, which was concluded June 4th, 1886, ratified at Seoul.—Wreck of the German Mail s.s. *Oder* on Socrotra; no lives lost.—Contract signed between the Governor of Formosa and Messrs Jardine, Matheson and Co., for a railroad 80 miles in length between Tamsui and Changhua the Capital.

June, 1887.

1st.—The new Opium ordinance between Hongkong and China comes into force.

4th.—Destruction by fire of the schooner *Wilhelm Mayer*, at Taiwanfu.—The Tecal Volcano in Mindano active.—Death of Mr. Derrick, Engineer of the Shanghai Electric Co., from contact with the electric machinery while under the influence of liquor.—Death of a Chinaman in Shanghai from blows given by Policeman Huckins while excited by liquor.

16th.—Policeman Huckins acquitted of murder by a jury, but subsequently sentenced to two years imprisonment for man-slaughter.

18th.—Loss of the s.s. *Benledi* on the White Rocks, off Swatow.

20th.—Dr. E. C. Lord, Baptist Missionary, Ningpo, celebrates the close of his 40th year in China.—Ching Asam, the fellow-victim with Leong Afuk, at Hongkong, after being liberated by the British Court, and being again arrested at the instance of the Chinese Authorities, was refused a writ of *habeas corpus* and *certiorari*.

21st.—The semi-centennial of Queen Victoria's Accession to the British throne celebrated by British residents and many others in all the open ports of China and Japan.

22nd.—The Chinese Emperor worships at the Temple of the Earth, Peking.

25th.—The processions and illuminations at Shanghai, in celebration of the Queen's Accession to the throne, which were postponed from the 21st in consequence of the rain.—Serious floods in the regions of Hangchow, Wenchow, and Foochow.

Missionary Journal.

BIRTHS.

At Tsing Chow Fu, April 12th, the wife of Rev. T. B. Drake, English Baptist Mission, of a daughter.

At Shanghai, July 2nd, the wife of Rev. J. N. B. Smith, American Presbyterian Mission, N. of a daughter.

At Shanghai, July 3rd, 1887, the wife of Mr. Jas. Ware, American Bible Society, of a daughter.

MARRIAGES.

At the Chapel, Han Chung Fu, Shensi, on the 15th March, by the Rev. Wm. Wharton Cassels, A.B., Charles Frederick Hogg, Belfast, Ireland, to Sarah Muir, Blackheath, London, both of the China Inland Mission.

At the British Legation Church, Peking, June 16th, by the Right Rev. Bishop Scott, Mr. W. T. Beynon Kwei Hua Cheng, to Miss Emily Taylor, Chefoo, both of the China Inland Mission.

DEPARTURE.

From Hongkong, May 24th, Miss M. A. Buzzell, of the American Baptist Mission for U. S.A.

THE

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AND

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THE AINOS AND JAPANESE—A REVIEW.

BY J. EDKINS, D.D.

The Language, Mythology and Geographical Nomenclature of Japan, viewed in the Light of Aino. Studies, by BASIL HALL CHAMBERLAIN, Professor in the Tokio University, pp. 1 to 75, and 134 to 174. Aino Grammar by JOHN BATCHELOR, of the Church Missionary Society, pp. 76 to 133.

IN Japanese we have a language which has been softened and, so to speak, Italianized, by soft air and mild winters. The book of Professor Chamberlain places us in possession for the first time of a mass of facts enabling us to study the Japanese myths, language, and ethnological characteristics to much greater advantage than heretofore. Long before the Japanese crossed the sea to their islands, the Aino race had occupied the same locality. That singular people, with their abundant growth of black hair, had gone through a like process of change under the same mildness of climate; their language had been softened by the same enervating influences. Two mythologies, two languages, and two kindred developments of anthropological features are presented to us instead of one through the labors of the author of this book, assisted by Mr. John Batchelor, of the Church Missionary Society, in the island of Jesso. The author is well known for his studies in Japanese, and works illustrating that language. His coadjutor has made a Grammar of the Aino, and has nearly completed a Dictionary.

Since with the help of the author of this book and that of Mr. Batchelor we have a far better account-than has ever been given before of the Aino, which belongs to the same sub-class of the Tartar languages as the Japanese and Corean, we are able now to feel sure of our ground in comparing this sub-class with Mongol

and Manchu, and with Chinese. In a region of the world like eastern Asia, adapted naturally for nomad races north of the great wall, and an agricultural people in the south of it, there is little reason to assume a primeval distinction of races. The black wiry hair, the almond eye, the black pupil, the yellow skin, the broad face, the high cheek-bones, the scanty beard, testify to original unity of race so plainly that no ethnologist has ever suggested separate beginnings for these nationalities, as ethnology maintains. Mongols, Turks, Manchoos, Coreans, Chinese, Japanese and Ainos are connected in origin, and spring from a common mother.

Yet some persons may conceive that the Japanese belong to the Polynesian or Malay race. To forefend this erroneous conclusion it is necessary to point out that the rules of syntax forbid it, and syntax is an all-important test in judging of the kinship of languages in this part of the world. The absurd practise of taboo in the south seas leads to frequent changes of letters in common words, so that the proof of identity of language by words only becomes uncertain as a test. *Capa* may become *tapa* out of honor to some chief whose name had the syllable *capa* in it. The permanence of language is found more, therefore, in the rules of order than in the persistence of words. The order of words in Japanese is that of the language of Corea and Mongolia, and is in strong contrast to that of the South Seas and of the Malayan Archipelago. That is to say: in Japanese and Aino the adjective precedes the substantive; the possessor of a thing precedes the thing possessed, and the verb stands last.

Mr. Chamberlain points out the differences between Aino and Japanese. None of them seriously impede the conclusion that Aino and Japanese belong to the same sub-class.

(1). Thus Aino has two prepositions while Japanese has none. Japanese, like the Tartar languages, has only post-positions. We must determine that since the Ainos place *e*, "to," and *o*, "from," before their nouns, that their mode of speech is a step nearer the Chinese than is the case with Japanese. The Chinese "to" and "from" a place are always prepositions. But the Ainos possessed the island of Nipon before the Japanese were there, and are the older race. They would pass from the continent to the islands before these prepositions had been changed in the Tartar stock into post-positions. Afterwards, a time came when the three inversions above mentioned took place. The Japanese race were affected by it, and when they followed the Ainos and conquered from them the islands of the Japanese archipelago the laws of Japanese syntax were just as they are now.

(2). In harmony with the use of prepositions by the Ainos is the use of *a* before a verb to give it a passive sense. The vowel *i* is prefixed to lend intensity to a verb. In such peculiarities the Japanese is like the Mongol and Manchu, while the Aino is like the Chinese. The likeness to Chinese is only in the mode of making a passive. In the mode of intensifying by a prefix the Aino is peculiar. The Chinese would use an adverb, as in 聽 聽 listen carefully, or they change the tone. Thus *t'ing* in the even tone is to hear; in the descending tone it is to obey, to listen.

(3). The reflective verb in Aino has in Japanese no equivalent, but may be paralled in Chinese. In each language self is prefixed.

(4). The Aino language uses one pronoun as nominative and another as accusative. *Ku*, I; *ene*, me; *chi*, we; *un*, us. In this it is like the Mongol, which has *bi*, I; *namai*, me; *mino*, my. The Japanese not having these peculiarities it may be assumed that they dropped out of use in that language on account of an excessive tendency to loose agglutination. In the oldest Chinese theme there is no trace of declension. That it should occur in Aino is a testimony to its antiquity in the Tartar languages. In Aino and in Mongol there appears to be variety in the pronominal roots employed. Thus *bi*, I, is a different word from *namai*, me; and is the same as *minu*, my. In *minu*, *nu* is a connective formed from a demonstrative, just as the Chinese 的 from 之 or 他 is not distinguishable from 之, 他, 此, and other demonstratives, if reduced to its ultimate form. In neither case is there a real inflection,* if we understand by that term a change in the root to form a case mark.

(5). The plural is marked by *p* in some Aino words, but the Japanese knows no plural. *Ahun*, to enter, becomes *ahup* in the plural, but the plural suffix *p* appears also as *pa*, and is probably a separate word annexed and clipped in pronunciation at some later time.

(6). The Aino has no suffixes to divide its verb into moods. These abound in Japanese, as they do in the Tartar languages. *Otos*, to drop, has *otosu* the present, *otose* imperative, *otoshi* the indefinite, gerund or participle. This peculiarity in Chinese speech must have been acquired before the Japanese separated from the rest of the Tartar races, and is a feature which forms a link of connection with the Indo-European stems, for the principle is the same while the forms themselves differ. We must accept ultimately an

* If the Aino and Mongol have inflectional power, then the modern Chinese has it too *Tsan* 咱, we, is formed from *tsi*, old sound *tsœ*. But in fact *tsan* is *tsam*, and the old final *m* is 們 *men*, a suffix indicating the plural. The Amoy pronouns *lan*, *gwan*, must be explained also as formed by combining two words together, of which one is *gwa*, I, for example.

agglutinative origin for all or at least many inflections. But there are degrees of agglutination. When the origin is obscure and the union of component parts is too intimate for separation we call it inflection. Popular speech makes no effort to maintain the significance of auxiliary particles. Why should it? The auxiliary syllables do their duty just as well when their origin is unknown as when it is known. But in seeking the origin of inflections it is more reasonable to regard them as formed from words than as formed from nothing, because this accords with what we know of mental operations. When the attention is called to new sensations, the old ones already in use lose part of their vividness, attention being drawn to some new feature in the objects of contemplation. In other words something is forgotten when words are applied to a new use.

(7). The absence of honorific phraseology in Aino, and its extravagent prevalence in Japanese is a proof of the greater antiquity of the former. In the oldest Chinese records we have much less honorific phraseology than afterwards. The prince and his minister could say "I" and "you" to one another in early times, but not afterwards. Probably it was an increase of Imperialism and the decline of individual freedom that gave new energy to honorific phraseology and extended its domain. Language grew more servile as empires grew in extent. The practice of knocking the forehead on the ground is at least 4,000 years old in China, but almost all the honorific phraseology current in court and market has been originated much later. The modern Chinese shew no sign yet of a return to common sense in this respect, and the same is true of the Japanese. Yet a change must come, and the language would be improved by dropping all the more absurd honorific phrases as quickly as might be found practicable. Aino plainly belongs to the pre-imperial period of this continent.

(8). Among the differences of Aino and Japanese is that Japanese refuses to use *r* as an initial. The Aino and Chinese both have it. Chinese has *r* and *l*, while *r* in Aino takes the place of the Chinese *l*. The letter *r* is a glide in Bell's system. *L* is a *d*, with the tongue tip so placed as to stop the voice-passage in the middle, only allowing breath to pass on each side. When the tip of the tongue falls short of the *l* configuration, *r* is the result. The tongue tip stops the passage in *d*, stops the middle part of it in *l*, and fails to stop any portion of it in *r*.

(9). The Aino has negative prefixes to verbs, and the Japanese negative suffixes. The Mongol has both. The Chinese use prefixes. Prefixed negative particles are formed from the demonstrative taken

in the opposite direction to the ordinary demonstrative, so that the hand negatives by pointing. The natural order is, therefore, to place the negatives before the verb. The Japanese and the Mongol have adopted an inversion of order.

(10). There are certain differences in the numerals. The Aino has the Corean *tu* for two, which must be more than a coincidence. Both Japanese and Aino agree with the Tartar languages and the Chinese in counting to ten. By the completeness of the Aino numerals and their use of twenty as a base for 40, 60, etc., which are two twenties, three twenties, and so on, it is shown that they are a race sunk from a better position. They have always had clear ideas in arithmetic and have not fallen so low as to lose these. We must, therefore, associate them with the Tartar or Altaic stem, leaving it to the anthropologists to account for the hair on their shoulders. Judged by their language they are not inferior to the nomad races of the Central Asian plateau, and the place of the verb at the end of the sentence in all its sentences is in itself a strong proof of direct kinship.

The selection of legends common among the Ainos and Japanese is of deep interest. The Mikado is descended from the Sun god in the Japanese legends. Certain gods stir the sea with a spear and thus produce in succession the Japanese islands, and the thirty-five gods were brought into existence at the same time. Among the thirty-five dieties is the god of fire, whose birth caused his mother's death. The afflicted father went to Hades in search of her. She kept him waiting and he went back without her after she was dead. He then purified himself by bathing in a stream, and various deities were born from the articles of his apparel, and the Sun-goddess and Moon-god from his eyes.

The mention of the Persian fire worship occurs first in Chinese in B.C. 640, while the idea of meeting near relatives in the underworld appears for the first time B.C. 721. Both instances are found in the history of Tso Chien Ming.—(Legge, p. 174, 176, and p. 6, vol v., part 1.) It is naturally a matter of great interest to find the worship of fire in Japan when we know how Buddha struggled against it in India in the sixth century before Christ, and when we know also how fond the Mongols are of the few traditions they still retain of the Persian worship, as in the name Ormuzd, and the little image of the god of fire which they put in a shrine in their tents to worship. Were it not for these facts and the worship of fire repeatedly mentioned in the *Tso ch'wen* we might be altogether disposed to regard the fire god of Japan as indigenous. We might also be much inclined to view the worship of the sun god in the

same country as a much needed support of the solar myth theory. But the more research we make, the more proof we find of the fact that myths, like mechanical inventions, are seldom the purely original productions of any one man. The human mind works by suggestions, and association and myths, like seeds, are carried by the winds of chance and fancy, from one region to another.

China began to send colonists to Corea at least as early as B.C. 1120, and a thousand years later she conquered that country by means of an armed fleet proceeding from Shantung. From Corea, boats easily reach Japan in a few hours. The introduction of Chinese civilization to Japan would commence long before the first record of it, and this is the reason that the primitive regime of Japan is supposed to have been feudal.

The best hypothesis for the origin of the Japanese cosmogony, and of the worship of the sun and of fire is that they are an expansion by the native myth-makers from foreign germs communicated by the teachers of fire worship and the worship of Ormuzd in India, China and Mongolia, somewhere about the sixth century before Christ. The student should consult Dr. Legge's *Tso Ch'wen*, pp. 671, 486, 580, and the notes of *Tu Yü* which are always useful in a Chinese edition. In China, fire worship came in with astrology, and led to the extensive adoration of Mars and Antares, these stars being both red. Astrology and the Persian fire worship died out together in China in the Yang dynasty. If this supposition of the entrance into Japan of sun and fire worship by the agency of unknown teachers be correct, we can understand how there should be the conception of an underworld in the old Japanese legends. This idea began in China B.C. 721, as above stated, and in the later Han the worship of the *Tai-shan* divinity as the ruler of the souls of the dead was very much spread about the country by the influence of the Tauists. The Buddhist metempsychosis being successfully taught in China after A.D. 66, the belief in a future state of rewards and punishments on a heathen basis became a common article of faith in China, whereon Buddhism and Tauism prevailed. The path to Japan was always open from the Corean peninsular, and it is not at all necessary to suppose that the Japanese legends on the underworld were of unassisted indigenous origin.

The Hebrew books which in some passages teach and in others imply the soul's immortality are much older than any Buddhist, Brahmanical or Chinese texts which record the belief of India and China in this doctrine in ancient times. Those books are contemporaneous with Babylonian and Egyptian documents which also record the existence of the doctrine. The belief in this doctrine

was in Egypt, as in Babylon, very ancient, and we cannot venture to say decidedly whether it ought to be referred for its origin to revelations made to the patriarchs on Babylonian soil or whether men thought it out for themselves in the absence of revelation. If, however, the belief in a future state originated in a divine revelation previous to the days of Abraham, it would follow that Hindoo and Chinese forms of belief in immortality would have originated in traditions proceeding from the earliest age of divine revelation.

The Chinese age of myth manufacture began about the time of Confucius, or not long before, and the results are seen in the works of Tso, and in several treatises of the third and fourth centuries before Christ, as well as in many productions of the Han dynasty. They contain accounts of countries inhabited by women only, and others where the people are all dwarfs. In this they resemble the Chinese.

Mr. Chamberlain says, "The early Japanese and Ainos agree in holding very vague ideas on the subject of a future life." "The Japanese name for Hades is *Yomi*, generally explained the Land of Gloom." "Some of the Ainos say that Paradise is below the earth, and hell below that again. But as they are the modern Japanese Buddhist names for these places they would appear to be giving, consciously or unconsciously, a foreign tinge to their old traditions." Mr. Chamberlain doubts if any moral thread was woven into the Aino idea of the next world as it first occurred to their myth makers.

We may assume that *Youmi* is the Chinese *yin* or *yim*, the dark world as taught by the Buddhists and by Chinese Tauists from the second century after Christ. The Ainos would, like the Chinese, never have conceived of a future state of joy and sorrow had it not been suggested to them. Their mental activity amounted to no more than assenting to the doctrine and making it one of their traditional beliefs.

So, probably, with the idea of creation. The Chinese know of no theory of creation till the myth making period about B.C. 600. After that time we find mythic emperors and a cosmogony. Wonderful tales reached Japan from Corea, and a myth making period in Japan was the result.

They invented the *Kami Yo*, or age of the gods. Certain germs of thought came to them which awoke their imagination to activity. We know generally by the nature of the legend what these germs were. Kingdoms of women, cosmological stories, tales of foxes and the like.

There might be Chinese in Japan at any time after B.C. 1120 coming over from Corea. They could help the Mickado or some of his daimios with ideas of government and feudal relationship. They might live in the country for years and tell the tales we find in books of the period of the contending states in the third and fourth centuries before Christ. The Japanese myths might grow up then or afterwards. Chinese intellectual enterprise was at its acme from Chowkung, B.C. 1120, to Mencius and Chüyuen, B.C. 300. This early influence on Japan by China is not in any way unlikely, though we have no record of it.

Mr. Batchelor's Grammar of the Aino is scholarly, full and well adapted for the use of the missionary and of the philologist. The Ainos, now doomed to extinction, were once, as Mr. Chamberlain and Mr. Batchelor both believe, the chief population of the entire archipelago. Their language is distinctly Tartar in its features but it is of an older look than the Japanese. The art of pottery is to them a forgotten power. Their legends have a modern cast, as was natural since a literature never stereotyped any of their ancient thought. Such a race is swayed by every wind that comes to them with new ideas, and its legends may be but a few centuries old.

"THE CONDITION AND HOPE OF THE HEATHEN."

BY A GERMAN MISSIONARY.

IN the March number of the Recorder, the Rev. D. Z. Sheffield treats a subject of very great importance,—that of the Condition and Hope of the Heathen. He allows, however, that "missionaries may give divergent and even contrary accounts of this subject, looking, as every man must do, through the glasses of his own theological creed," and invites solid criticism when he says, "It follows that the testimony of missionaries must be sifted with discriminating judgment, and the gold carefully separated from the dross."

The subject in question has been to me a topic of repeated reflection and earnest Bible study for many years. I agree with the Rev. D. Z. Sheffield, that "the fundamental source of light on this great problem is the revelation which God has vouchsafed to make in the Sacred Scriptures." But I am sorry that, while starting from the same premises, we do not arrive at the same conclusions. I am the more sorry for it, as I am much indebted to the Rev. D. Z. Sheffield for his excellent "Universal History," written in Chinese, and for his solid "Discussion of the Confucian Doctrine Concerning Man's Nature at Birth" in the *Chinese Recorder*, Vol. ix., No. 1. I would not enter into a discussion of the question under consideration, if I were not convinced that the theory of a future acceptation * of the heathen, under certain conditions, is not only of theoretical importance, as bearing on certain questions in science and on problems of universal history which require elucidation, *but has some practical lessons to teach us.*

On p. 94 the Rev. D. Z. Sheffield makes the following assertions. "The Jew," he says, "believed and taught that the heathen were condemned in the sight of God. The teachings of Christ, in their simplest and most manifest interpretation, confirm this doctrine, and it has ever (?) been the historic doctrine of the church." On the following page he passes from the teachings of Christ to those of the great Apostle of the Gentiles, and says that "Paul knew nothing of the doctrine of nascent Christians in the

* I avoid using the term "future probation" or "second probation," as it would be misleading to my readers. Every fair-minded reader will easily perceive that I do not entertain the belief that the heathen shall have an opportunity of proving their character and being qualified for a happier state, in the *status intermedius*. No, this doctrine is neither implicitly nor explicitly taught in the Bible. But I most boldly confess that I believe the doctrine of future acceptation of heathen, under certain conditions, to be found in Holy Writ.

heathen world, of a state of heart that was essentially Christian * without the knowledge of the historic Christ. His teachings as to the condition of the heathen were bold and unqualified. His compassion for the heathen had its roots in the profound apprehension of their hopeless condition, apart from the revelation of the grace of God in Christ."

Now there seems to be no room for the doctrine of a future acceptation of the heathen in the Holy Scriptures, and every one that claims for this doctrine the implicit or explicit teachings of Scripture, must be a "would-be-seer," and belongs, of course, to the "new theology," which first formulates its own system of doctrine, and then wrests Scripture passages from their natural relations, and forces them to teach doctrines which they were never intended to teach.

In the following inquiry I hope to avoid this error and to show that the doctrine in question can well be the fruit of a "candid and critical Biblical research," resting for its foundation upon a "Thus saith the Lord," and "The Scripture cannot be broken." I will first try to give a brief sketch of the origin of heathendom and its condition, and then proceed to answer the question, "Is the doctrine of a future acceptation of heathen indeed the fruit of candid and critical Biblical research?" The scripture quotations are not added for ornament's sake; they are intended to deepen impressions, to expand explanation, to add new thoughts,—any reader desirous of entering into the spirit of the subject, ought not to skip them.

The history of the building of the tower of Babel is the history of the origin of heathendom. The whole mankind *viribus unitis* sets itself in terrible stubbornness against the Lord, saying, "We will not have him to reign over us." But let the kings of the earth and the rulers side one with another. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." The

* On p. 92 the Rev. D. Z. Sheffield makes Tertullian say that man is by nature a Christian. I wonder how Tertullian could be understood to mean that, when he says, "*Anima humana naturaliter Christiana.*" In his book *De Testimonio Animae* he points out with much ingenuity that only Christianity answers fully the religious aspirations of human nature, because the *human soul* is by nature Christian.—(Comp. Kurtz' Church History, I, p. 409.) If we compare other expressions of Tertullian on the soul, we need not be in doubt for a moment that it is a misrepresentation of Tertullian's idea to make him say, "Man is by nature Christian." Here are some of his expressions: "The consciousness of God is the original dowry of the soul; it is the same and differs in no respect in Syria, and in Pontus; for the God of the Jews is the one whom men's souls call their God." "In the deepest emotion of feeling, they never address their exclamations to their false gods, but employ words like these: By God! As truly as God lives! God help me! Moreover they do not thereby have their views directed to the capital, but to Heaven."

spirit of his mouth is sufficient to scatter not only their counsels, but even themselves upon the face of all the earth. After the confusion of tongues, mankind ceases to be a unity. Mankind is no more a whole. After that terrible catastrophe of judgment (Gen. xi. 8; comp. ch. x. 25, "In his days was the earth divided") God, according to his promise, would not again smite men, as he had done; he let them live, but—oh, terrible judgment—without God in the world (Eph. ii. 12). He turns away from those who revolted against him, and "suffered all nations to walk in their own ways." He was no more *their* God, in the full sense of the word (Gen. xvii. 7, 8); he "gave them up" (Romans i. 24, 26, 28). But when men get out of their primitive element of life, they also get out of themselves, and must become dependent on and subject to something inferior to themselves, viz., the powers of nature. The phenomena of nature, heaven with its bright stars and with its blessed gifts of rain and sunshine, and the earth, which receives these blessings from heaven and by virtue of them produces new life; as also sun and moon, day and night, summer and winter, with their influences affecting human life; moreover, every nation, every country, differentiated as they are by their respective circumstances, situations and climates, etc.,—these were the powers which now influenced the deepest religious consciousness of the tribes of mankind. Out of this consciousness each nation formed its own deities.

The most elevated amongst heathen nations formed more sublime ideas concerning the natural deities, and believed them to be moral powers, or as the Chinese philosophers say "principles of order," by which the universe is regulated. "Confucius often makes allusions to heaven as the presiding power of nature, and to fate as the determiner of all things; but he does not appear to attribute originality to the one or rationality to the other: and thus his system remains destitute of the main truth, which lies at the basis of all truth, viz., the being of a self-existent, eternal, all-wise God."—(Medhurst, *China, its State and Prospects*).

Plato and Socrates, and some few others of the ancient western philosophers, like Aristotle or Cicero, attained to higher and somewhat more spiritual views. But in their gropings after the infinite, they could not trace the generations of men up to the fountain-head of all being, and to the source of all happiness, leaving their followers in the dark as to the being, attributes and perfections of the one living and true God. Even Plato and Aristotle were unable to conceive of any real distinction between God and the universe. The living God in opposition to the materialistic and pantheistic

polytheism of Greece, was to them the "unknown God" (Acts xvii. 23). Shadows, clouds and darkness rest upon heathendom. There is a "covering cast over all people, and a veil that is spread over all nations" (Is. xxv. 7), dimming their eyes, so that they cannot see God.

Now all the heathen, even the great heathen sages Socrates and Plato, Zoroaster and Takya Honi, Confucius and Lao-tsz, are held condemned in the sight of God because forsooth "their teachings failed to lead men back to God and to check the tide of human wickedness." I am afraid such a conclusion is derived from unreasoning acceptation of quasi-scriptural doctrines, handed down by the traditions of the church, and not the fruit of "candid and critical" study of the Scriptures. And yet the Rev. D. Z. Sheffield warns us on p. 90 to hold to the doctrines of Scripture with a blind reverence for authority. He says, "We are each to search the Scriptures for himself, and so lay the foundation for a living faith, as it were, in a rediscovery of the doctrines of revelation." Let us now seriously ask, what does the Bible teach concerning the hope of the heathen? The great Apostle to the Gentiles testifies that there are heathen "who are not unmindful of the voice of conscience, and have set their hearts on the cultivation of virtue" (Rom. ii. 7, 10, 14, 26).

It gives me *joy** to read such a testimony, the more so as it furnishes me with a key to the understanding and appreciation of so many noble specimens of heathendom, as for instance Socrates.

It was an exaggeration of the orthodox doctrine of original sin, and not according to Scripture, reason or experience, when people maintained that the virtues of the heathen are only "lustrous vices"—(Augustine). But at least equally erroneous indeed was the sentiment of the rationalists, declaring virtuous heathen to be saved by their natural virtue and self-culture—(Eberhard: *Apologie des Socrates, oder uber die Seligkeit der Heiden*). The Biblical truth is, that amongst the heathen goodness is to be found as well as evil. This goodness, however, is, the more it is really good, the less their own work or merit; but their good works

* Dr. Chalmers says somewhere: "As a Missionary I ever have rejoiced and ever must rejoice, in whatever is found in the Chinese Classics which can, from a Christian standpoint, be regarded as sound Theology. If there were really nothing of this kind to be found among the Chinese, we might well despair of success in propagating among them the Christian faith." On the other hand he says: "Let none of my brethren be alarmed or offended, as if I meant to say that the Chinese know a great deal about the God of Heaven, which they are supposed *a priori* not to know till we tell them. I wish to affirm nothing as to the amount of their knowledge; and no man can be more deeply convinced than I am of their need of teaching. (*China Review*, vol. v., p. 271. "Question of Term," p. 52.)

result from their faith, viz., from their sincere and faithful devotion to those universal manifestations of God in nature, history and conscience, or, as scholastic theology would put it, their good works are the fruit of "*gratia præveniens*." Then this goodness of the heathen is by no means anything perfect, but only that first step which deserves the testimony that it is "not far from the kingdom of God;" and from there a further progress is possible according to the great fundamental rule, which Christ has taught, "Unto every one that hath shall be given, and he shall have abundance;" and "He that is faithful in a very little, is faithful also in much" (Matthew xxv. 29; Luke xvi. 10). Faith and faithfulness are kindred notions. In Greek, Latin and Chinese both are expressed by the same word.

Our Lord also pronounces often the important truth which engages us here. It is a pity that it is generally too much put aside, or, for fear of misunderstandings, it is not frankly and exhaustingly treated. When Christ came into the world, he found there persons who might have been said to be men, who "do the truth," or "are of the truth," "of God," who "have the love of God in them," or "whose deeds are wrought in God" (John iii. 31; xviii, 37; viii. 47; v. 43). Christ applies even to men who had barely reached the first of these steps,—expressions—which in their full sense apply only to members of the kingdom of God. He declares them to be "sons of peace," "his sheep," yea, and more, they are called once even "the children of God" (Luke x. 6; John x. 16; xi. 52). Let the reader observe that these passages not only speak of Israelites, who were within the pale of revealed religion, but the two last, strongest and most forcible expressions are applied to heathen in opposition to the people of the covenant. In the same sense these sheep of Christ, which are "scattered abroad among all nations are called "righteous" and "just" (Matthew xxv. 32, 37; v. 45. Comp. xiii. 17, 41), because they have devoted themselves to the light from above, namely, the conscience. By dint even of what may be called their "dwarfed and stunted" fruits of virtue, cultivated in the light of nature, they do not indeed inherit the kingdom of God, but they are nevertheless accepted with him. And to such "he giveth more grace" according to the laws of his kingdom. These "righteous" are the direct reverse of those which justify themselves, trust in themselves that they were righteous and needed no repentance (Luke xvi. 15; xv. 7; xviii. 9. Comp. Matthew viii. 10-13). They do not trust in their being righteous, but are craving a better righteousness which they feel

and mourn their want of; their desires are bent towards him, who in his own person would represent the perfect righteousness, the true character of the "sage and the man of perfect virtue."* Jesus Christ was and is the only one to satisfy the yearning desires which all nations feel unconsciously for a Saviour, shown in their painful rites and bloody sacrifices (Matthew v. 3, 6; xiii. 17; Hagg. ii. 7). Hence these "just" and "righteous" are exactly the souls prepared for a Saviour: they are the sick, who have need of the physician, that labour and are heavy laden (Mark ii. 17; Matthew xi. 29). They are those which the Father giveth the Son or draws unto him (John vi. 37, 39, 44, 65). Jesus calls this operation of the Father a drawing, because man is Surrounded on every side by manifestations of God from which he cannot escape, neither within nor without himself. The infinite, the everlasting, are around and before us; and sooner or later man must arrest his flight, and bend his knee (Romans i. 19; Ps. xix. 1–4; civ. 15, 17; Act. xiv. 17; xvii. 28). Now we understand the words of Christ in their simplest and most manifest interpretation: "He that doeth the truth cometh to the light, that his works may be made manifest, that they have been wrought in God." "He that is of God heareth the words of God." "Every one that is of the truth heareth my voice" (John iii. 21; viii. 47; xviii. 37).

The most striking instance of such an approximation to sonship of God is the Centurion Cornelius (Acts x.) By birth a heathen, he joined himself as a proselyte to the Jews, and had by his prayers and alms, *i.e.*, by faith and good works, so faithfully served the true God, that God sends Peter to show him the way of salvation. On this occasion, Peter speaks a word, which is very instructive indeed. When he says, "Of a truth I perceive that God is no respecter of persons," he says in effect, "I see that God has respect only to personal character and state in the acceptance of men; national and ecclesiastical distinction being of no account." "But in every nation," "he continues, he that feareth him and worketh righteousness, is accepted with him." Observe "*acceptabilis Deo est*," he says, and not, "shall inherit eternal life." God admits such a man into his kingdom, into the church of his Son, to show him the way of God more perfectly. We may therefore be of good cheer as to the "*just*" and "*righteous*" amongst heathen and Jews, who are dying without the knowledge of a Saviour.

* Compare Plato's description of the ideal of a righteous man (*De Republica*, ii. p. 40 and *Conf. Anal.* vi. 3, 38,). Of Socrates it is recorded that when his favourite pupil interrogated him respecting religious doctrine or duty, he replied, that he could not tell, and they must wait communication from heaven.

"For the love God is broader,
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind.
But we make his love too narrow
By false limits of our own,
And we magnify his strictness
With a zeal he will not own."

Not only his love is broader, but also his righteousness. These heathen must have the opportunity of accepting or rejecting Christ in the world to come, some time, at any rate before the final judgment. When Christ "cometh with the clouds, and every eye shall see him, they will know him as the Lord, whom they unconsciously have served in the least of his brethen (Matthew xxv. 32–40). Then they will see him whom they have desired to see and have not seen in their lifetime (Matthew xiii. 17). And he shall know his sheep and give "glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek" (Romans ii. 10).

But the Rev. D. Z. Sheffield will not accept my conclusion that Matthew xxv. 31 should be understood to mean the heathen nations, or all *except* believers in Christ. On p. 95 he says, "The doctrine that the common compassion of the heathen for one another in their misfortunes and miseries is accepted of God as shown unto Christ, must be confirmed by the teaching of other portions of Scripture, before this passage can be *pressed* into its support."

This doctrine seems less amazing to me than the modesty of those who ever knew the Lord Jesus, wondering at the judgment day that they should be thought to have done any thing "unto Christ." How could this astonish those whom Christ called his friends, unto whom he had made known all things that he had heard of his father? It is not at all a "poor, superficial objection to the *Christian* view of this scene, that Christians could never be supposed to ask such questions as the "blessed of Christ's Father are made to ask here" (Jam. and others in their Crit. and Explan. Comment to this passage). Let me quote from a sermon on Matthew xxv. 31, ff. by a late Professor of Theology at Tübingen, J. T. Beck, to show how bold, not to say unscriptural it is, to make the dialogue related in Matthew xxv. to be a heavenly dialogue between the King of Glory and his wondering people. As this worthy Professor is not unknown in England and America, his explanation of this passsge will be of more weight to the reader than my own feeble arguments.

He says, "When it is said there, 'and before him shall be gathered all nations,' we are to understand, according to the

language of the Scripture the world-nations, or the heathen-nations, and not the household and people of God, which is already separated from the world-nations. How the Lord in his own house judges, the evangelist has already stated in the passage immediately preceding (Matthew xxv. 1-30). There Christ does not come only as a king or monarch of the universe, nay, he comes *partly* as the long expected bridegroom to his bride, who fetches those of his believers that are in a watchful and expectant attitute of faith, to go in with him to the heavenly marriage-supper, but excludes the others from it, and leaves them behind amidst the trials which are coming over the world (comp. Luke xxi. 31-36; xvii. 34-36,); *partly* he comes as the master of the house amidst his servants, who makes the faithful servant ruler of all his goods, but casts the unfaithful into the outer darkness (comp. Matthew xxiv. 45, ff.) Thus the Lord has already carried into effect the separation in his own house, when he now (v. 31) appears in the midst of *the nations* as their king to judge the world. *At that time his elect church is not to be between the nations or subjects before his judgment-seat.* As the children of God, they are children of a king and joint-heirs with Christ, *joint-regents;* they are a *royal generation*, or a generation of regents, that is now itself permitted to judge with the Lord. Therefore John says, 'And I saw thrones, and they sat upon them and judgment was given unto them,' not they came into judgment (Rev. xx. 4; comp. iii. 21; Dan vii. 9-22; Luke xxii. 30). And Paul says, 'Know ye not that the saints shall *judge* the world? Know ye not that we shall judge angels?' (Cor. vi. 2).

"Thus the Lord, in our text, does not sit in judgment over his own people, but over the world-nations, over the heathen, who do not yet know the Lord; for that the Gospel is to be preached to all nations and that the earth shall be full of the knowledge of the Lord, this will certainly happen before the end of the world comes (Matthew xxiv. 14), and yet not before the Lord's own coming, but then only when he sets up his kingdom amidst judgments over the nations (comp. Zeph. iii. 8-10; Isaiah lxvi. 15). As the heathen, the judged in our text, know nothing of that which every Christian from this well-known passage has learned, viz., that the Lord regards all the destitute and distressed as his brethen, and that anything they have done or left undone to such, would be reckoned as having been done or left undone unto Christ. As they are heathen, the Lord judges them simply according to the *mere law of love towards men*, not according to the law of love towards God. He judges them according to the *slightest* dictates of the *natural* innate feeling of commiseration, inherent in every

man's heart, to have compassion with those which hunger and thirst, which are destitute and naked, which are sick and in prison. With that the Lord is well satisfied in the case of *heathen*, but not in the case of *Christians*, to whom he has given the *Gospel*. They are taught not only to love their neighbours as themselves but to love God above all; not only to commiserate the distressed, but also to love them from whom they have to suffer, to bless those that curse them, to do good to those that hate them, to pray for those which despitefully use them and persecute them; and amidst all these good works to keep a strict eye upon the one thing that is needful, out of which the true spirit and mind, the proper power and direction, comes for all other things, viz., to seek first the kingdom of God, and his righteousness, and to obtain from the fountain of grace, which we have in Christ's word, all things that pertain unto holy life and godliness, in order to grow up to be a perfect man of God, throughly furnished unto all good works—*these* are lessons for Christians, given by the Lord himself, and according to them he will one day separate real and nominal Christians. The word he has spoken, the same shall judge all them that have heard it (John xii. 48). According to what he has thus given, he will one day call them to account. Whilst then this word will prove a stone of stumbling at that day to many Christians, which now as 'children of the kingdom' enjoy his favour, the Lord shall even amongst the world-nations seek and find sheep of his fold, the 'righteous' and 'just' people that faithfully followed the law of their conscience, and according to their knowledge and conscience practised humaneness and righteousness amongst their fellow-brethren. And to such, instead of those rejected Christians, he then dispenses the blessings of his everlasting kingdom, as he foretold: 'Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness' (Matthew viii. 11, ff). In harmony with this, John in the Revelation (ch. xxi. 24; xxii. 2) also sees nations of saved heathen, which are permitted to walk in the light of the city of God, in the midst of the chosen church, and which from its fruits of life obtain healing from all the imperfections and deficiencies of their nature. They are the blessed of the Father, that partake of the everlasting kingdom: their faithfulness in that which is least will then have found its great reward of grace."

I hope that I have succeeded, with the help of this lengthy quotation, in proving that we need not *press* the above mentioned passage in order to show that it should be understood to mean the

heathen nations, or all who failed to hear the true Gospel, Roman Catholics not excepted.

Now I will try to show that the question under consideration has also some practical lessons of importance to teach us.

Ten years ago an earnest missionary said, "Our converts are not psychical men; neither can we call them spiritual. As yet, by far the majority of them are in that state which the apostle would designate as carnal. Where is the missionary who does not lament the lack of spiritual discernment on the part of the great bulk of his converts? They lack that divinely-illumined, soul-transforming apprehension of spiritual truth, essential to the development of a strong, manly, noble Christian character." It is true we missionaries are not able to face the proud disciples of Confucius and address them in the language of that old servant of Christ, who lived about two hundred years after the apostle:—"Give me a man," he said, "passionate, slanderous, and ungovernable, and I will make him one of God's lambs. Give me a man greedy, grasping, and close, and I will give him back to you munificent. Give me a man who shrinks from pain and death, and he shall presently despise the gibbet, the lance and the lion. Give me a man who is intemperate, impure, and a rake, and you shall see him sober, chaste, and abstemious. Give me a man addicted to imposture, injustice, folly and crime, and he shall without delay become just, prudent and harmless."

Now our own lives and those of our converts are narrowly watched and criticized by this people, who look upon their sages as ideals of holy and superior men. And every candid student of Confucianism must hold the personal character of Confucius in high estimation. As a moralist he must always rank high among the teachers of mankind. "Five hundred years before Christ he taught—in the negative form, it is true—that most unshaken rule of morality, and foundation of all social virtue, "All things whatsoever ye would that men should do unto you, do ye even so to them." "What you do not," he said, "want done to yourself do not do to others." "The difference between this and the Christian rule will be at once apparent, but it is nevertheless a notable fact that Confucius should have so nearly approached it" (Douglas' *Confucianism*). And as to his life the same writer says, "The narrative of few men's lives would be found so free from the taint of vice, and so full of many estimable traits." Now, if such excellent things are possible without Christianity, and on the other side the life of so many Christians seems to be disfigured by such evident deficiencies, must not Christianity thereby appear to be a matter of

questionable merit? Here we are reminded above all of that old truth, "Man looketh on the outward appearance, but the Lord looketh on the heart" (1 Sam. xvi. 7). Many things that are good in the eyes of men come out far otherwise in the sight of God, who knoweth the hearts. Things that are weak and despised hath God chosen to confound the things which are mighty. But when by that means even not a few cases find an explanation, there remains, however, a sufficient number of cases in which the above mentioned fact continues to be a fact. What then? Are we to say, "The nobler heathen, who keep their conscience and set their hearts on the cultivation of virtue, are to be condemned because they are not exempted from the list of those who when they knew God, glorified him not as God"? By no means. The case stands thus, that these nobler heathen are faithful in the little they have, the common light of nature and conscience; whilst the dubious Christians are not faithful in the great things they are trusted with, the full light of revelation. Here we are reminded again that the Lord looketh on the heart. His eyes are upon the faith, upon faithfulness. In his judgment the great question will be, whether we have been found faithful (Matthew xxv. 21; Luke xix. 17; 1 Cor. iv. 2; 1 Sam. xxvi. 23). He that is faithful in that which is least is more exalted with God than he who has been less faithful in the use of the greater talent he is trusted with. Therefore men of Nineveh and the Queen of the South, who only could hear a Jonah and the wisdom of Solomon, but really listened, shall rise up in the judgment against those who had Christ and yet had him not, and shall condemn them (Matthew xii. 41).

The Rev. D. Z. Sheffield reverses the case when he says, "If Paul condemns the Jews, the very custodians of the oracles of God, as going about to establish their own righteousness, not having submitted themselves to the righteousness of God, much more must his theology condemn the heathen, who without the knowledge of God, are seeking by self-effort to establish a righteousness of their own" (p. 65). In the second chapter of Romans Paul points out as a reproving example to the self-righteous, legal-minded Jews, those conscientious and faithful men among the heathen. For these had only the light of nature, whilst the Jews were intrusted with the oracles of God, the law and prophets, a real advantage (iii. 1, 2). "Therefore," he says, "if the uncircumcision keep the ordinances of the law, shall not his uncircumcision be reckoned for circumcision? and shall not the uncircumcision which is by nature, if it fulfil the law, *judge thee*, who with the letter and circumcision art a transgressor of the law? (ii. 26, 27)

In the same sense John the Baptist and our Lord had already opposed the Pharisaical Jews (Luke iii. 8; Matth. xxi. 31; Luke x. 25-36).

Powerful and incisive words indeed have these men of God uttered here. It is no great matter to preach a gospel which tickles with pleasure the levity of the multitude. But it required παρρησία τοῦ πνεύματος, and a calm, deep determination to abide by the consequences of such a constrained testimony, which betokens a power not their own resting upon them. The Jews, as God's covenant people, fancied nothing else but that they as God's chosen people would, as a matter of course, share the favours of the Messianic kingdom, whilst they despised the Samaritans and Gentiles. Hence it was said, "Many shall come from the east and west and sit down in the kingdom of heaven, but the children of the kingdom shall be cast out into outer darkness."

It will be the same with us, when the Lord once sits in judgment. The line of demarcation between the children of the world and the children of the kingdom will be drawn in a way different from that to which we are accustomed. To many that say unto Christ "Lord, Lord, have we not in thy name done many wonderful works?" the Judge has openly to proclaim—tearing off the mask—"I never knew you," while on the other hand many a hidden and unappreciated gem shall be raised to a high condition in his kingdom.

I am in the hope that I have succeeded to the satisfaction of some readers in establishing the doctrine of a future acceptance of the heathen, under certain conditions, as one of the undoubted verities of Christian faith. I have viewed this doctrine not merely as a problem of abstract theological speculation, but as a question which, if believed and entertained, will have a great practical influence upon our hearts and lives. We need not be afraid that if we believe this doctrine we must grant to other theologians that the final restoration of all mankind is to be accepted, too. But if we really are modest and cautious in our conclusions, fearing lest the divine verities in God's dealings with men should be distorted or misinterpreted by our feeble understanding, we may well grant to Canon Farrar, and others, that the question about the restitution of all things is left in Scripture an open one. As to this doctrine, I repose in the faith that the Judge of all the earth will do right, and that what I know not now I shall know hereafter.

Now of the things which we have spoken this is the sum: Let us shun rigorism and harshness towards others. In our conduct and dealing to others,—Pharisees not excepted—let nothing inconsis-

tent with "*moderation*" be seen;* the Lord, who knows his people amongst all nations, is at hand (Phil. iv. 5; 2. Tim. ii. 19). Above all let us take heed unto ourselves, and to all the flock over the which the Holy Ghost hath made us overseers, fearing lest the name of God and his doctrine be blasphemed for our sake and that of our converts, yea, lest that, when we have preached to others, we ourselves should be rejected. We have not only the light of nature, not only the law and prophets, we have the gospel too. Unto whomsoever much is given, of him the Lord will ask the more.

* On p. 98 the Rev. D. Z. Sheffield says: "The new theology relieves the mind from the strain of the traditional faith and permits the missionary to offer to the heathen words of hope as to the condition of their ancestors." In preaching to the heathen I do not like to touch this difficult question. But if they ask me whether their forefathers, who all passed away into darkness without knowing a Saviour, are condemned without hope, or not, I have no right to reply in the affirmative; it would be inconsistent with "*moderation*." How Livingstone got out of the difficulty, when King Techele inquired of him, see Livingstone's *Missionary Travels*, p. 18.

Correspondence.

THE NEW UNIFORM VERSION.

To the Editor of the CHINESE RECORDER,

DEAR SIR:—A year ago the Rev. S. Dyer issued a circular in reference to the Peking suggestion of a Committee of Nine to prepare a Union Version of the Scriptures in simple classic style. Would he be kind enough to state in the *Recorder* what is the consensus of the views of Missionaries on the subject, and if favourable to the scheme of one Bible what action is being taken by the Agents of the great Bible Societies to secure the company of nine for this important work?

Yours truly,

Soochow, June 22nd, JUVENIS.

THE SOOCHOW LITERARY SOCIETY.

To the Editor of the CHINESE RECORDER,

DEAR SIR:—The last meeting was held June 7th, at the residence of Rev. and Mrs. J. N. Hayes, on the *wooden* anniversary of their marriage. A paper was read by Rev. A. P. Parker on the Chinese Almanac. In an interesting way he gave the history of the Astronomical Board, the methods of their calculations and the uses to which this book, annually issued under Imperial authority, was put. It will be published [*i.e.* subject to editorial discretion] in the *Recorder* and will prove a valuable popular contribution to Anglo-Chinese literature. As it is a monogram of great practical value we hope it will be issued also in pamphlet form. We have never seen a company more deeply impressed with the weight of superstition resting upon this unhappy land than was this Society after considering how the nation was manacled by its Almanac, which hanging in every shop and home issued mandates from the Emperor's throne forbidding travelling, marriage, business, building, save at a prescribed time and hour.

A hope was expressed that perhaps the Christian calendars now issued might eventually supersede. Mr. Parker was requested to prepare a Chinese tract on the Almanac. It was suggested that this be printed on the calendars, but it was objected that it might cause them to be torn down. Perhaps an allusion to lucky and forbidden days might not be out of place.

The undersigned was requested to say that the Society thought we ought to have better calendars issued,—more valuable truth and information given. *Verbum sat sapienti.*

Soochow, June, 1887. H. C. D.

To the Editor of the CHINESE RECORDER,

DEAR SIR,—We have had a Meeting here concerning a General Conference, of which you will hear.

At present, it does not seem that the reasons for a Conference are very thoroughly considered. It seems to be assumed that as the last was good, another would be good. But does this follow? What is there *new* in any department of mission work on which to confer? There are developments of work, *e.g.* such as Miss Fielde and Mrs. Talmage are doing in the training of Bible Women. It is a question, however, how far a Conference would collect facts to show how such work might be profitably extended.

We cannot but turn a longing eye to Japan, where movements new and important are spreading rapidly. If any such blessing

should be given to missionary operations in China, then indeed we might confer with advantage, to learn how best to use all our opportunities.

There is a great difficulty in securing fairness in dealing with subjects, *e.g.*, the employment of native agents by the use of foreign funds *temporarily, till self-support is established.* Less attention was given by the last Conference to the *pro* than to the *con* side of the question. It has been the same since, both at home and abroad.

It is no doubt very nice to meet together and talk over subjects on which there is agreement. Yet there is, as there ought to be, strong individuality amongst missionaries. In view of this, will contested points of work or teaching be considered, and if so, is there any possibility of views being harmonized?

To get something done is the main necessity. We need not feel too much disturbed by the saying that Protestants do more talking, and Catholics more work. But amongst ourselves, the critic has referred to considerable evil existing through a tendency to look too much to one another, instead of striking out practical lines of usefulness each for himself.

If there should be a conference, may no effort be spared to make it as great a service as possible in regard to all the vital questions of the day. Yours faithfully, and with kind regards,

Amoy, 14th July, 1887. J. SADLER.

NATIVE PASTORS' AND PREACHERS' MANUAL.

To the Editor of the CHINESE RECORDER,

DEAR SIR,—Will you allow me to inquire of your readers whether they know of the existence of a native pastors' and preachers' Manual? I mean one up to date, intensely practical, helping them to think how they may "watch for" converts, and "*watch with*" them in all the peculiar difficulties of their Christian life, also having reference to the importance of their not merely copying the method of foreign missionaries, but being alive to the imperative necessity of striking out original ideas in every form of mission work, specially adapted to the unusual circumstances by which they are surrounded. If such a book does not exist in Chinese character, is there any hope that it may be forthcoming from any quarter? With kind regards,

Yours faithfully,

Amoy, 1st July, 1887. J. SADLER.

Our Book Table.

哥林多後書衍義 An exposition of the 2nd Epistle to the Corinthians. By the Rev. F. J. Masters, Wesleyan Mission. Religious Tract Society, Canton Committee.

This latest addition to the list of commentaries on the Bible in Chinese is marked by several excellent qualities and may be pronounced at the outset a creditable piece of work. There is we think a growing disposition, and it is surely a healthy sign of the times, to estimate the value of new books on the Bible as much by the means they afford of obtaining a true insight into the thought and feeling of the persons by whom and for whom the Holy Scriptures were first written as by the exegetical and expository matter they contain. No reader of St. Paul's epistles can interpret them intelligently unless he realizes both the spirit of the great apostle and the spirit of the particular churches to which his words were addressed.

Throughout this book Mr. Masters has tried to exhibit in a fair and impartial manner the relation of St. Paul to the Christian community at Corinth; whether or not the attempt has succeeded must be left for his readers to determine. On this point there will probably be differences of opinion arising from differences of stand-point.

Happily, however, there is no difference of opinion among Protestant missionaries in China in regard to the need and value of Apostolic Methods and Models. It may be affirmed safely that the book will be of much assistance to native preachers and converts in leading them to see for themselves the actually existing state of things in the Corinthian church. How this state of things was dealt with, the authority claimed and the powers exercised by the apostle, and the limits of those powers as recognized by Paul himself, are among the topics touched upon. The book, therefore, cannot fail to be appreciated as a contribution to the *apparatus criticus* for putting into the hands of native students of the Bible.

The style of the 2nd Corinthian Epistle has been often remarked upon, and striking illustrations employed so show its peculiarity of rapid and sudden change. One of the best is quoted from Erasmus in the Prolegomena to Dean Alford's New Testament. It was for Mr. Masters and his Chinese assistant to add yet another to the number. The style of this book, we are told in the introduction to the commentary, is like at a first glance the form of a spirit dragon (the entire form of which fabulous creature was never visible to mortals); on a closer inspection it is like a cocoon of silk. There is apparent confusion of the threads, but in reality an order and method which being once perceived the whole can be unravelled.

Turning from the introduction, which contains a good deal of information condensed and to the point, we find in the body of the work some comments and explanations from which it is impossible not to dissent strongly. A well

known passage at the beginning of the 5th chapter is unfortunately among the instances in point. Here the Delegate's version, from which the author is translating reads, 我知此身猶土室帷幕雖壞然有上帝經營非手所作之室. The reader is informed that the first word (我) refers to St. Paul and perhaps also to Timothy. Further, that the attainment of *certain knowledge* and *full assurance* is not possible to persons of ordinary wisdom and understanding. This is surely as contrary to the evident sense of the text as it is to the experience of God's people in every age. Granted that St. Paul was speaking in this passage, and in those which precede and follow, of himself primarily; be it allowed that he wrote as one who had been caught up to the third heaven and heard unspeakable words; let every distinctive feature be borne in mind, still his meaning is not limited. If the humblest Christian may realize the privilege of son-ship, if in the weakest believer the Holy Spirit condescends to dwell, the words "*we know*" fitly express that believer's assurance of the resurrection life and glory.

The whole passage is confessedly difficult, and Mr. Masters' exposition differs materially from that given by Mr. Dodd, late of the American Presbyterian Mission, Ningpo, in his Commentary published at Shanghai in 1876. By Mr. Dodd, the house not made with hands is referred to the "many mansions" and the "place prepared." Mr. Masters, following Dean Alford, makes it apply rightly as we think to the resurrection body. Mr. Dodd finds in the apostle's words proof that at the moment of dissolution the soul enters into the "building of God, the house not made with hands." Mr. Masters on the contrary thinks the time of being "clothed upon" is when Christ shall come in his glory.

This is, however, one of the texts which, to quote the language of Mr. Beecher, has been "beswarmed with commentators," and it is next to impossible to think of the verse without hearing "the buzz of many constructions and explanations."

On another difficult passage, chapter x. 7, 8 and 12, and chapter xi. 1, where the apostle is defending himself by anticipation against the attacks of false teachers, and maintaining his own apostolic standing in the church, Mr. Masters' comments are admirable. Especially so his explanations of the words 誇 and 狂—the renderings in the Delegates' version of *καυχᾶσθαι* and *αφρόσυνη* respectively.

The commentary abounds in illustrations drawn from native sources, references to common life and to popular stories, with comparisons from the Chinese history and classics. These are often singularly felicitous and serve to convey in a striking manner to the native reader the ideas of the texts. Sometimes, however, Mr. Masters' pages appear to be overloaded with figure and metaphor and illustrative matter, the effect of which is rather to darken counsel.

Its merits will be recognized speedily, and the book will take high rank among native commentaries. Missionaries of the various societies will, we are su

heartily welcome and recommend to their native preachers so useful an addition to the better understanding of a difficult epistle. Z.

THE Canton Book and Tract Society has sent us a price list of its publications. The number of volumes published by it in the Canton Colloquial and *Wen-li* amounts to 78, among which we notice Commentaries on the Bible, the Pilgrim's Progress and other religious books; also a work on ancestral worship. We would suggest that in giving the prices the ordinary Chinese characters be used, as the 毛 and 仙 are not much understood in Central or Northern China.

THE American Presbyterian Mission Press, Shanghai, has sent us a wall sheet containing the Chinese Radicals. It is well got up, and the characters, beautifully carved on metal, and half an inch square are, we understand, the work of a foreigner. The sheet is well worth the price asked for it—10 cents.

Myriad Character Dictionary * is the name given to a Chinese Dictionary, the work of a gentleman in the Tientsin Customs. The method used to find characters is, we believe, an entirely new one, and requires that one have a thorough knowledge of the radicals before it can be used to advantage. The characters are not arranged according to the number of strokes composing them, which is the ordinary system, but according to the radical under which the primitive occurs. Thus: required the character 桅; first turn to the group of characters under 木 (75), then to the radical of the primitive, 辶 (162), when it will be seen at a glance that all characters under 木 and having 辶 in combination with it are classed together. This classification of characters must have cost the author a vast amount of time and labour, although we cannot see any advantage in it above the ordinary method. The volume is 12*mo.*, and it is one of the most compact books of its kind we have seen. For a handy reference dictionary it could not well be surpassed; but it does not contain nearly all the characters in the 康熙字典, but only about 13,000 of the most common ones, and as the definitions given, although excellent, are very brief, it cannot hope to supersede the above named Imperial Dictionary of China, although the author has such faith in its merits that in large bold type at the end of the book he offers 100 taels to any one who will reveal to him a quicker method of finding characters. The printing is clear and pleasant to read, and altogether the mechanical part of the book reflects great credit upon the publishers. W.

THE *Training of Chinese Students in Medicine and Surgery by Medical Missionaries, in its Missionary Aspects*, is the title of a paper by Dr. B. Van Someren Taylor, of the Church Missionary Society, Fukning, Fukien. The columns of our contemporary, *The China Medical Missionary Journal*, will be the place for the full discussion of these

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* 萬字典 By P. POLLITE, Esq., Tientsin Customs. Published by American Presbyterian Mission Press. 1887. pp. 898. Price $1.00.

important subjects. We can hardly think there is much diversity of opinion as to advisability of educating students in medicine, though there may be different methods adopted for educating, and though there may be a divergency of views as to how it is best to employ such men after they have received all the education that can at present be given them. To our thinking, any proper medical education will require more concentrated effort, more uniting of medical forces, for the thorough education of students, than has yet been effected. No solitary missionary physician can carry on his medical work and do all that is needed in educating students besides. But this is a wide and fruitful subject, and we withhold further remark.

Editorial Notes and Missionary News.

IMPRISONMENT OF REV. MR. DOANE BY THE SPANISH.

It will be remembered that the Caroline Islands, in the North Western part of the Pacific Ocean, were last year given up by the Germans, and were taken possession of by the Spanish, in accordance with the decision of the Pope. By letters from Ponape, or Ascension Island (Lat. 7 N. and Long. 168 E) we learn of some of the first results of Spanish rule.

When last year the Spanish flag replaced the German on Ponape, the Rev. E. T. Doane, missionary of the A.B.C.F.M., who has been connected with the work in Micronesia for thirty years, was translator between the Captain of the Spanish man-of-war and the native chiefs. The captain of that vessel, the *Manila*, expressed himself kindly toward the Missionary Work, which has been prosecuted on that island for thirty-five years; and it was hoped that there would be no trouble. But since then many of the foreign residents on the island, of whom the larger number are the dregs of the foreign seafaring world, have seen their opportunity, and have combined in an attempt to crush the Protestant work, and in particular to destroy the position of the individual most influential for good on the island. Various reports were sent west as far as Yap to meet the coming Governor who was on his way from Manila, charging Mr. Doane with conspiring against Spanish rule, with secreting fire-arms in his house, and disbursing them to the natives, who were being incited to rebellion. He was even charged with having hauled down the Spanish flag and with having trampled it in the dust. He was also, of course, charged with immoralities, with possessing himself unduly of land, and with having interfered with foreign traders. To all who know Mr. Doane's high,

pure, and disinterested character, proved by a long life of most heroic self-denial, to which we cannot more than thus allude, these charges damage none but their authors.

However, on the arrival at Ponape this spring of various officials, Roman Catholic priests, and soldiers, with the newly appointed Governor, he allowed himself to be unduly influenced against Mr. Doane. On his taking possession of mission lands, long since secured for mission purposes, and held as mission, not as personal, property, Mr. Doane protested; upon which the Governor on the 14th of April imprisoned him on board the Spanish vessel *Mariade Molina*, first for fifteen days, and then until the 16th of June; when, despite the written representations of the missionaries, and of the foreigners favorably inclined toward Mr. Doane and Christianity, he decided to deport Mr. Doane for trial to Manila, away from the mass of witnesses he could on Ponape have summoned to his defence; and there Mr. Doane arrived early in July. One young American, not a missionary, indeed, came with Mr. Doane as a witness; but the witness of one, however emphatic, will not compensate for the absence of the many who would have been available on Ponape itself.

We need not attempt to characterize this act of injustice committed against a venerable missionary, sixty-seven years of age, beloved by thousands of natives and by the American churches whom he serves. It was certainly a great mistake on the part of the authorities of the Philippine Is. to send a person of the rash character this man has exhibited as Governor of Ponape; and it is to be hoped that his superiors at Manila will understand the case with sufficient clearness to immediateiy reverse the action of their subordinate, and so reduce to a minimum the indignation of the American and civilized world regarding an act quite out of season in this part of the nineteenth century.

When two or more years ago the United States' Secretary of State informed both the German and Spanish Governments that, though America laid no claims to the islands of Micronesia, she had large interests there in connection with the labors of American Missionaries, who had introduced all the Christianity they had, and would expect that whichever government took possession it would deal justly by the Americans there, and kindly by the incipient civilization introduced by them, it was hardly to be expected that the first act of the organized Spanish Government on Ponape would have been such as it has been our painful duty to record.

But, worst of all are the reports of the moral disorganization which has come in with Spanish power. Women and girls are seized, without remedy, for infamous purposes; the people are practically enslaved, being obliged to work without returns of food, clothing, or money, on public enterprises; the native Protestant preachers are obliged to work thus with their people and are prevented as far as possible from holding meetings with their flocks. The missionary vessel, the *Morning*

Star, was expected soon to arrive with the beautifully printed New Testament in their dialect, but just completed; and it was intended by the native Christians, now numbering a majority of the people, to have held a Jubilee; whereas, with their principal missionary imprisoned and deported, and they themselves deprived of their ancient possessions, and restricted in the practice of their newly-found religious light, the anticipated day of joy is turned into darkness and bitterness.

We call upon all who believe in the power of prayer to remember our beloved brother now in bonds in Manila, and the far larger number of native Christians on Ponape whose very constancy in Christian faith and practice is endangered. And we cannot but hope that all of philanthropic mind will say and do what may be wise and effective in behalf of justice and morality.

Just as we go to press we hear from Mr. Doane that the Governor-General at Manila has given him a hearing, but does not subject him to a trial. Mr. Doane is to be returned to Ponape in a Spanish vessel, and he and his fellow missionaries in the several Caroline Islands are to be protected in their rights. It is even rumored that the local Governer of Ponape is to be recalled. All this is certainly very gratifying, and if faithfully executed, will go far towards making amends for the gross injustice done to Mr. Doane, and towards rectifying the mischief done to good order and civilization.

THE SACRED BOOKS OF THE EAST.

THE readers of *The Chinese Recorder* will be interested in the following report of an address made at the late Anniversary of the British and Foreign Bible Society, in London:

"Prof. Sir Monier Williams said that after forty years' study of the non-Christian sacred books of the East he did not feel disposed to recommend missionaries to spend much time in becoming acquainted with them. It was true he had found some beautiful gems glittering amongst their teachings, and he had met with bright coruscations of true light flashing here and there amid the surrounding darkness, and as he continued his researches he began to think these books had been unjustly treated in the aspersions which had been cast upon them. He traced curious coincidences and comparisons with our own sacred Book from the East, and was led to think that there must be something in what was called the evolution of religious thought—a theory about which there was a delightful fascination. There were limits to the truth of it, however, and he was glad of that opportunity of stating publicly that he was misled by its attractiveness, and that further consideration had led him to see its erroneousness. Its effect was to impart what was held to be a liberal breadth of view and a wide toleration; but it was a limp, flabby, and jelly-fish kind of toleration, utterly opposed to the nerve, fibre, and backbone that ought to characterise a manly Christian. If the Bible were searched through and through, no such limpness or flabbiness would be found in its utterances, but vigour and manhood on every page. The systems of Vyâsa, Confucius, Zoroaster, Buddha, and Mahomet contained scintillations

of the true light, but they ended in darkness; and while he would recommend the missionary to have their books at his left hand on his study table, the Bible must occupy a place by itself on the right. The claims of the Bible were wholly unparalleled, and not to be matched by those of any other book. The non-Christian systems did not say that a sinless man was made sin for others, or that the dead was made life for those who believed, while Christianity alone commemorated the passing of its Founder into the heavens as a human body, and he contended that the majesty of these claims placed Christianity on a totally different and far higher level than any of the religions with which it could be compared. It required some courage to appear intolerant in these days of flabby compromise and milk-and-water concession, but he held that the gulf between Christianity and the other systems should be made so wide as to separate them hopelessly and for ever. It should not be a mere rift that could be easily closed up, but a chasm that could not be bridged over by any science of religious thought. They should be fair and charitable, but it would not do to water Christianity down to suit the taste of Hindoo, Buddhist, or Mohammedan. A convert must leap the gulf in faith, and if he did that, the arms of the everlasting Christ would receive him safely."

At a general meeting of the Amoy missionaries, held in the evening of 13th July, 1887, in the house of the Rev. Dr. Talmage, with the object of expressing views regarding the contemplated missionary conference, it was agreed: 1st, that a second general conference of Protestant missionaries should be held. 2nd, that it should be held in the year 1890, and 3rd, that the question of selecting for the province of Fukien a number of the committee of arrangements be left in the hands of the missionaries having their head-quarters at Foochow, but that the name of the Rev. R. W. Stewart, M.A., C.M.S., be suggested.

News of the Month.

The size of our *Recorder* for July—eight pages more than usual—makes it necessary that our present number be eight pages less than usual, in consequence of which we have to our regret been obliged to postpone the second part of Mr. Owen's interesting paper on Animal Worship.

We acknowledge with special pleasure the receipt from the author of the interesting and eloquent Jubilee Sermon preached by Archdeacon Moule in the Cathedral of this place on the 21st of June, to which is appended the stirring ode on the same occasion from the same gifted pen.

Had we the space it would be a pleasure to make large extracts from the reports of the May Meetings in London. The Rev. J. Lees, of Tientsin, made very effective addresses at the anniversary of the London Missionary Society. Rev. E. Bryant spoke at the annual meeting of the British and Foreign Bible Society, and we see it announced that he will soon return

to North China. Rev. W. S. Swanson presided in the happiest manner over the annual meeting of the Synod of English Presbyterians.

A CORRESPONDENT from Têngchow Fu, Shangtung, writes: Our wheat harvest is just gathered and is pronounced about half the yield of last year. Other crops are also suffering severely for rain. May God preserve us from another famine.

DR. D. B. MCCARTEE and wife have we understand arrived at Amoy, with their protogé, Miss Y. May King, M.D., who has taken high honors in medical schools in America, and who has been appointed by the Dutch Reformed Board as Medical Missionary to Amoy. We welcome with pleasure this first Chinese lady who has taken medical degrees abroad and has returned to work for Chinese.

THE Macao Fantan monopoly was up at auction on the 2th of July for which there were some ten competitors, each of whom must make a deposit of $10,000 for the privilege to bid. Though the Hongkong Syndicate offered $134,000, it was knocked down to the old Farmer for $134,100, being $9,100 over the price paid last year.—*H. K. Press, July*, 1887.

DR. RUSSELL WATSON, of the Baptist Mission, T'sing Cheu Fu, Shantung, writes; "At present we are going 'dead slow;' have moved into our new compound, with dwelling house, two-storied hospital and dispensary all convenient to each other. Will be in full work again in the autumn."

VERY disastrous floods are reported in Hupeh, Kiangsi, Anhui, Kiangsu and Chekiang, and a frightful plague is reported at Nankin.

OUR exchanges report that on the last Sabbath in January three Corea men were baptized in Seoul, Corea. They were converted through reading the Gospel in Chinese, circulated by a Corean convert three years ago. It is believed there are others who stand with them. Upon being reminded of the danger to themselves in taking this step, they expressed their readiness to face any consequences. One, putting his hand to his neck, said: "Though the King take off my head, I cannot help it. I have longed to be baptized these two years."

WE have received the "Report of the Book and Tract Society of China for the year ending December 31, 1886," and would have been glad to have noticed it, but that Dr. Williamson writes us: "I would be obliged if you did not notice it in *The Recorder*, but wait the development of our Society here, of which you will be informed in due time."

MISS V. C. MURDOCK M.D., of Kalgan, was recently surprised by the gift of an organ from her fellow missionaries. On her return from her Dispensary one evening she found the missionary circle singing an original ode complemantory to herself, accompanied by the new organ. "She bowed her thanks in the best Chinese style, after which we had supper and singing. Dr. Murdock has worked unusually hard this winter, having had in all over one hundred opium patients."

Diary of Events in the Far East.

June, 1887.

22nd.—Li Hsing Jui appointed Chinese minister to Japan.

24th.—A very severe typhoon in Hupeh; over 200 lives lost.

26th.—*The Peking Gazette* publishes a report from Liu Ming-Ch'uan, Governor of Formosa, telling of the subjugation of 78,000 aborigines; and promotions are asked and granted for the most distinguished of the officers engaged in this enterprise.

July, 1887.

1st.—The Foreign Customs take over the collection of the Maritime Duties in Kwangtung.

9th.—A snake, over nine feet long, captured in a room in Hongkew, Shanghai.

15th.—A great fire in Soochow.

17th.—High water mark at Hankow 47 feet, 9 inches.

18th.—A second alligator caught in the Tungkadoo Dock premises, Shanghai.—Mr. Goh Kot Moh, pupil of Dr. W. W. Myers, Takao, Formosa, receives a first Medical Certificate from a Board of Examiners at Shanghai.

21st.—Wreck of the s.s. *Pautah* on the Shantung Promontory; all passengers saved.

23rd.—The Club House, Shanghai, damaged by fire and water to the sum of 4,000 Taels.

26th.—Severe weather at Shanghai; indications of a typhoon not far away.

Missionary Journal.

BIRTHS.

At Kalgan, June 21st, the wife of Rev. G. W. Clarke, C. I. Mission, of a son.

At Shanghai, July 15th, the wife of Rev. C. F. Reid, Meth. South, of a son.

MARRIAGE.

At Seoul, Corea, July 5th, Miss Ellers to Rev. D. A. Bunker.

DEATH.

At Kiukiang, July 12th, Agnes, the infant daughter, 18 months old, of of Mr. A. Copp, of the American Bible Society.

ARRIVAL.

At Amoy, July—, Miss Y. May King, M.D., for the Dutch Reformed Mission.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XVIII. SEPTEMBER, 1887. No. 9.

THE NATIVE TRACT-LITERATURE OF CHINA.*

BY DR. W. A. P. MARTIN.

THE more practical subjects suitable for such occasions have been pretty well exhausted by my predecessors—one speaker has told you what attitude you should observe towards the native religions; another the kind of censorship you should exercise over the productions of your press; and a third has laid down such lucid rules for the composition of tracts that there is no longer any mystery on the subject. With such a guide, the dullest intellect ought to be able to produce a book as readily as a tailor can make a suit of clothes when supplied with a pattern. A Roman critic, after laying down his code of composition, adds that a prerequisite is the "consent of Minerva."

Tu nihil invita dices faciesve Minerva—i.e., brain power is a first condition; "For," as the author of Hudibras says, "all the rhetorician's rules teach nothing but to name his tools." For me it remains, not to lay down rules, but to point you to certain examples from the examination of native tracts—to borrow a side light which may perhaps prove useful alike to composers and distributors of that kind of literature.

The word "tract," in its more general sense, signifies a treatise on any subject. In the special sense, which the activity of our tract societies has brought into use, it means a small book in which the sanctions of religion are brought forward in support of morality. Its aim is to enlighten the human mind, and to purify the widening stream of human life.

That the people of this ancient empire, who have anticipated us in so many discoveries and in every kind of social experiment,

* Read at the recent anniversary meeting of the North China Tract Society in Peking.

should have gone before us in the creation of a tract-literature, is not surprising. In China, as in most other countries, one of the earliest uses of written speech was to extend the influence of good men, by causing their words to reach a wider circle, beyond the bounds of their personal intercourse, which in space is limited to a few miles, and in time to a few years.

For the same reasons, one of the first applications of the art of printing, in which China was six hundred years in advance of Europe, was to multiply tracts; and the aggregate mass of its publications in this department has in the course of ten centuries attained an enormous development. To enumerate even the most popular of them would necessitate the recitation of a long catalogue; and to offer an outline criticism of each would be an endless task. They fall, however, into certain well-defined categories, such as,

(1) Those which inculcate morality in general.

(2) Those which persuade to the practice of particular virtues.

(3) Those which seek to deter from particular vices.

(4) Those that are written in the interest of particular religions or divinities.

One or two in each class, as types of the whole, is all that time will permit us to mention.

In the first class, a leading place might properly be assigned to the discourses of Confucius and Mencius, and to numerous treatises of later philosophers; but as we are accustomed to make a distinction between scriptures and tracts, these, or at least those first mentioned, are to be regarded as the sacred scriptures of the Chinese.

With us, many tracts consist almost entirely of scripture passages selected and arranged. In the native literature of the Chinese, similar tracts may be found in great numbers.

One is called the 明心寶鑑—"Mirror of the Heart." It contains a choice collection of the best sayings of the best men this country has produced. Those sayings are gems, neatly cut, highly polished, and sparkling with the light of truth. In other tracts they may be differently arranged, but everywhere they shine with the mild radiance of wisdom and virtue.

A collection of this kind, called 名賢集—"Sayings of the Wise," is a great favorite in Peking. It differs from the tract last named in drawing its wise saws chiefly from modern sources. It opens with the noble maxim: "Only practice good works, and ask no questions about your future." The first chapter ends with the encouraging assurance: "Human desires *can* be broken off, Heaven's laws *can* be observed."

Another maxim gives the general tenor of its teachings—"All things bow to real worth; happiness is stored up by honesty." Every sentence is a proverb; and though like the Hebrew proverbs there are many that inculcate thrift and worldly wisdom, there are not a few that rise to a higher level. Its religion is unhappily of a very colourless description—contrasting strongly with the doctrine of direct responsibility to a living God, which pervades the proverbs of the Jews—making their religion the most practical of their concerns. The idea of direct responsibility is not indeed altogether wanting—though in this class of tracts it is not sufficiently insisted on. In this, and in nearly all similar collections, we find the warning, that

"The gods behold an evil thought
As clearly as a flash of lightning;
And whispers uttered in a secret place,
To them sound loud as thunder."

The Family Monitor of Chupolu (朱子家訓) is so well known that I give no citations. It sets forth an admirable system of precepts for the ordering of a household, in which children are brought up with judicious severity, and servants treated with considerate tenderness—purity and honor being vital elements of the domestic atmosphere.

The 弟子規, or Guide to the young, though less known, is a book of a higher order. Composed almost in our own times in imitation of the far-famed Trimetrical Classic, it surpasses its model, and shows that, if we may judge by words alone, China still possesses contemporary sages. In the second chapter, entitled "Truth and Virtue," we find a doctrine too rarely taught in Chinese books.

"In every word you utter
Let truth be first—
Deceit and falsehood,
How can you endure!"

"Do not lightly speak
Of what you do not certainly know;
Things not right,
Do not lightly promise;
If you do promise,
Whether you go forward or go back,
You are equally in fault."

Here is a neat definition:

"To do wrong without intention
Is an error;
To do wrong with purpose
Is a crime."

The author adds,

"Your errors, if you correct them,
End in no error;
If you hide or cloak them,
You add one sin more."

The four tracts that I have mentioned emanate from the school of pure Confucianism. They are not irreligious, for they everywhere admit the supremacy of a vague power called Heaven. They admit further that that power, whatever it may be, is not indifferent to human conduct.

Does not the venerable Book of Changes, the most ancient of the canonical writings expressly declare that,

> "On those who store up righteousness
> Heaven sends down a hundred blessings;
> And on those who store up ill-desert,
> Heaven sends down a hundred woes."

This sentence reappears in all these tracts; and the doctrine of a providential retribution, unfailing for the good, unrelenting for the evil, is affirmed, amplified and illustrated as a cardinal truth which no man can doubt. By this school it is taught, as it was by the Saducees of Judea, without reference to hopes or fears connected with a belief in a life to come. The certainty of propriety in this world as the reward of virtue, and of shame and suffering as the penalty of vice, is the motive most constantly appealed to—though it should not be forgotten that in a passage already quoted a sublimer conception is set forth "Only do good, and ask no questions as to your future destiny," assuring us that some among the moralists of the pure Confucian school might unite with us in the petition of Pope's "Universal Prayer."

> "What conscience tells me should be done,
> Or warns me not to do,
> This teach me more than hell to shun,
> That more than heaven pursue.

The experience of moralists in China coincides, however, with that of the west in showing that the theory of virtue as its own reward is too refined for the mass of mankind. One here and there, who is moulded of purer clay, may be seized with that kind of passion for virtue, which without a figure we call Platonic—Plato himself having set the example—but the great majority are so constituted that to them virtue has no charms aside from happiness. Nor is this of necessity an ignoble sentiment; for in this case, what God has joined together it may not be possible for man to put asunder—happiness always following in the footsteps of virtue as shadow follows substance. Are we not told that even Moses had "respect to the recompense of reward"?

When Budhists imported from India a distinct notion of a future life, their doctrine of transmigration was first adopted by the Taoists, afterwards accepted by many who never ceased to call themselves disciples of Confucius; and all parties felt that an

immense reinforcement was added to the sanctions of morality. Instead of the shadowy idea of a vicarious recompense reserved for one's posterity in some remote age, comes the conviction that each individual soul, sooner or later, inevitably reaps the reward of its deeds—a conviction which took so strong a hold on the public mind as to become the foundation for a mixed school of moral teaching.

In the tracts of this mixed school, Confucianism may in some cases be the leading element, Taoism or Budhism in others, but the most powerful argument to incite to good and deter from evil is always the certainty of retribution in a future life. The two most celebrated tracts in this department, if not in the whole cycle of Chinese literature, are distinctly on the subject of retribution. They are the *Kan ying p'ien* (感應篇), and the *Yin chi wen* (陰騭文). Each bears the name of a Taoist divinity—one going under the auspices of Lao-tsze, the other under those of Manjusiri, or Wen-ch'ang. One sets out with the declaration that "Happiness and misery never enter a door until they are invited by the occupant of the house." "They are the reward that follows good and evil, as surely as a shadow follows a moving body." The other begins with a statement that its beatified author practised virtue through no fewer than seventeen lives or stages of existence before he attained to perfect felicity. Starting from this point each unfolds its text with admirable skill, building a rainbow arch of virtues, with one foot resting on the earth and the other lost in the blue of heaven; while the vices are depicted in fiery colors on a back-ground of utter darkness.

While on this branch of the subject a very vulgar tract ought to be noticed, which has perhaps a wider currency than either of the preceding. Like them, the *Yu li ch'ao choan* (玉粒抄傳) or String of Pearls, is devoted to the doctrine of retribution. Instead, however, of making it stand in the relation of effect to cause, or the "shadow to the moving body," this treatise spends its force in clothing the infernal world with imaginary horrors. They are drawn in such colors that they are not Dantesque but grotesque. The letter-press is accompanied by pictorial illustrations in which one sees a soul in the process of being sawn in twain or pounded in a mortar; a bridge from which sinners are precipitated into a field of up-turned sword points; a cauldron of boiling water in which they stew and simmer for ages; then a bed of ice on which they freeze for an equal period; together with other scenes equally adapted to bring a wholesome doctrine into contempt.

An idea to which this gross view of retribution naturally gives rise is that of opening a debt-and-credit account with the chancery

of Heaven. Such account books form a distinct class of tracts. On one side are ranged all conceivable bad actions, each stamped with its exchange value according to a fixed tariff. The Chinese moralist has not, like Tetzel, gone so far as to convert this numerical valuation into a sale of indulgences, but we may be sure that the ingenuity of the reader does not fail to find out a way

"To atone for sins he has a mind to,
By doing things he's not inclined to."

The artifice of keeping with one's heart such an account current is one which, if properly conducted, might end in the practice of virtue. Franklin tried something of the kind with success, and he tells us that it enabled him to make such proficiency in the grace of humility that he grew proud of it.

(To be continued).

ANIMAL WORSHIP AMONG THE CHINESE.

By Rev. G. Owen.

(Continued from page 255.)

FOX worship is the commonest. It exists, I believe, in most parts of China and Japan. The fox is looked upon as an uncanny creature full of subtilty and guile. It is regarded with superstitious reverence and fear by all classes. Mr. Mayers, quoting from the *Ming shan chi*, says that the fox in ancient times was a lewd woman who was changed into a fox for her vices. There are two kinds of foxes; the white or fairy fox and the yellow or grass fox. According to the *Yuan chung chi*, quoted by Mr. Mayers, the fox at the age of 50 can assume the form of a woman, at 100 he can take any form he likes, and at 1000 he enters Fairy Land (仙境) as an Immortal. But the common account is that the fox has to practice assiduously certain occult arts for 500 or 600 fairy years—70 or 80 human years—before he is free from the risk of death and acquires the power of transfiguration.

Means of transformation. The methods employed by the fox in working out these amazing results are not known to us poor ignorant mortals. Man has sought but never found the elixir of life. The fox, more fortunate, has discovered it. Before the process is completed he is liable to accident and death. The gun of the sportsman or the spear of the hunter may in a moment undo the work of years and hurl the poor fox back into the dark pit of death from which he was slowly and painfully emerging. Such a fearful crime cannot be forgiven. The defeated fox, taking another body,

will begin the weary work again, and sooner or later wreak vengeance on his cruel slayer.

The fox's revenge. The fox never forgets and seldom forgives. About twelve years ago a Japanese actor drew his sword and decapitated another actor in the presence of the horrified spectators. The murderer had been smitten with sudden madness. One of his ancestors, generations before, had killed or injured a fox, and one person in his family in each generation since had gone suddenly mad. This was the fox's revenge.

At last! In or near the city of Tientsin there lived a wealthy family remarkable for the mutual love of its members. It had never failed generation after generation to produce able men to uphold the family fortunes. But the wheel suddenly reversed. The two eldest brothers became estranged; dislike grew into hate, and one day they had a fierce quarrel in the family hall. Suddenly high above the din of angry voices there rang out a mocking laugh, "Ha, ha, ha, ha-a, *shih hou tao liao, shih hou tao liao,*"—the time has come, the time has come. The sounds came from the ceiling, and looking up the scared brothers saw a fox sitting on the great beam grinning with malicious delight. "Ah!" he said, "one of your ancestors injured me and I have been waiting all these years for revenge, but strong in your mutual love and the protection of the gods, I would not harm you. But your love has turned to hate. The gods have gone and the devils come. Pao ch'ow ti jih tz tao liao—the day of vengeance has come—ha, ha, ha-a" and like a flash disappeared no man knew whither. Of course immediate ruin fell upon the offending family.

Fox family has three branches. The fox family is divided into three great branches, headed by three brothers called *Hu ta ye, Hu erh ye, Hu san ye, i.e.,* Father Fox Primus, Father Fox Secundus, and Father Fox Tertius. The eldest has his head quarters in the province of Kiang-nan, the second in Peking, and the third in Tientsin. In writing their titles the character for fox is avoided, and one of similar sound is substituted.

He has many titles. The fox enjoys a variety of titles, all very honorific, such as, *Ye chia, Hsien chia* and *T'ai ye.* But the common title is *Hu hsien ye,* and his wife *Hu hsien nai nai.* Other very common designations in Peking are *Lao ye tsz* and *Lao hsien ye.* In the order of their rank the three great brothers are styled *Ta t'ai ye, Erh t'ai ye, San t'ai ye.* In his own temples the fox and his wife are surrounded by a numerous progeny, the Masters Fox and the Misses Fox. In pictures and images he is represented as a venerable and dignified Mandarin of the first rank.

His temple in Tientsin. The most popular temple in Tientsin is the temple of San t'ai ye, His Excellency Number Three. Crowds visit it and miracles of healing and help are constantly wrought; not a god in the well stocked pantheon can touch him in his wonder working power. Some go so far as to say that he is the only god they believe in. The idols are dead; he is living. There are numerous shrines in Tientsin to the god-fox, and almost every family worships the five great fairy families.

The living Esculapius. The fox is particularly celebrated for his healing power. He is a living Esculapius. The sick flock to his temples, or their friends for them; and numberless are the instances of cure. Where doctors have failed, he succeeds. There is no disease he cannot heal. We constantly see little yellow hand-bills pasted on the walls in and around Peking bearing the legend Lao hsien ye, yin ch'iu pi ying—"Prayers to the Venerable Fairy Father will certainly be answered." And in the left hand corner it is stated how so and so when sick unto death prayed to the fairy fox and was healed, and that these bills are a grateful testimony to his life-giving power; or that so and so prayed for his sick father or mother &c. &c.

The three fairy mounds. I have been told over and over again that in the Southern Hunting Pack there are three large mounds called the *San hsien t'ai* inhabited by foxes. The mounds are covered with tablets and flagstaffs, the offerings of grateful votaries, testifying to the wonderful power of Hu hsien ye, the god-fox. Before nearly every hole there is incense always burning. It is reported that even the Imperial Princes go there to worship. These mounds are said to be the original home of the three fox brothers.

Worship at a fox burrow. About ten years ago, returning from a village a little way south of Peking, I saw a stream of people going and returning from a large mound. The mound was gay with flags. I went to see what was going on. On one side of the mound was a large hole or burrow, and before it a little bamboo screen was hung; a mat was spread in front of it, and sticks of burning incense were stuck all about the mound. Before the hole an endless succession of men, women and children were kneeling and knocking their heads. There were quite a number of tablets on the mound testifying to the benefits received. I asked what it all meant and was told that a fox had been seen leaving the Hunting Park and enter that mound. It was therefore a real blue blooded fox, direct from head quarters from which good things might be expected. Another story connected the fox with the death of T'ung chih. It was the dead emperor's spirit or his patron god.

A carter sees the fairy fox. Some nine years since, it may be ten years, a strange thing happened just outside the south-west corner of the Tartar city. At the south-west gate a carter got a fare to the west corner gate. The fare was a respectable man past middle life, with nothing peculiar about him, so far as the carter observed. But just after passing the west corner tower the carter happened to take a look at his fare, and behold, no fare was there. The carter thought he had been tricked. But no, there was the money agreed upon. How could that old chap have got down unseen and unheard? Happy thought! was it not just after passing the great tower that the fare was missed, and was it not well known that *Hu hsien ye* frequented that place? Clearly the fare was no other than the great god-fox himself. Or according to another account, the carter, seeing the cart dragging heavily and the mule tugging hard, looked into the cart to see the cause, when to his amazement, instead of the old gentleman, he saw a cart-load of money. The scared and delighted carter began telling his story. A crowd soon collected and, dispersing, carried the tale far and near. People flocked to the scene, large mat shrines were erected with the image and tablets of the great fairy fox. The place looked like a fair; the south-west gate was almost blocked with carts, and people rushing to worship, and rows of incense extended from the tower nearly half way to the *Shen chih men*. After several days the city authorities, taking alarm, interfered, and had the shrines removed. Within the last day or two a fresh lot of yellow hand bills have been posted all over Peking praising the miraculous healing power of the Venerable Fairy Father—*Lao hsien ye*—supposed to live in this great tower. Such bills are continually appearing.

Has extraordinary magical powers. The fox possesses extraordinary magical powers. He can change his form instantaneously. This moment he is an ordinary looking fox, the next a man, woman or child. He can transport himself to any distance in the twinkling of an eye. He can also spirit people through doors, walls and windows a thousand miles a moment. Matter is absolutely plastic in his hands. No wizard or witch can touch him as a charmer. He can fascinate and befool anybody. The wisest become his tools in an instant. The well known book of fox and fairy stories—the *Liao chai chih i*—is full of tales about his bewitching powers. But it is in Japan that the fox has reached the greatest perfection in this department. The poor Japs are his constant victims, and suffer fearfully at his hands. Scarcely a man or woman but has been beguiled by him. He knows the weaknesses of each,

and assuming a friendly guise offers them just what they desire. He will promise gold to the miser, whiskey to the drunkard, and a sweetheart to the young gallant. Poor fools! Foxes' promises, like devils' gold, turn to dung. He leads them through mud and mire, bush and brake, till they sink exhausted in some ditch. Any Japanese will tell you a hundred instances of such fox fascination.

The fooler fooled. But I am delighted to be able to give one famous, and of course well authenticated case, in which the deceiver was deceived and the fox fooled. One evening a man was returning to his home when he overtook a young man on the road. They saluted each other in the customary fashion and entered into conversation. But there was something in the young man's appearance and manner which excited the other man's suspicion, and he resolved to be on his guard. They talked freely on various subjects and the young man proved an agreeable companion, but finally begged his fellow traveller to give him a night's lodging as he was far from home. The request was readily granted. The young man then made several inquiries regarding his friend's home, asking particularly if he kept dogs, saying that he had a great horror of dogs. No, his friend kept no dogs, so he was comforted. He then asked his companion what he most feared and dreaded in all the world, saying that his fear was dogs. "Oh," said the other, "my great terror is money; it is a fearful thing; the sight of it makes me shake and tremble." By this time they had reached the house. The young man was politely invited to enter. The owner carefully closed the front gate and called to his dog, which in a moment came bounding towards him, and on seeing the guest rushed at him open mouthed. Quick as lightning, however, that individual had changed into a fox, leaped the wall, and was gone. That night the man was aroused by a noise at the window, and looking up saw his friend the fox with a large bag of money in his hand, and grinning at him maliciously. The man sprang up in seeming terror, and the fox pelted him with handful after handful of money, while he ran about the room crying piteously for mercy, to the fox's great delight. This continued night after night till the fox grew weary and the man grew rich.

Mysterious disappearance. Just the other day I heard a country inn-keeper tell of a neighbour's wife having been spirited away bodily. She was possessed by a fox and exercised various supernatural powers, such as foretelling future events, healing all manner of diseases, and so forth. She was a wife and a mother, and went to bed one evening with her family, but in the morning had disappeared. The doors and windows had not been opened; nothing

had been touched; only a mysterious circle of blood lay red and glistening on the floor. Clearly the woman had been carried off by her master, the fox. That was two months ago, and nothing has been heard of her yet.

Worship. The fox, as one of the gods of wealth, is specially worshipped by his devotees on the 2nd and 16th of each month, when offerings of whiskey, meat, rice, vermicelli, and other things are presented.

The Weasel. The second of the "great fairy families" is the *Huang lang shu* or weasel. In many houses in the country an offering of food is nightly placed for him in some spot he is known to frequent. The little shrines built in a corner of the threshing floor or garden are partly for his use and honour.

Can change form. The weasel, like the fox, can change his form at pleasure; but he never seems while here on earth to give up his predatory habits or lose his love for chickens. A farmer named *Lui fa-shun* living in a village not far south of Peking was constantly losing his fowls. Do what he would they disappeared. He determined to watch for the thief. Towards midnight he saw a little man dressed in a long robe and wearing an official cap and riding on a small horse come along the roof of the house and stop near the chimney. The house was low, and having a long stick in his hand the farmer struck at the thief and fetched him a ringing blow. He vanished in a streak of light like a meteor and was seen no more. But on going into the house the farmer found his wife in great pain and crying, "Oh! my paws, my paws!"—*Chua t'eng, chua t'eng.* This was some time ago and the woman is still ill. The weasel had his revenge.

Weasel Possessions. The weasel can take possession of human beings like the fox, and supposed possessions are frequent. The professional mediums can induce possessions. The possessed acquires magical or healing powers.

Weasel worship. The weasel is worshipped under the honorary title of *Huang chia*, or *Huang ye*, "The Yellows" or Yellow Father. He is one of the gods of wealth and is worshipped regularly on the 2nd and 16th of each month. The offerings presented are fowls and eggs, with the usual accompaniment. In the pictures of the "five great families" he is represented as a grave and dignified mandarin of the second rank, just below the god-fox on the left. But so far as I know there are no shrines hereabout to his special and individual honour.

The Hedgehog. The third of the Immortals is the *T'sz wei* or Hedgehog; also called *po* or *pai*, white. It is regarded with much

reverence and superstition by the Chinese. The slowness of its movements exposes it to many perils during the long course of self-purification, and it frequently comes to an untimely end.

Hedgehog detected and killed. The wife of *Lui pen i* was suddenly seized with a mysterious illness—foaming at the mouth and heaving at the chest. Her sufferings were terrible. This went on for two years. Happily, one day her husband's brother saw a hedgehog in the hollow below the mill-stone going through curious rototary antics evidently with a set purpose. The woman at that time was having one of her bad attacks. The thought struck him that here was the cause of his sister-in-law's mysterious illness, and seizing a spear he ran it through the hedgehog's body. The woman recovered instantly and has not had a return of her old malady. The Chinese say this was a hedgehog which had just acquired the power to enter the human body, but being found out and killed had no power to avenge itself.

Hedgehog worshipping the moon. Last spring when I was in the country, I heard a servant at one of the inns telling some friend he had seen a hedgehog the night before in the centre of the inn yard worshipping the moon. Again and again it prostrated itself before the "queen of heaven." This is a common notion among the Chinese and it is believed that in this way, among others, the hedgehog acquires its spiritual powers and reaches the fairy state.

Possessions. Hedgehog possessions occur among Chinese women. The possessed woman calls herself *Pai shih*, Mrs. White, or *Pai ta ku*, Miss White, *Pai erh ku*, *Pai san ku*, and so on according to the family standing of the hedgehog that has taken possession of her. Professional mediums constantly induce hedgehog possessions and then exercise the extraordinary powers thus acquired. Usually the hedgehog brings good luck with it.

Wind-eddies. Dust eddies and ordinary whirl-winds are supposed to be caused by the passage of the hedgehog from one place to another, though other animals, particularly the snake, also travel in that way.

The God of wealth. The hedghog is regarded *par excellence* as the god of wealth. He is frequently styled *T'sai shen ye*. The little shrines called *Ts'ai shen fang* on the threshing floors are more especially intended for his use. The people are very anxious to propitiate his favour.

How worshipped. The hedgehog is styled *Pai chia*, *Pai ye*, "The Whites," Father White. Like the other wealth gods he is worshipped on the 2nd and 16th of each month. The offerings presented are five dishes of boiled patties, four patties in each dish,

and one bottle of pure spirit. These must be offered with clean hands and sincere prostrations. I have heard of persons who put offerings of food every night for the hedgehogs in their favourite haunts. Need I add that these persons greatly prospered?

The Serpent. The fourth of the great fairy family is the snake. In its fairy character it is called *Lui*, "willow," because of its long, winding body.

The White Serpent. Serpent myths are numerous and venerable. There is the famous white serpent and his black wife, able to speak the language of men. It lives to an enormous age, attains huge dimensions, can change to any form it likes and work any wonder it wills. It is the subject of many exciting stories and plays. The *Pai she chuan*, white snake memoirs, if collected would make quite a little library. It was by killing a great white snake that blocked a mountain pass that *Lui pang*, the founder of the Han dynasty, first won renown and showed himself to be the destined emperor of China.

The double headed serpent. There is also a fearful two headed snake, which, like the fabled Gorgon of the Greeks, no one can see and live. History, however, records one famous exception. China has her Perseus as well as Greece. *Sun shu chiao*, who is referred to by Mencius, when a poor man living with his mother on the sea shore, met a double headed snake one day, and stirred with indignant pity for its slain multitudes, attacked and slew it. *Sun shu chiao* afterwards rose to high office in the state of Ch'u.

Self-culture necessary. Like the other animals mentioned, the snake has to go through a long process of self-purification before it acquires its mystic powers. An ordinary snake does not want for much and is not, as a snake, an object of reverence or fear. But when the process of transformation has reached a certain point it cannot be injured with impunity.

The cattle herd and the snake. Last summer a young cattle herd was out in the field grazing his cattle when he saw a dust-eddy travelling towards him with great rapidity having a long dark shadow across it. He had a reap-hook in his hand and unthinkingly made a cut at the shadow, when to his horror down dropped the two halves of a white snake at his feet. The snake's soul took instant possession of the cattle-herd and said: "I was born and bred in the Western Hills and was bearing a message from *San hsien ku*, third Miss Fairy, to *San t'ai ye*, to His Excellency, *i.e.*, the third fox brother, when I had the misfortune to meet with this calamity. But my misfortune is your crime. I will have life for life." In a moment the poor cattle herd felt as if he was being scourged all

over and cried out with pain. His cries were weird and unhuman. This continued for three days, when he died.

A few village lads just south of Peking were out in the fields cutting grass, when they saw two snakes and began playing with them. One of the snakes escaped, but the other, a black one, was killed by one of the lads. The lad who killed it was seized immediately with a great fear and ran home screaming. He saw a "little black man" coming towards him brandishing a long club. This was the spirit of the black snake. It passed right into the boy's body and said, I have been purifying myself for more than 80 years—600 fairy years—when unhappily I was caught to-day and killed. For this great crime I will be avenged. The boy then turned purple, beat his head violently against things, and tumbled about in a pitiable way. His parents called in doctors, prayed to all the Immortals and Buddhas, but in vain. In a few days the boy died.

The snake a God of wealth. The snake is one of the gods of wealth. His presence brings prosperity. My Chinese writer tells an odd story of family ups and downs. Years gone by his family was large and wealthy, the first in the district. An old bald tailed snake lived in the court-yard. It was the family wealth-god and general patron, and all its affairs prospered. More money was taken out of the till than had been put into it, and the bins yielded more grain than had been stored in them. But a wily neighbour came one night with his cart and inveigled the snake away. Fortune followed the snake. The Li family went to the dogs and the Yiu family grew rich. But recently the snake has returned to its old home, and the fortunes of the Lis are rising again.

An incarnation of the Dragon King. The snake is also regarded as an incarnation of *Lung wang*, or the Dragon King, and therefore as the water-god. About fifteen years ago when the Pei ho and other rivers broke their banks and inundated the country around Tientsin, a small snake was seen making its way through the surging waters. Its movements were peculiar and the spectators jumped to the conclusion that it was the Dragon King. As soon as the poor half-drowned reptile had struggled to land, they seized it and carried it in solemn procession to the *T'ai wang miao*, Temple of the Great King, and deposited it in a dish on the altar. Crowds flocked to behold the wonder and to worship. The great viceroy Li Hung Chang, followed by a retinue of high officials, went to do homage to the wretched little snake, and to implore its interposition against the floods.

Title and worship. The snake is included in the general term *Ye chia* and *Hsien chia*; but when specifically mentioned it is commonly

styled *Liu chia* and *Liu ye*. Like the other immortals it is worshipped on the 2nd and 16th of each month. The offerings consist of pork or mutton, white rice, bread balls and whiskey, with incense, mock money and crackers.

The Rat. The last and lowest of the five immortals is the rat. The rat is not worshipped in the neighbourhood of Peking except by pawn-brokers, who propitiate him that he may not destroy their furs and other valuables. But in Tientsin the rat is a god. Here we speak of the *Sz hsien* or four immortals, there they talk of the *Wu ta chia*, or five families. Mr. M'Intyre in his article on "Roadside Religion" states that the worship of the rat is common in Manchuria.

Personates a young mother. I have heard two astonishing stories about the rat, which if they were only true would prove him to be a creature of no mean order. The scene of both is the eastern tombs. A watchman on duty near the tombs had bought a few extra things to cheer his loneliness at new year's time. Late on new year's eve he was preparing meat patties and other dainties, when the door was pushed open and in walked a young woman with a child in her arms. She had lost her way, she said, in the darkness and begged a night's shelter. The watchman with many polite regrets said that he had no accommodation. Still she pressed her suit, deaf to his repeated refusals. Her manner aroused his suspicions and struck him as uncanny. To test his suspicions he took up the chopper, examined the edge and went slowly towards his guest, watching her closely meanwhile. As he approached she changed appearance, so he struck at her. The stroke was followed by a streak of light. The woman had wholly disappeared, and in place of the baby a fish over two catties in weight was found lying on the floor. In the morning the watchman traced the marks of blood from his door to an old rat hole in the grave mound close by, and thus knew that his visitor was a rat.

Personates a young wife. A young farmer and his newly married wife lived near the eastern tombs. One afternoon the wife accompanied by her brother went on a visit to her mother. On the way they came to a large mound where they rested for a short time. The mound was inhabited by a very old rat which overheard a conversation between the brother and sister about some things left behind. It immediately personated the young woman and went to her house telling the husband she had returned for the forgotten things and would go to her mother's next day. But in a few minutes the brother appeared also, having returned to get the forgotten things. Having left his sister on the road, great was his astonish-

ment to find her at home. No denying that the woman before him was the exact image of his sister, yet nothing could be more certain than that she was not his sister. Whispering to his brother-in-law, he asked for whiskey and proposed that they should make merry. He freely plied his would-be sister with drink, and she soon got fuddled, and in that state was as silly and helpless as any drunken mortal. Then the two men seized and beat her till she confessed who she was. When sufficiently sober to collect her wits, she resumed her fairy form and fled.

The rat-killer's death bed. Several years ago in Shanghai I heard of a man who was very fond of killing rats, and had attained considerable skill in his favourite pursuit. Many were his victims. But when he was dying the spirits of all the rats he had killed gathered round his death-bed to torment him and to seize his guilty soul. Great was his terror and piteous his cries. But the rats were as merciless as he had been, and jumped about his bed with revengeful gestures and vindictive glee. He died in great agony and his soul was borne away by the rats.

Style and worship. The rat is styled *Hui chia*, The Greys, and *Hui ye*, Father Grey. In Tientsin and other places, it is associated with the other immortals and worshipped together. I am not aware that it has separate shrines except in pawnshops, or that any special offerings are presented to it.

Out-come of the religious instinct. All the superstitious notions and practices which we have described originate in the religious instincts of man. Unguided by knowledge, those instincts run off into all sorts of vagaries and create a world of weird fantasies. The metaphysical Brahmin and the practical Chinaman work out pretty nearly the same results. Savages and civilized men meet in this uncanny region and show their essential brotherhood.

O shade of Confucius! Still we are surprised to find animal worship so rife in the land of Confucius. Did not the great sage close his life in scornful silence regarding the marvellous and the divine? Did he not proclaim that man wise who keeps aloof from the gods? Sixteen centuries afterwards, did not the great scholars of the Sung Dynasty bend their splendid talents and learning to banish gods and demons from the universe? Was not religion declared to be superstition, God identified with heaven and heaven with law? And do not the Chinese greatly honour these learned teachers? The people have done by these teachers what Confucius said the wise man did with the gods, "reverence but not follow them!" Reverently placing the classics on the shelves, the people have taken the fox, the snake, the hedgehog, weasel and rat, and put them in the

empty seats of Olympus, crying: "These are thy Gods, O China!" We are forcibly reminded of the words of the great Apostle: "Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man, and to birds and four-footed beasts and creeping things."

Note.—In the Fortnightly Review, May, 1870, there is an article by Mr. Herbert Spencer on the "Origin of Animal Worship." He believes that it originated in the following ways:

1. In the belief that each person is double, and that when he dies, his other self continues capable of injuring his enemies and of aiding his friends.

2. In the common practice of savages of distinguishing individuals by names which are directly suggestive of some trait or fact of personal history, or community of character with some well-known object, as wolf, bear, mountain. Such names by and by become tribal or surnames.

3. Then in process of time the origin of these names is forgotten, and the animals, plants, or natural objects after which the tribe or family is called are regarded as ancestors and propitiated with offerings.

Whether these three facts, or supposed facts, account for animal worship in other lands, I do not know, but they are wholly inapplicable to animal worship among the Chinese at the present time. I will briefly touch on each of the three points.

1. The Chinese believe in a soul or "other self" and most of them believe that this soul or other self after the death of the body may and does pass into animals, and that animals may be reborn into the world as men and women. But this applies to all animals whatsoever, and is in no way confined to those worshipped.

2. The names of animals, plants, and natural objects, such as horse, cow, sheep, pine, fir, plum, mountain, river, field, stone, and many others, are common surnames among the Chinese. But there is not the slightest ground for supposing that there is any connection whatever between such surnames and animal worship. Indeed, the names of the animals most generally worshipped, as the fox, weasel, hedgehog, snake and rat, do not occur as family names, at least they are not given in the *Po chia hsing* or list of family names which is committed to memory by every Chinese school boy. Dr. Williams, however, in his list of Chinese surnames gives fox and snake as recognized surnames. But if they exist at all, they are of rare occurrence, and can lend no support to Mr. Herbert Spencer's theory.

3. We may safely assert that the Chinese never conceived of themselves as descended from foxes, weasels, hedgehogs, snakes and rats. The Chinese worship their ancestors, but always as deceased men and women, never as living animals and plants. Nor does totemism, so far as I know, exist among the Chinese.

It seems to me, therefore, that Mr. Herbert Spencer's explanation of the origin of animal worship breaks down utterly when applied to China.

Peking, June 29, 1887.

THE PRINCIPLE OF SELF-SUPPORT AND BENEVOLENCE.*

By Rev. Gilbert Reid.

"GOOD-WILL to men," was the song sung by the angels over the plains of Bethlehem, and good-will to men means benevolence. "Do your own business and work with your own hands" was the command of the greatest of missionaries, the Apostle Paul! and this command means self-support. "Work out your own salvation with fear and trembling;" this is Arminian self-support of the grandest, sturdiest kind, "For it is God that worketh in you both to will and to do of His good pleasure;" this is Calvinistic benevolence, as it is developed by the immanence of Deity. Arminianism and Calvinism at heart are one! God and Humanity by Christ are made one, and benevolence and self-support, both of them vital, practical, essential principles, should never be severed in the theory and practice of the Christian Church.

From the time the Religion of Christ entered the world, the Golden Rule has more and more been the criterion of character and the vanquisher of sin. In the words of George Eliot: "The only true knowledge of our fellow-man is that which enables us to feel with him." In every age there have been those who from a loyalty to the Christ and a sympathy for the suffering, have devoted fortune and estate to the aid of the church, and the amelioration and uplifting of a fallen humanity. Vast cathedrals and universities have been erected for coming ages to utilize; hospitals and orphanages have cared for the sick and the deserted; and the poor in their misfor-

* Read at Che-nan-fu before a Conference—of one. Printed by request—of the author.

tune have found kind almoners, who in giving likewise blessed, and in blessing exemplified the spirit of their Master. When the archdeacon of the early Roman Church was required to bring forth the treasures in his possession, he led out before the haughty prefect the lame, the sick, and the blind, who had found in the church a friend and a shelter. Whoever examines carefully into the spirit of the Apostle Paul will be impressed with the fact that a large portion of that man's zeal and attention was directed to raising collections among the *Greek* Christians for the poor Christians of *Jerusalem*—certainly a plain contradiction of the principle of self-support. More than once during these nineteen centuries has persecution swept over the face of nations, and Christians in flight have found here and there some home to shield them, and in the midst of fraternal kindness—like the sunlight appearing on cold Alpine heights—have been made to rejoice. In enthusiasm, missionaries have been sent to all lands of the globe to tell of the Giver of gifts, and of the strong arm and true heart that never fail. The brotherhood of man and the Fatherhood of God have become the creed of the church, and this creed is the fore-gleam of that kingdom which will yet lighten the world. Truly the Law of Heaven is epitomized in the benevolence of the Lord.

And yet even the good may become a sin. Love may prove despicable. Benevolence may be a malady. It was the almsgiving of Continental Europe in the middle ages that increased pauperism; and more than once has the free endowment of churches resulted in indolent, trusting, limp devotion and hum-drum adoration. The nerve, sinew, and back-bone of robust character have been destroyed by profuse charity, and to many a missionary it has seemed that the native church in China was in danger of going to sleep under the patronage of foreign money. Hereafter, to save the church, we must reject the aid that has been so magnanimously offered, and teach the so-called "new theory" of self-support. The liberality of a benevolent foreign church, and the independence of a self-supporting native church, *seem* to disagree.

Wherever a man with firm resolve declines the assistance of others, does his own work, eats his own bread, and hews his own way to fame, there we find a true hero. Wherever a people grinding under despotism declare their rights, their independence and their sovereignty, and without fear add a new name to the list of nations, there we find a people of sterling worth whose heart-throb is the throb of victory. Wherever we find among the poor an ambition to build from their own resources a house of praise to the God they serve, to support their own pastor, do their own praying,

and sing their own songs, there we find a piety other than a hot-house transplanting, indigenous in its strength, and breathing air that has been made pure by the winds blown from its own heaven. The piety of the trump and the trust of the pauper have been changed into the piety of works, and the trust that relies only on God. Individual accountability smites priestly absolution. Personal conscience is made to speak for no other than self. Each man does his own believing, and will be judged for his own deeds. Personalism is the marrow of Christianity, the germ of development in the individual, and the secret of Christian activity. Truly the Law of Christianity emphasizes the independence and individuality of a courageous self-support.

And yet this manly spirit may destroy man's hope. Meritorious service spurns gratuitous salvation. Refusal of another's aid is magnified into a refusal to aid another. The development and support of self may, like proud Pharisee and self-satisfied priest, pass by a neighbour on the other side. Enough to do at home, nothing to do abroad—this may prove to be the creed of the rising church, that blows its own trumpet in the bright era of self-support, but, alas! has lost its grip of the idea of benevolence. Benevolence and self-support *seem* to disagree.

Why is it that a certain kind of benevolence *seems* to destroy the principle of self-support? Because there *is* a kind of benevolence that destroys.

Why is it that the boast of self-support *seems* to conflict with a kind benevolent spirit? Because sometimes it actually *does* conflict.

Shall we, then, reject the liberal spirit of the old theory for the self-support of the new; or shall we reject the new idea out of love for the old? We will reject nothing; we will accept both ideas, for both are good if in company, while each is bad if it has no check or modification.

So long as the missionary exhorts the poor native brethren to support themselves, their preachers, their schools and their churches, while he himself is comfortably supported by a rich foreign church, and to a Chinese mind, if not to a foreign, lives in grand luxury without stint or deprivation, so long will there be the charge of inconsistency. Shall, then, the missionary forego his salary, and by manual labor support himself? No doubt it would be to the advantage of the theory of self-support, but probably dangerous to the cause of missions. Shall, then, the native church, like the foreign missionary, be supported by foreign funds? This, no doubt, would prove to the ease and advantage of the missionary, but dangerous not only to self-support but also ultimately to the cause of missions.

Shall, then, the charge of inconsistency be allowed to remain? By no means, for inconsistency is seldom regarded as a jewel by a pure-minded, sharp-thinking Chinaman, though made into many a jewel by the Chinaman of sharp-dealing as well as sharp-thinking. Is there, then, no way of escape from the dilemma? There may be several ways, but certainly one is apparent, though perhaps difficult of execution.

Let the missionary for the support of the church in China *unite* with the native Christians, and by his own example as well as precept exemplify the duty of *systematic giving*. If possible, let the various churches have each a common fund, controlled by proper persons; and into this fund let each person, missionary and native, contribute a tenth of his salary or wages or income. Let this fund be divided into support of all native preachers, evangelists, and the care of the poor of the church. We believe that some prosperous churches in China are thus managed, and we further believe that many a mission-station would need no appropriation for native helpers from a foreign Board, if each missionary gave at least a tenth of his salary to the church with which he labors. Rev. Mr. Henry in "The Cross and the Dragon," says, "I know it is sometimes argued that missionaries have given up home, country, and in some cases positions of eminence, and that such sacrifices should be counted in their gifts to the Lord; but the Chinese cannot be expected to appreciate or even understand the nature of such acts of self-denial, if self-denial there be." But along with this duty there is decided advantage, for the foreign missionary, never fully versed in the motives and feelings of the natives, is hereby released from a personal haressing of the poor of the church, if a proper council or session exists for the control of all the finances of the church. Futhermore, the missionary's example would be worth more than a thousand harangues, however earnestly and logically delivered. The use of foreign funds is often regarded by the native as his right, and not as a favor; and, further, if he sees no display of beenvolence on the part of his foreign teacher or pastor, he certainly is in danger of ignorance of the theme so frequently enjoined upon him. If the missionary contents himself with mere indiscriminate giving, the native church can hardly be taught systematic giving. If the missionary is not ashamed to let the natives know how much his tithe is, they will soon be equally open. If he adopts any other principle—such as give because you have money—t he natives will be backward ingiving till the missionary becomes as poor as they are, or they will be inclined to look after their neighbour's duty rather than their own. If the Chinaman is a model of imitation, the missionary must be a model *for* imitation.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" was a wise injunction of the Apostle Paul, while the tithe is a safe rule for strict observance. The missionary by example as well as words should teach the duty that all that we have really belongs to the Lord, and that no one should be satisfied with a mere tenth. The Jews probably gave three-tenths or two-tenths, though not in the same way or for the same purpose. So the missionary and native may leave for their own personal charity, subject to their own discretion and disposal, extra amounts not included in the one-tenth, or, if included, the extra amounts also may be given to the common fund of the church, to be extended in proper ways by proper authorities.

The use of funds donated by a foreign society hardly appears in the light of benevolence, and likewise weakens, if not destroys, the vital principle of self-support. The use of money contributed by a missionary, though essentially foreign, is yet recognized as benevolence, and likewise invigorates the principle of self-support. It is generally regarded that when mission chapels in the large cities of our home lands are aided by the funds of the rich, those individuals should, if possible, be personally connected with the chapels, in order to avoid a pauperizing tendency. The giving of self adds charm and force to the giving of money. Personality vitalizes action.

In the admirable articles on "Methods of Mission Work," by Dr. John L. Nevius, there appears these words: "During the last few years I have urged the stations to contribute to the support of the helpers, as the most natural and available object which could be presented to them. They have done so to some extent, but the plan has not worked well. They have very naturally regarded the helpers as my men and not theirs, since they are chosen and directed by me." Quite true: if foreign funds should not support helpers of the native church, the funds of the native church should not support the helper of the foreigner. Hence Dr. Nevius with his usual sagacity adapted to every emergency, allows the natives to contribute only for their own helpers. Thus in the one church there are two funds and two authorities. While better than the other plan, might it not be possible in the one church for pastor and people to be so united that there might be only one fund and one authority, composed, perhaps, in the Presbyterian church, of pastor, elders and deacons? We throw this out as a little hint to be cast into Dr. Nevius' great basket of brilliant ideas.

As a further method of manifesting benevolence without injury to the self-support of the church, help should be given to persons

unconnected with the church, either as members, inquirers, hangers-on or expectants of office—候補. "As we have opportunity let us do good unto all men, especially unto them who are of the household of faith." Prominence is given to the care of the churches, and hence the first tenth should be given to the church. Afterwards, the unregenerate—and in China the 'great unwashed'—should be objects of Christian generosity. In a letter of the Emperor Julian, he acknowledged how the Christian Galileans were supporting not only their own poor but also the poor of the Romans; and many an enemy of the church in those early days, while deriding the doctrine and rising Faith, was yet forced to acknowledge the benevolence of that Faith. By the same law in China the heathen may see not so much a financial advantage in entering the church, as a similar advantage in remaining outside the Church. Hospitals, street-chapels, day-schools and industrial schools, may be established; and in such work foreign funds can be utilized without detriment to the native church or its duty of self-support. If money is actually used for the relief of the indigent, the benevolence should be so expressed as not to destroy individual self-support, for self-support in its importance is not confined to ecclesiastical domain, but is as wide as the human race. Our modern method of helping people is helping them to help themselves. This is likewise the teaching of conservative China.* If, however, not only generosity be acknowledged, but the honest administration of generosity be exemplified, a thousand-fold blessing will result.

Thus it might prove to be that in advancing the self-support of the church in China, the missionary would himself be more benevolent; and in advancing the self-support of the people of China, there would be a demand, not of less foreign money, but of more. Benevolence and self-support when wisely administered develop together.

The Governor of Shantung in a Memorial to the Throne on the management of the Yellow River, in acknowledging the suggestion of scholars and officials, adds: "Where the plans of one man may prove not to be comprehensive, the opinions of the many regarding the merits or demerits of a scheme afford security."* In such some faint hope that the plans of seniors and superiors in the mission field may at last prove wise, advantageous and complete, beyond all dispute or criticism, I present to the august body of missionaries these "dreams of a dreamer who dreams that he has been dreaming." 是否有當.

* 以工代賑.

NOTES ON MISSIONARY SUBJECTS—NO. 2.

By J. Edkins, D.D.

THE LOGOS IN CHINA.

DR. J. PYE SMITH in his work in the Messiah,* says when speaking of the Egyptian doctrines of the creation of the world by God through his word and of the word being the true son of the Supremely Perfect, that "these doctrines are of the same family as the Persian theosophic system, derived undoubtedly from the same sources, but more corrupted. The point, indeed, to which these oriental relics lead, is to evince the early existence among the nations which lay the nearest to the primeval revelation of notions obscure, indeed, and inconsistent from their having been perverted and mingled with incipient polytheistic tendencies, but implying that in the one Deity there is a second subsistence subordinate yet uncreated, and having existed from eternity." Dr. Pye Smith cites from Bretschneider's work on the dogmatic system of the Apocrypha† such statements as the following, descriptive of the doctrines of Zoroaster: "Oromasdes creates and upholds the universe by speaking. Hence this heavenly word so far as it is applied to him designates his creative power. This pure, holy, instantaneously mighty word was before the heavens and the sea, the earth and the animals, before human nature and the Devs.‡ He still continues to speak this word in the whole extent of the world, and rich blessing is diffused. All pure existences in the world of light speak this word even by their own actuosity."

This Persian Logos is found in the early Tauist books. When Tautsï, Chwang tsï, and Lie tsï, speak of 帝, *ti*, they mean, it would seem, the Oromasdes of the Persians, and perhaps the Indra Shakra of the Buddhist books. By 道, *tau*, they mean the word of Oromasdes and the Memra of the Targums.

Lau tsï says, 有物混成先天地生可以爲天下母吾不知其名字之曰道. There is a thing formed in chaos, living (or born) before heaven and earth. It may be viewed as the mother of the world. I do not know its name, and giving it a name it is called Tau.

Then he also says in sect. 42, 道生一, 一生二, 二生三, 三生萬物, 萬物負陰而抱陽. Tau produced one (heaven). One produced two (earth). The two together produced three (man).

* *The Scripture Testimony to the Messiah*, 4th Edition, 1847, p. 167.
† *Dar stellung der Dogm. Apocryph.* ‡ *Devs*, evil spirits.

The three together produced all things. All things carry the principle *Yin* on their backs and the principle *Yang* in their arms.

The Chinese derived the principles of *Yin*, darkness, and *Yang*, light, from the Persians in earlier times. But they learned the doctrine of creation and a creator just before Lau tsï's age, and these ideas appear in his work. He seems to have received these doctrines in a Babylonian form, but worked up, before reaching China, in the mould of Persian thought. The word *hwun*, chaos (later *hwuntun*) first occurs in Chinese in Lau tsï. The existence of the Persian ideas and religion in China before Lau tsï is vouched for by the worship of fire* in Imperial and family sacrifices, and the occurrence of an instance of human sacrifice, which by well-skilled native scholars was very early explained as indicating that at the spot where it happened there existed a temple to a divinity known as 祆神, *hien shen*,† the same name which was in later ages given to the god of the fire worshippers, who had 3000 (some say 300) temples § in China in the Tang dynasty.

In Chwang tsï the Logos of the Babylonians and of the Jews comes to view quite plainly in the great Universal Teacher‡ (神鬼神帝). "The *tau* gave supernatural attributes to the demons (the *devs* of the Persians) and to God (生天生地). It produced heaven and earth. It was before the great extreme and did not become high. It was beneath the six cardinal points and did not become deep. It was born before heaven and earth, and its existence did not become long. Hi wei shi obtained it and was able to unite heaven and earth. Fuhi obtained it and was able to add the vapour mother (氣母). The Great Bear obtained it and was able to revolve through the ages of yore without change. The sun and moon obtained it and could, age after age, never take rest. Kampi obtained it and was able to take possession of the Kwunlun mountain. Hwangti obtained it and was able to ascend to the cloudy heaven.

When Chwang tsï uses the term 造物者, creator, as he does in the great Universal Teacher,‖ he makes a hump-backed man say: "The exalted creator, why has he made me with this infirmity?" Chwang tsï speaks as a man who knew and believed in the Hindoo doctrine of metempsychosis. He uses the imagery of the melting pot and casting bronze vessels in a mould. The hunch-back he

* Worship of fire, B.C. 524 Legge's *Chun t'sew*, pp. 565 to 568. But the worship of fire would exist earlier. See p. 176, A.D. 639.

† The character 妖 yau in common editions of *Tso chwen* is a mistake. See 四軍全書 and 海國圖志 ch. 15, pp. 18, 19.

‡ Balfour's *Chwangtsi*, p. 75, chapter 大宗師.

§ Hai kwo tu chi quotes this from *Yeu yang tsa tsu*, a work of the Tang dynasty.

‖ Balfour, p. 78. See also p. 80.

describes as made so by the will of the caster, who does not ask him what he wishes, but decides independently to make him one of the inferior class of men. Chwang tsï, like the two earlier Taoists, uses 帝, *ti*, also for God in addition to this term for the creator.

He has the idea of the Babylonian Logos before his mind, for otherwise how could he like Lau tsï distinguish between God and *Tau*, and at the same time make *Tau* the producer of heaven and earth, assigning to it priority in time over all existences? The illustration of the bronze caster he might, of course, have originated, but as with some other of his remarkable figures, it is likely that he borrowed it. The Sanscrit word for creator is *Prajapati*, and of this 造物者, creator, in Chinese, may be a translation.

Lie tsï's phraseology does not differ essentially from that of Lau tsï and Chwang tsï. He speaks of God as 帝, *ti*, and assigns him an abode among the circumpolar stars, the "pure metropolis" he calls it (清都). The emperor Mu-wang is conducted to see it by a magician called 化人. Speaking of creation, the philosopher says the material is produced from the immaterial. He calls the creator 造物者, *tsau wei chi*. His skill, he remarks, is wonderful and his work profound and lasting. He who produces is not himself produced. He who works changes is not himself subject to change (生物者不生化物者不化). That which is not produced is able to give life to what lives. That which is not liable to change is able to change things that change. By these obscure expressions he means the *Tau* of Lau tsï, for he proceeds to quote the *Tau te king* immediately under the name *Hwang ti shu*, the book of the Yellow Emperor. He is acquainted, like Chwang tsï, with the Hindoo idea of transmigration at death, and uses the same metaphors and examples in illustration of it. The pure soul goes to heaven when it leaves the body. In his description of creation he distinguishes three factors: breath, form and matter.* These are successively developed in four periods, and after them is the age of chaos, which in his view is called *hwun lun*, as containing all things in a united form previous to separation.

Though Lie tsï is not so fond of using the word *Tau* as the other two philosophers he means the same thing.

In *Hwai nan tsï*, of the second century before Christ, it is said: 道生萬物而不有, *Tau* produced all things yet it is as if it had not made them (or as if it did not exist). It effects all changes and yet is not seen to rule. It controls the mountains and rivers. It ascends the Kwun Lun mountain. By this author personality

* 氣, 形, 質.

is ascribed to *Tau*, when it is called 大丈夫, great hero. Heaven is its covering, the earth its chariot. It rides on the clouds and the sky, and is associated with the creator. It goes slowly or swiftly. It causes the ruler of the rain to sprinkle the roads. It sends the lord of winds to sweep away the abundance of dust. Its whip is the lightning. Its wheels are the thunder.

When we meet with this language we feed compelled to regard the whole conception of *Tau* as something novel in Chinese thought. In fact it is the Chaldean memra, the Logos of Philo and the Sophia of other ancient Jewish writers in the Apocrypha. The Wisdom of Solomon (ch. 10) represents Sophia as leading Israel in the wilderness, as screening them with the pillar of cloud by day, and shining on them with a fire of star-like brilliance by night; and in chapter 9 it is said that God made all things by (the Logos) his word, and provided man with his wisdom that he might rule over the creatures he had made. "Give me," the writer continues, "that wisdom that sits with thee upon thy thrones."

It appears, then, that the early Tauists in accepting the doctrine of one Supreme God, of the creation of the world, of a Logos existing before heaven and earth and by whose agency the universe was made, derived these elements of knowledge with great probability from the west. We find the same belief among the Babylonians and the Jews, and partially among the Hindoos and Persians.

The first chapters of Genesis are a record of the monotheistic faith of old Babylonia and not of the Jews only. Babylonia, taking that term in a wide sense, was the land where Adam, Seth, Enos, Enoch, Noah, were taught of God and instructed their contemporaries. The truths they communicated produced fruit not only among the Jews but among the inhabitants of Mesopotamia.

Last century, Gaubil and other Jesuit missionaries in China believed that whatever they found in ancient Chinese books bearing a resemblance to Old Testament teaching was communicated by the Jews who at that time arrived in China in their wanderings. But this view needs to be widened. The communicators might be Hindoos, Persians, Babylonians, Arabian mariners, or Jews. They might be by profession magicians, diviners, philosophers, merchants, astrologers, physicians, religious teachers or interpreters of dreams.

Among the Greeks before Socrates the schools of philosophy were very much distinguished by their secular physical doctrine. Fire, water, air, earth, were each in succession regarded by some powerful school as that one element from which the universe proceeded; among them the school to which the nearest approach was made by early Tauism was that of which air was the

favourite element, the school of Anaximenes. He said, Air is God. It is immeasurable, boundless and always in motion. It was also the first to exist. But Tauism does not limit itself to a small area of thought by teaching such a doctrine as this. It rather represents the monotheistic belief of Mesopotamia and Persia, in which the Tau or Logos is associated with the Supreme God, and which saw in creation and providence, and in the life of men, the working of the Logos manifested in numberless ways.

We may regard the first chapters of the Old Testament as not only the inheritance of the chosen people of God, but as a fragment describing the belief of the Chaldeans existing alongside of their polytheism. It partially embodies those old Babylonian views, which in a new garb whose texture and colouring are partly Hindoo and partly Persian, reached the early Tauist philosophers on the banks of the Yellow River and the Ta kiang.

India, China, and Persia all received scattered rays of the primitive revelation made to man before the days of Abraham. The amount of that light should be measured and its effects estimated by the Christian missionary.

CONFUCIUS.

"CONFUCIUS, Confucius! How great is Confucius!
Before Confucius there never was a Confucius,
Since Confucius there never has been a Confucius,
Confucius! Confucius! How great is Confucius!"—*Sacrificial Ritual.*

Severe and stately scholar of the Past,
Transmitter of an ancient people's higher thought,
Around thy somber visage still there glows,
Undimmed, resplendent, through the ages vast,
The lustrous halo by the cycles wrought.
No earth-born conquerer raging at his foes
Shall burn! Thy page to dust. No scorching flame
Nor time himself may snatch the laurels of thy fame.
A sage, thy wisdom speaks as first it saw
Humanity and right deep anchored in the soul;
The five fold spectrum of the primal law,
Eternal harmony with Heaven, its hidden goal.
Ah! Princely Man! uncrowned and yet a King,
Age after age to thee its loyal gifts shall bring!

Correspondence.

THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN CHINA.

DEAR SIR:—Will you allow me, through the medium of your columns, to express the hope that this high court of those who hold the Presbyterian form of church Government may meet in 1890? These lines are not written in a sectarian spirit, but with the desire that other denominations may also unite their forces.

In the Union Presbytery of Amoy our English and Reformed (Dutch) Brethren have long set the example. I take it for granted that the Scotch, Irish, and Canadian Missions equally favor the union of the 10,000 Presbyterians of China. There might be three synods—a Northern, a Central and a Southern,—or, better still, *two*, as the occupancy of Tsing-kiang-p'u by the S. P. U. gives a station half-way between Peking and Ningpo. The General Assembly might meet during the sessions of the Decennial Conference, and once between—every five years.

By a remarkable coincidence the American Assemblies both took action on this subject. The Gen. Assembly (North) in session at Omaha says:

"I. That in order to build up independent national churches holding to the reformed doctrine and the Presbyterian polity on foreign fields, the more general and complete identification of our missionaries with the native ministers and churches and other foreign missionaries on these fields, is of the most vital importance, and needs to be pushed forward as rapidly as is consistent with a due regard to the interests of all parties to these Unions."

"II. That in countries where it is possible satisfactorily to form Union Presbyteries, the further organization of Presbyteries in connection with this General Assembly is discouraged, and in countries where there are now Presbyteries in connection with this General Assembly, but where it is possible satisfactorily to form Union Presbyteries, it is strongly urged that the steps be taken, as rapidly as this can wisely be done, to merge the membership in Union Presbyteries, and to dissolve the Presbyteries of this General Assembly."

The Gen. Assembly (South) in session at St. Louis took the following action in a concrete case: "In answer to memorials from several of our missionaries in Brazil who have united with the representatives of six native churches in organizing the "Presbytery of Campinas and Western Minas," and who desire to know whether the Assembly will approve their combining with the Presbytery of Rio Janeiro, belonging to the Assembly of the Presbyterian Church of the United States of America, in forming the Synod of Brazil; in answer also to an overture from the Presbytery of Chesapeake favoring this movement—it is recommended that the Assembly give the approval to the formation of a Brazilian Synod formed of presbyteries which shall be separated from both the Assemblies in this country, and consti-

tuting in Brazil a distinct and independent church, free from foreign control. It is further advised that our missionaries, as soon as these native presbyteries can be safely left, push forward as rapidly as possible into the destitute regions beyond, fulfilling the evangelist's office in them."

If then the Synod of China which meets in Tungchow next year will kindly consider the question of overturing the Gen. Assembly of 1889 to sever their official relations with that body, then the union in China may be consummated.

Both Northern and Southern Assemblies desire their Missionaries to be full members of the foreign Presbyteries; in the former their names to be placed on a "supplementary roll" in the home church; in the latter, to be considered as having no ecclesiastical connection, but if all are full members of the China Presbyterian Church, their individual relations to their home churches need not be a subject for consideration in the Missionary field.

Very Sincerely,
HAMPDEN C. DU BOSE.

Soochow, July 20, 1887.

CONDITION AND HOPE OF THE HEATHEN.

SIR,—Your issue for August contains a paper on the "Condition and Hope of the Heathen," which, though it has not convinced me, has impressed me deeply with the evident devotedness at once and charity of the writer. On one only of the points raised I venture to ask the writer a question. He adopts the view, lucidly stated by Professor Beck, of Tübingen, that the great passage St. Matt. xxv. 31-46 is a revelation of the judgment of the nations exclusive of the visible Church. A well-known prophetical treatise, "The Approaching End of the Age," lays, if I recollect rightly, great stress on this view.

On the other hand, an interesting posthumous treatise on Justification from the pen of the late Professor Birks, who was a singularly able advocate of premillinarian views, treats the passage unhesitatingly as a revelation of the principles on which all men, including Christian believers, will finally be judged.

To my mind the sentence "Inherit the kingdom prepared for you from the foundation of the world," with its obvious reference to the Elect or Church of God, with regal prerogatives, decides the question in Professor Birks' sense. And may I not claim our German missionary brother as a witness on the same side if, at least, he holds to his distinction, p. 310—"*acceptabilis Deo est*," not "shall inherit eternal life?"

I am Sir,
Your obedient servant,
G. E. MOULE.

Hangchow, Aug. 22.

A UNION VERSION.

DEAR SIR:—In the issue of the *Missionary Recorder* for August there is a letter signed by "Juvenis" which has reference to a circular sent out last year. The writer requests that I will state in this magazine "what is the consensus of the views of Missionaries on the sub-

ject, and if favorable to the scheme of one Bible, what action is being taken by the Agents of the great Bible Societies to secure the Company of Nine for this important work?"

A paper signed by a number of Missionaries in North China had been received, suggesting the formation of a Committee of nine persons who should prepare a Union Easy Wenli Version of the Scriptures, and requesting the American and Brit. and For. Bible Societies, one or both, to publish a tentative edition of one thousand copies of a Version of the New Testament then under preparation.

Copies of this paper were circulated by the Agent of the American Bible Society, as well as by myself, among the more readily accessible Missionaries, for signature. In the case of those to whom the paper was sent by me, signatures were only requested in reference to the question of printing the 1000 copies. No such limit was made by the Agent of the American Bible Society.

Out of over 200 Missionaries, including those who originally signed the paper, about one half signified their approval; but in Mid and Southern China the proportion was smaller; and in the Southern districts of Foochow, Amoy, Swatow, and Canton, taken alone, those who approved were just a third.

As regards the action of the two Bible Societies, I would refer "Juvenis" to a notice which appeared in the *Missionary Recorder* for February, 1887.

I am, dear Sir,
Yours truly,
SAMUEL DYER,
Agent B. and F. B. Society for Central China.

ADVERTISING RELIGIOUS SERVICES.

DEAR DR. GULICK:—If suitable, please give the following insertion in the *Missionary Recorder*.

In the stations I have visited where work had been carried on for a few years there seemed to be a difficulty in getting outsiders in any considerable numbers to attend services held in chapels and preaching halls. It is true if one opens a preaching hall in a busy thoroughfare, an audience can generally be obtained, but there is so much moving in and out, besides there is such a great bustle and noise on a busy street that it is hard to gain a fair amount of attention. In Hanchung we have recently used methods of advertising our services, somewhat similar to those used at home, with perfect success. Dr. Wilson has planned several striking tracts, and these have been posted extensively about the city. On each of these tracts is our address and an invitation to come and hear more of the truths they speak of. Posters explaining the purpose of our worship, and giving the dates and time it is held have also been used. Hand-bills of the same purport have from time to time been distributed about the city. The results have been very gratifying. Although the premises where our services are held are not on any of the principal thoroughfares, the attendances have been very largely increased. The Lord's day evening service has been especially successful; last Lord's day evening there were 140 present when the meeting broke up, of whom the great majority were non-members, as many of the members who live in the country cannot conveniently come to the evening

service. I trust we may soon be able to report many being brought from darkness to light through these services.

I thought it possible these hints might be useful to workers in stations where the curiosity to see foreigners has worn away, and it is difficult to get the people to come and hear the Gospel.

Yours Sincerely,
JAS. McMULLAN.

Hanchung, June 29th, 1887.

RESULTS OF PROCLAMATIONS IN FAVOR OF CHRISTIANITY.

DEAR SIR:—A great deal is made in the home papers, both in England and America, of an Imperial Edict in favor of Christianity. It is spoken of as an era in the history of China. *I would like to inquire how far any proclamations have been issued making known this edict to the people of the Empire.* It is said that it is ordered to be posted wherever there is a Christian chapel or school or dispensary. No such proclamations have been issued by the Chinese Authorities in Kwangtung province, nor do the mandarins afford any more protection to Christianity than they have been accustomed to do.

I have heard that proclamations have been issued at Shanghai, Ningpo, and Foochow. Will the missionaries in other places or provinces where the proclamations have been posted please state the fact in the columns of the *Recorder* that we may know how far the Imperial will has been carried out by the local Authorities?

Let us have the truth with regard to the matter that people at home may know just how things stand.

Yours fraternally,
R. H. GRAVES.

AN INQUIRY.

DEAR SIR:—Could you help me to find out whether there are any books by Romanists or Protestants which show how the Christian Religion may be supported by quotations from the Chinese Classics and other standard literature, and by the generally accepted proverbs and sayings?

Also would you ask some one to furnish a list of the books in Chinese on the "Evidences of Christianity," and publish it in the *Recorder?*

Yours faithfully,
INQUIRER.

MR. CROSSETT ON "BORHAN."

Washington, D. C., May 25.

As you can imagine, I have felt eager, since a few persons of high scholarship in London told me that *Borhan*, the Mongol term for Buddha, is a Persian word, to arrive at as much light as possible on this point.

Boron, the Mongol for rain, you had told me was a Persian word, and I find it confirmed by oral and lexicographical testimony. *Borhan* and *boron* are also in Hindustani and Turkish.

Yesterday in the Congressional Library I found with the aid of Louis Solyom (an assistant librarian who studies over a score of languages) the word *Borhan* in Richardson's Persian Dictionary, 1829. He defines *Borhan* as a prince, a chief, demonstration, proof, a sign, a mark. He also gives

the remarkable expression, *Borhan Miseh*. Is not this the anointed Borhan? The adjective follows the noun in Arabic, and this is therefore the Messiah Borhan. Richardson's rendering of *Borhan Miseh* is peculiar: "A demonstration equal to those adduced by the Messiah, viz., healing the sick, raising the dead, etc."

Mr. Crossett encloses also a letter from Mr. Labaree, a missionary from Vermont, in Persia, now revising the Syriac Bible. He wrote a letter in the American Bible Society's Record of the past spring. In the letter to Mr. Crossett he says that his Nestorian assistant told him that *Borhan* in Persian means "revelation," or the "revealer." A communication was published in the *Interior* on this subject from Mr. Crossett, and another from the pen of this Nestorian. Mr. Labaree adds that there has recently been found a Syriac sketch of two Nestorian ecclesiastics who came from China in the 13th century, one of whom was subsequently selected as the Nestorian Patriarch residing now at Bagdad and now at Maiagha, Persia. He was selected for the office because of his knowledge of the Mongol language, the Mongols at that time being in possession of Western Persia. He was able to procure from some of the ruling sovereigns efficient protection, while others perpetrated great outrages on the poor Christians.

Notes by J. Edkins on the preceding letter.

Richardson's Dictionary says *Barhan* is an Arabic word, and I find in Catafago's Arabic Dictionary, *Barahin*, arguments, proofs, demonstrations. The suffix *in* is the genitive plural suffix. This word, then, cannot be the Mongol *Borhan*. But there is also the word *Burhan*, proof, demonstrations, and *Barhani*, demonstrative. These meanings do not, however, suggest any road of identification with the Mongol *Borhan*, which is simply Buddha. The sense, *chief*, also given by Richardson, may indicate a clue to the mystery. For Buddha is called 世尊, *Shi tsun*, world's honoured one, and he is addressed by other such titles as *Bhagavan*, *Bhagawat*, the worshipful one.

The Mongols adopted Buddhism quite late. Genghis Khan always mentions in his chief edicts *Menghe Tingri*, Eternal Heaven, as the source of his power. He knew nothing of Buddhism. The word *Borhan* must have been adopted in the Mongol language during the Yuen dynasty. It may, therefore, have been this Persian word, with the sense, so far as I see at present, of *chief*. It should be compared with the Manchu *Fuchihi*, Buddha, which is formed from the Chinese *Fo*. *Chihi* is a mere suffix without any known etymology. It should also be compared with the Mongol *Wogda*, sage, holy, used like the Chinese 聖. This may be Persian also. In Persian, *bakht* means happy, fortunate. The term *baturu*, of the Manchus, is in Mongol *bagador*, and this is in Persian *bakhtyar*, and in Turkish *bakhtlu*. The common Mongol word *bakshi*, teacher, is in fact the Persian *bakhshi*, a giver. These are all honorific expressions. A nation of contracted intellectual power like the Mongols adopted with readiness a multitude of foreign terms of which

these are examples. Thus it is possible that *Borhan* may be altered from the Persian *bud*, idol, this again being formed from the Sanscrit *Buddha*. But perhaps the word *burhan*, chief, is more likely to be its source. In this case Mr. Crossett's research has been successful and *Borhan* means a title of respect.

LOOCHOO ISLANDS.

DEAR SIR:—I would feel obliged if you or any of your readers could give me information regarding mission work, past or present, in the Loochoo Islands. I see one authority refers to "the missionary Dr. Bettelheim, sent out in 1845;" and there seems to be some information regarding the Islands in the *Church Miss. Intelligencer*, 1879, of which, however, I have no copy.

Yours truly,

THOMAS BARCLAY.

Our Book Table.

We notice the appearance of a new edition of the Hymn Book translated by Dr. Blodget and Rev. C. Goodrich, and first issued in 1877. For the sake of those who have not seen this excellent work, we will say that it contains 315 hymns, 10 doxologies, 12 chants and the morning prayer service.

The hymns are conveniently arranged according to subjects, and the book is furnished with three indexes—one of subjects, one approximating as nearly as possible in Chinese an alphabetical index of first lines, and one of scriptural texts. The hymns have been judiciously chosen and carefully translated into the easy *Wen*, hence they are suitable for use throughout the Empire. Altogether the book is one you can leave lying about in the chapel without shivering every time a literary-looking stranger comes in and picks one up. We should be glad to see it extensively used. R.

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*Days of Blessing in Inland China** is an interesting volume of 185 pages, compiled by Mr. Montague Beauchamp from notes taken by Messrs. Stanley P. Smith and Mr. Lewis of meetings held in July and August, 1886, in the northwestern province of Shansi. An introduction and a preliminary chapter give the outlines of the missionary work in that province by the China Inland Mission, and of Mr. J. Hudson Taylor's visit. This is followed by very full reports of a series of "Special Meetings" by the Missionaries themselves at Tai-yuen-fu, and of "Conferences" with the native

* *Days of Blessing in Inland China*, being an account of Meetings held in the Province of Shansi, &c., with an Introduction by J. Hudson Taylor, M.R.C.S., F.R.G.S., Author of "China's Spiritual Needs and Claims." London: MORGAN & SCOTT; 1887.

Christians at Hungtung and Ping-Yang Fu. The principal matters of interest in the "Special Meetings," which extended over several days, are Mr. Taylor's addresses. They constitute a rich body of instruction on the spiritual needs of the missionary. They deal almost entirely with the conditions of the missionary's heart and soul, and very slightly indeed with questions of missionary policy and methods of work; which gives them a special and unique value. Notwithstanding Mr. Taylor's depreciations of a study of theology to the neglect of Scripture, his addresses show a very definite theological drift—and are none the worse for it. The reports of the testimonies by native Christians at the "Conferences" are stimulating, as shewing the religious life and thoughts of Chinese converts. They are warm with faith and love, and give a very favorable impression as to the style of Biblical Christianity the converts of Shansi have received. A few pages of facts which have occurred since these conferences complete a volume that will be especially useful among missionary workers.

A Catalogue of Customs Publications, published by order of the Inspector General of Customs, gives a very favorable view of the intellectual activity promoted by the Imperial Maritime Customs of China. These Customs Publications already constitute a body of literature regarding the present condition of this country that is indispensible to any student, and without which our knowledge would be limited indeed. This extension of the province of this department of Customs is something new under the sun, and is producing many happy results in literary and educational lines. We notice that the second edition of Sir Thomas Wade's *Tsu Erh Chi* has at last appeared as one of this series of publications, at the moderate price of $15.00 for the three volumes.

We have been much interested in a *Memoir of Rev. W. N. Hall*,* who was a member of the Methodist New Connexion Mission at Tientsin, and died there on the 14th of May, 1878, after a missionary life of eighteen years. Mr. Hall seems to have been a man of high spiritual life, and the volume bears the appropriate first title—"Consecrated Enthusiasm." Would that many might follow his footsteps.

* *Consecrated Enthusiasm*, or *Memorials of Rev. William Nelthorpe Hall*, late Missionary to China, by James Stancy, D.D. London: HAMILTON, ADAMS & Co., 1887.

Editorial Notes and Missionary News.

REPORT OF THE HANGCHOW MEDICAL MISSION.

DR. MAIN'S Report for 1886 tells of 7,326 out-patients and 312 in-patients during the year, 186 patients visited at their homes, 840 patients seen in the country, 611 visits paid to foreigners and natives at their homes, 87 suicides besides 10 suicides treated at home, and of 10,926 visits paid by out-patients to the Dispensary. The Medical Notes are all perhaps that are called for in a report for general circulation, though too brief to be of any service to science. The Medical Class is continued, though we find no note of the number of students. The Examination Questions indicate the range of Medical Instruction, besides which the class has received musical instruction. Evangelistic efforts, as ever, hold a prominent place in Dr. Main's efforts, as a result of which it is said: "Many, when they leave, have a clear knowledge of the truth, and some have manifested by a changed life, that they have undergone a change of heart.

CHINESE SUPERSTITION.

DURING the partial eclipse of the sun on the 19th of August, it was interesting to watch the effects on the Chinese populace. Many of them were so far influenced by contact with the foreign world as not to resort to crackers and bombs and gongs, for the purpose of driving the dragon from the sun; though many did do so, despite all western influences. But most interesting of all was the part taken by the Chinese Men-of-war lying in the river, who fired a number of their guns to help deliver from the impending calamity of an extinction of the sun. There was nothing to prevent the highest appliances of western civilization, in vessels themselves an epitome of western science and art, from being subsidized to the most infantile of superstitions! China needs something more than western materials!

Missionary Items.

WE find on our table a copy of a nicely printed volume containing the Gospels and Acts in Easy Wenli, by Rev. Griffith John—a portion, as we understand, of the New Testament, revised, the whole of which is soon to appear. Bishop Burdon is, we are informed, proceeding with the publication of an Easy Wenli Version of the New Testament based upon the Mandarin, prepared by himself and Dr. Blodget—the four Gospels having been already noticed by us.

A WRITER in *The Chinese Times* mentions the fact that "The Imitation of Christ," in Chinese, was first published in 1640, translated by the Jesuit Missionary, Emmanuel Diaz. Since then several other translations by Roman Catholic missionaries have appeared; but in 1874, Bishop Deplace published

a New Testament "written in what some writers in Pekin would call *Easy Wenli*, but which in reality is only excellent *Mandarin*. The *Bishop's* version is pronounced "admirably clear and idiomatic."

THE Rev. J. R. Wolf, of the C.M.S., has recently made a visit to the interesting Chinese Mission from Churches of Foochow to Fusan, Corea, and has promised a short report on matters as he found them.

THE second number of a new periodical called the *International Missions Gazette* has been kindly sent us. It is published at Rochester, New York, U. S. A., by the "International Missionary Union," of which Rev. J. T. Gracey, D.D., is President; the Rev. S. L. Baldwin, D.D., and Miss C. H. Daniels, M.D., being among the Executive Committee. Dr. Daniels, lately of the Baptist Mission, Swatow, gave an address at the late Third Annual Meeting of the Union, on Medical Missions in China; Rev. Arthur H. Smith made one of his own unique expositions of work; and Rev. Chauncey Goodrich spoke on the Claims of China upon the Christian World—all which are reported.

THE Rev. Dr. Hunter Corbett, missionary at Chefoo, recently on leave of absence in the United States, lately occupied the pulpit at the First Presbyterian Church, Wichita, Kansas. At the close of his interesting address a collection was called for, accompanied by the statement that $135 was needed to carry on this missionary work. When the collection was counted it amounted to $1,633; and after the evening service at the same church another collection was taken up, the morning and evening collections together aggregating $2,136. —*Exchange.*

The Presbyterian Messenger announces the resignation of Rev. W. R. Thompson, of Formosa, on account of his health, a step which he has taken with great reluctance. We also regret to be obliged to record the failure of Miss S. Pray's (M.D.) health, and her consequent return to America, in company with Mr. and Mrs. Worley of the Methodist Mission, who seek relief for Mr. Worley's eyes.

THE Rev. Chas. D. Tenney, recently of the A. B. C. F. Mission in North China, has, we see by our exchanges, been appointed private tutor to the sons of the Viceroy Li Hung Chang. Mr. Tenney has a flourishing private English school, and it is said that the Viceroy has announced his intention of putting the Government College which is to be opened this fall at Tientsin under his charge.

MISS MAY E. CARLETON, M.D., who pursued a post-graduate course in New York City on eye and ear diseases, has been appointed to service in the Woman's Hospital at Nanking. She is expected to leave in September for her field of labor.

We learn from the *Straits Times* of August 4th that the foundation stone of a new church for Chinese was laid at Bukit Timah, in connection with the China Mission of the Presbyterian Church of England. There are 105 Chinese members connected with this Church, who gave last year fully $600.00, and who purpose paying half the cost of the new building, including a donation of $250.00 from Mr. Ahok, of Foochow.

The Rev. E. T. Doane, of whose imprisonment and deportation to Manila we wrote last week, left for his missionary station on Ponape about the 9th of August, being sent back in a Government vessel by the Captain-General of the Philippine Islands, with promises that he shall be restored to all his privileges, and that the work of the mission shall not be further interfered with. No reparation has, however, been made for the gross outrages received, which ought to be secured for him by the U. S. Government.

It is our sad duty to notice, just as we go to press, the death of Mrs. Russell, at Ningpo, on the 25th of August.

Miscellaneous Items.

The Governor Wu Ta Ching, acting under the direction of the Viceroy of Liang Kuang, on expropriating land for a mint, promises to pay the owners 80 *per cent.* per *mu* in advance of the original cost as shown by the title deeds.

On the 30th of July a fine new building was dedicated in Tokyo, as a Hall and Chapel for the Tokyo Anglo-Japanese College of Aoyama. It is called after Rev. Mr. Goucher, who has subscribed in all $20,000 (U. S. gold). This building cost about $15,000, and is of brick, four stories high, exclusive of the towers. The chapel itself will seat a thousand persons.

On the same day the commencement exercises began in Tokyo, of the Meiji Gaku-In, of which Dr. J. C. Hepburn, M.D., LL.D., is the President. The junior orator contest was engaged in by seven different members of the class, for which there were prizes. Nine seem to have graduated from the Theological Department, and one from the Academic Department.

It was lately reported in our columns that about one hundred jinricshas had been exported from Shanghai to Formosa. A recent issue of the *Shihpao* has the following, bearing on the subject:—Since the late Franco-Chinese war, there are a large number of disbanded soldiers in Formosa, who are in a most wretched and starving condition. When the Govenor-General Liu heard of the suffering, he sent a deputy to Shanghai, to purchase one hundred jinricshas, which were recently landed at Tamsui by s.s. *Waylee*. They are to be gratuitously given to the poor men that they may earn an honest living. A small licence of fifty cents per mensem is levied. Now the people can comfortably support their families from their daily earnings, ranging from 500 to 600 cash. All the business men patronise them.

THE *Shih Pao* of Tientsin for 16th reports: In the spring of last year H.E. the Viceroy appointed Taotai Hsü Ch'ang-yü to be the Director of the telegraph line lying between Fêng T'ien, Chi Lin, Ning Ku-Hun Ch'un. From the last named place the line was extended last autumn to the borders of Russia. After its completion, the Director returned *viâ* Japan to receive the appointment of Manager-in-Chief of the Imperial Telegraph Line of the Northern Division. H. E. the Viceroy has appointed Prefect Chou Mien to be the Manager of the Amoor river division. The work, started at a place called Kirin last 5th moon, is being rapidly pushed on to Russia, and will probably be completed in about two months.

BETWEEN Chün Liang Ch'êng and T'u Ch'êng, the total amount of land expropriated for the railway is something over 1,300 *mu*, costing in all 29,930 strings of Tientsin cash, which were paid over to the respective land owners in person. Of this land, 450 odd *mu* were Kao-liang plantations, 30 *mu* small farms, 220 *mu* fertile land, 410 *mu* pasturage, and 200 or more *mu* of waste land. For land with growing crops on it, besides paying the tabulated price for the land itself, compensation was paid for the crops at the rate of one thousand cash per *mu*.—*Shih Pao.*

HER Majesty the Empress-Dowager has selected as consort for His Majesty, the Emperor Kuang Hsü, a daughter of Duke Chao, a Manchu nobleman. A daughter each of the Governor-General of the two Hus, the Governor of Kiangsi, and a member of the Board of Revenue, all of Manchu aristocracy, have been selected as concubines for His Majesty.

TEN propositions on Naval and Military Reform have been embodied in a memorial submitted by the Board of Censors, on behalf of one Chao Shih-chu, a military instructor of Kiangsi.

A TELEGRAM from Port Arthur states that four junks containing about 200 robbers, suddenly made an attack upon a place named Shang-tao, in Shantung Province, and carried off nearly 200 women, and a large amount of property. Four men were killed by the robbers.

THE number of jinricshas plying in Tokio alone is now fully 36,000, and in all Japan it amounts to over 180,000.

THE *Shunpao* says:—The Tsung-li Yamen has selected twenty-two officials who are to travel abroad, and they had an audience with the Emperor on the 24th ult. H. Ex. Hüng Wen-hing, since his appointment as Chinese Minister to Russia, Gemany, Austria, and Holland, has been exchanging visits with the Foreign Ministers at Peking.

Diary of Events in the Far East.

July, 1887.

7th.—The Cortes agrees to the new Treaty of Commerce between Portugal and China.

30th.—Prince Ming Yong-ik left Chemulpo on a Russian vessel of war, bound, it is supposed, for Vladivostock and St. Petersburgh.

August, 1887.

6th.—Death of Li-Fung-Pao, late Chinese Minister to Germany, at Tsung Ming, near Woosung.

12th.—Arrangement for 16 years signed between the Chinese Telegraph Administration and the Great Northern and Eastern Telegraph Companies, allowing the Chinese lines to connect with the Russian at Hanchun, near Possiet.

15th.—Anniversary of the Birthday of the Chinese Emperor—his real birthday being, however, the 17th.

19th.—A partial eclipse of the sun, covering about two thirds of the sun's disk at Shanghai.

25th.—Rev. Wm. Muirhead completes 40 years residence in China.—Loss of s.s. *Tientsin* on Rees Island, between Swatow and Amoy.

Missionary Journal.

BIRTH.

AT Newchwang, August 27th, the wife of Rev. W. W. SHAW, Irish Presbyterian Mission, of a Son.

DEATHS.

AT Tsing Cheu Fu, Shantung, August 7th, Howard William Wills, only son of Rev. W. A. WILLS, of the English Baptist Mission, aged eight months. Friends please accept this intimation.

ON board a boat on the East River, July 8th, Anna, daughter of Rev. F. and Mrs. HUBRIG, aged four years.

AT Ningpo, August 25th, Mrs. W. A. RUSSELL, of the C. M. S.

DEPARTURES.

FROM Shanghai, August 19th, Rev. G. W. WOODALL, wife and three children, of M. E. Mission, Central China, for U. S. A.

FROM Foochow, Aug 7th, Miss L. M. FISHER, of the Methodist Episcopal Mission, for U. S. A.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XVIII. OCTOBER, 1887. No. 10.

THE NATIVE TRACT-LITERATURE OF CHINA.

BY REV. W. A. P. MARTIN, D.D.

[*Continued from page* 384.]

AMONG tracts of the second category—those that inculcate particular virtues—I may mention first of all the *Hiao-king* (孝經) or Book of Filial Duty. More ancient than any of its class, it is also more venerated—being referred to Confucius himself, whose discourses on the subject were taken down by one of his most eminent disciples. Its origin is no doubt apocryphal, but its fullness and perfection give it the weight of a classic, while the simplicity and beauty of its style make it specially attractive to the young, for whose instruction it was composed.

The teachings of the book culminate in the grand idea that filial piety, as the first of virtues, may be made a rule and regulator for the entire conduct of life. Every act has reference to our ancestors: good acts reflect honor, and bad acts bring disgrace on the name of our progenitors. The process of reasoning is somewhat similar to that which makes the love of God the law of a Christian life, but how feeble the sentiment that attaches itself to the moss-covered monuments of dead ancestors, in comparison with love to a living God, whom we are privileged to call our Father in Heaven! As in China all social, political and even religious obligations centre in the duty of filial piety, that cardinal virtue is, as might be expected, the theme of innumerable hortatory compositions. Some of them are excellent from every point of view; and not a few are tinged with extravagance—extolling the merits of children who have saved the life of an invalid parent by giving medicine mixed with their own blood, or broth made of their own flesh; but there is one, and that the most popular of all, which sinks to a

depth of silliness quite beyond anything attained by Mother Goose. I refer to the stories of the Four and Twenty Filial Children.

One of those worthies is held in remembrance because when his parents had lapsed into second childhood, he, at the age of three score and ten, dressed himself in parti-coloured vestments and acted the clown to make them laugh. Another, when a little boy was seen lying on the ice, and when questioned as to his object replied that he "wished to melt it to catch a fish for his mother." One of them, hearing a physician commend the virtues of milk freshly drawn from the teats of a wild deer, disguised himself as a deer in order to procure the precious beverage for his invalid mother. One of them on the occurrence of a thunder storm, always threw himself on his mother's grave, saying, "Mother, your boy is with you, do not be afraid." The other stories are equally foolish, and some of them positively wicked, yet Chinese artists vie with each other in embellishing this precious nonsense; and the greatest men of China make a merit of writing out the text for engraving on wood.

Is it not probable that these exaggerated views of filial piety have had a tendency to dwarf other virtues, and to distort the moral character of the Chinese people. The duty of speaking the truth, for instance, so much insisted on by us of the West, is seldom touched on by the moral writers of China. While the foundation stone is neglected by these builders, what masses of wood, hay, and stubble do they put in its place.

It would be easy to load a cart with separate treatises on the duty of showing respect to written or printed paper. Absurd as are the rhapsodies which Chinese scholars indite on this subject, may they not teach a lesson to our tract distributors—the lesson not to show disrespect to their own cargoes of printed paper, by selling too cheaply or giving too lavishly?

Then we have exhortations in equal quantity to compassion for brute animals. The radical sentiment is just and praiseworthy, but the writers rush into extremes as before, and instead of nourishing a well-poised, active humanity, they make a merit of emancipating birds and fish, and of succouring ants that are struggling in the water. Under the influence of this literature a society has been formed in Peking for the release of captive sparrows; but I have yet to hear that any society has been organized for the suppression of the sale of little children—a traffic which is openly carried on in all the cities of China! Our own Cowper wept over a dead hare, and wrote the lines

> "I would not count upon my list of friends,
> A man who wantonly set foot upon a worm."

But his pity was not exhausted by such manifestations. He admitted man among the objects of his compassion, and sounded the note of anti-slavery long before the abolition of the trade in slaves.

"I'd rather be a slave than have a slave to work for me."

"Fleecy locks and black complexion
Cannot forfeit nature's claim,
Skins may differ, but affection
Dwells in white and black the same.

Against particular vices there are numerous tracts which are earnest and powerful. In some, the enormities of infanticide are set forth; some denounce the folly of gambling; others deal in scathing terms with licentious practices of every description; and still others dissuade from opium-smoking, drunkenness and the like.

Tracts of a distinctly religious type are neither so abundant, nor so highly esteemed, as those that aim to mend the morals of mankind. Yet they are not wanting—one meets every day with little pamphlets commending the worship of particular divinities. Here is one that points out the way to obtain the favor of *Chang Sien*, the greatest of the Taoist genii, who rewards his worshippers with the blessing of offspring. And here is another which consists chiefly of prayers to *Kwon Yin*, the goddess of mercy. The prayers are in Sanscrit, and utterly unintelligible to those who use them.

Of polemics there are very few—indeed I have only seen one or two of modern origin. The earlier ages teemed with them, and the literati, by investing in every collection of *Ku-wen*, Han Yu's ferocious onslaught on Buddhism, seek to keep alive a feeling of animosity against the Indian creed. Time, however, is a great peace-maker. The conflicting elements that once threatened to turn this celestial empire into primeval chaos, have gradually subsided into a stable equilibrium. The founders of the "three religions" may now be seen side-by-side in the same shrine called *San Kiao t'ang*, in loving union like that of Liupe and his adopted brothers. Antagonistic and mutually destructive, their teachings may be found mixed together in most of the tracts of which we have been speaking. In one of them, in a conspicuous place, at the head of a list of good actions, stands the injunction—*Kwang hêng San Kiao*, "spread far and wide the three religions." Philosophers tell us of a time, happily far in the future, when earth shall no more be the scene of terrific storms—when north wind and south wind shall cease to contend for the mastery, because the atmosphere no longer receives sufficient heat from the sun to disturb their repose. It is

the heat of conviction that engenders controversy. Where that has ceased is there not reason to suspect that faith has lost its vitality, and that sincere convictions no longer exist?

In ancient Rome, the gods of the conquered nations came trooping into the capital, and all of them, in the lapse of time, were seated in friendly conclave in the pantheon of Agrippa. They were at peace, because they were dead. Julian in his satirical dialogues deals with dead gods as well as with dead men: but those dead gods were galvanized into life by the contact of Christianity. Christ came into their midst, and at his touch their dry bones began to shake, and they rose up to do battle against the Lord of Life. History repeats itself, and what we have seen in Rome, is now taking place in China. The calm of ages is disturbed and the heat of controversy begins to show itself anew: but the only polemics from the pagan camp are those in which the adherents of the three religions combine in a vituperative attack on that arrogant creed which claims for itself the homage of the world.

Inert as are the creeds of paganism in comparison with the undying energies of our Holy Faith, it would be wrong to infer that they are either active for evil or powerless for good. To those who have not the sun, starlight is oftentimes a precious guide.

In looking over a vast variety of native tracts, we are struck by the fact that authors of all the schools agree in seeking to fortify their moral teachings by the sanctions of religion. Even the Confucianists ascribe to their canonical books the authority of inspiration. Chufutsze, sceptical as he was on most subjects, admitted the claim of the Confucian teachings to a superhuman origin. Later writers naturally sought to invest their productions with the sanctities derived from an inspired source. The two other creeds had peopled the heavens with deified mortals. With them it was easy to hold communication, and from them oracular responses were obtained. If the divinities deigned to give prescriptions for the cure of measles or toothache, why not for the maladies of the human mind? The medium of response was planchette, an instrument known to the Chinese a thousand years before it began to make a figure in Europe. I have myself seen effusions in faultless verse fresh from the pens of deified spirits.

In connecting religion with morals, these writers agree with us; for what a feeble thing would be a moral propaganda unaided by the fervor of religious faith!

One of the literary lights of the English firmament defines religion as 'morality touched by emotion.' The definition is neither logical nor complete; but it hits in happy phrase one feature of a

union formed by two distinct things. Morality, to borrow the imagery of a Hebrew poet, springs up out of the earth, and religion looks down from Heaven. Morality is the body, cold and beautiful until religion, which is its soul, enters into it and gives it life, or, in the words of Mr. Arnold, "touches it with emotion."

The love of God is religion; the love of man morality. The two must be combined in order to give the highest effect to an enterprise like that of our Tract Societies. The assertion may sound strange, but it is true nevertheless, that morality is our supreme object. If men were to persist in the debasing practices inseparable from heathenism, would we deem it worth while to substitute the names of Jehovah and Jesus for those of Kwanti and Buddha?

We should not fail to recognize how much has been done by the agency of native tracts to prepare the way for the tractorian crusade in which we are now embarked. It is owing to them that our efforts in this direction meet with a respectful welcome. It is owing to them that we find the people in possession of religious ideas to serve as roots on which to graft the branches of the true vine. Let us, on our part, cultivate a sympathy for all that is good in native books and native methods, and endeavor to learn from them something that may enable us more efficiently to carry on our own enterprise.

That which we may study with most advantage is their mode of communicating instruction on religious and moral subjects. No missionary should undertake the composition of a Christian tract without having first made himself acquainted with a wide range of native tracts. Not only may he learn from them how to treat his subject in a style at once concise and lucid,—respectable in the eyes of the learned yet not above the comprehension of the vulgar,—what is more, he may learn from them the spiritual wants of the audience whom he proposes to instruct.

A weakness of the native tract lies in the fact that, for the most part, elegant as it may be, it contains nothing but what everybody knows. We in the preparation of our tracts can draw on resources that lie beyond the reach of native authors. In addition to the inestimable treasures of Revealed Truth, we have Geography, History, Astronomy, Physics, to communicate—not to speak of our improved systems of mental and moral philosophy.

These sciences are not only powerful for the overthrow of superstition—they are essential to the understanding of religious truth. Every new tract ought to contain more or less on these subjects, and some tracts should be entirely devoted to them and

to the religious uses of which they are so readily susceptible. Would it not be well for our Tract Societies to prepare a series—not of text books, for that task has been undertaken by another association—but of primers, which, along with religious truth, shall impart the elements of science? By acting on this principle, our publications will be made in the highest sense an educational agency. They will command the respect of the better classes, and not only win them away from grovelling superstitions, but lead high and low away from the "Light of Asia," to him who is the Light of the World.

NOTE. The sacred edict (聖諭廣訓) containing the Maxims of Kiang hi, amplified by Yung cheng, is too large a work to be classed with tracts, unless each chapter be regarded as a tract on a special subject. Nothing since the discourses of Mencius gives a better view of the kind of morals inculcated by the head of the nation—morals which harmonize in a wonderful manner with the teachings of Christianity.

The *Ts'ai ken t'an* (菜根譚) is a little treatise full of deep thought, and shows to advantage the blending of the three schools. I add a list of well-known tracts, mostly those above referred to.

明心寶鑑	玉歷鈔傳
名賢集	孝經
朱子治家格言	二十四孝
弟子規	勸孝文
關聖覺世經	勸敬惜字紙
關聖忠孝經	戒溺女文
感應篇	戒殺放生文
陰騭文	戒烟文
功過格	戒色文

These and many others may be had in collections, such as

敬信錄願同集等書.

ASHAMED TO ASK FOR SOLDIERS.

By Rev. H. V. Noyes.

"I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, the hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him."—Ezra viii. 22.

THE point of Ezra's statement is that, having already declared his faith in the power and willingness of God to protect and bless all those who seek him, he was ashamed to ask from Artaxerxes, a Gentile king, a band of soldiers and horsemen to protect him and his companions on their journey to Jerusalem. This declaration is all the more impressive from the fact that plausible reason might have been given for making such a request.

1st. The importance of his commission. He was to re-establish the Jewish state, both civil and ecclesiastical. "And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God. And teach ye them that know them not." There was great need that this commission should be executed, for the country was in a very disturbed state, and the people had become exceedingly corrupt (see Chap. ix. 1, 2). Ezra was sent to reform this people and to require them to obey the law of his God. To enable him to accomplish this he was invested with almost plenary authority. It would seem, then, that he might have found in the importance of his commission justification for asking for a guard of soldiers. And all the more when we consider,

2nd. That the journey was to be a long and dangerous one, and he and his followers were ill prepared to defend themselves.

The length of the journey is evident from the fact that the company left Babylon early in the first month, and did not arrive in Jerusalem till the fifth month. That it was dangerous we know from the nature of the country. From Lebanon on the north there is a mountain range that stretches the whole length of the eastern bank of the Jordan. It is the western border of a high plateau that extends for hundreds of miles to the eastward, a vast tract of shifting sands, and wild grass, and barren rocks. Almost without interruption, an unclouded sun pours its burning rays upon this desert waste, and not unfrequently the dreaded simoon sweeps over it. Lions and panthers, hyenas and jackals, haunt its lonely jungles. Of old, as now, fierce nomadic tribes fed their horses and

cattle, their camels and sheep and goats, on these wide, unfenced plains. This broad desert, with all its dangers, dangerous even to this day, lay between Babylon and Jerusalem.

And the path of Ezra and his companions was almost certain to be beset with active enemies. On all sides of Jerusalem were those who had from the beginning been hostile to the rebuilding of the city and the re-establishment of its government.

Add to this the fact that this company were carrying with them an immense amount of treasure, and were poorly prepared for self-protection. What could such a motley multitude of men, women and children, taken from the ordinary walks of life, and journeying on foot, do in case of sudden attack? What shadow of defence could they make against bands of Bedouin horsemen who might pounce upon them in the desert to rob or destroy them.

It was in clear view of these dangers, and with the full expectation that enemies would be met in the way, that Ezra made this somewhat remarkable declaration—"I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way."

4th. Nor must we forget that a guard of soldiers could undoubtedly have been obtained by asking for it. Ezra, though a priest of the Jews, had also been constituted by the king a government officer. He was to set magistrates and judges to judge the people. He was invested with power that extended to confiscation of goods, to imprisonment, to banishment, and even to death, and he was entrusted with the silver and gold, which the king and his counsellors had freely offered unto the God of Israel, whose habitation was in Jerusalem. There is, therefore, every reason to suppose that the king would have sent soldiers with him had he requested it. But he was ashamed to do this, and chose rather to trust in the Lord of Hosts. "I proclaimed a fast there, at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us and for our little ones and for all our substance."

Was this determination on the part of Ezra an exhibition of faith to be commended, or was it a rash piece of fool-hardiness to be condemned? He was starting on a long journey which was unquestionably dangerous, and not alone to himself, but also to a large number of men, women and children. In addition to the king's treasure, he had also a still more sacred trust, the vessels for the house of the Lord at Jerusalem. He might have had a military escort by asking for it. Yet he deliberately declined to do this. Worldly wisdom would say that he was a fool, but that does not

necessarily show that he was. We are very much accustomed to estimate men's actions by their results. Was Ezra's mission, executed on the line of policy which he had chosen, a success or a failure? Note the following points:—

(*a*) He received an immediate assurance that his prayer would be answered (chap. viii. 23).

(*b*). Notwithstanding the enemies met in the way he reached Jerusalem in safety (chap. viii. 31).

(*c*) He accomplished in a short time the object of his errand. His mission was a success, not a failure.

Let us connect with this experience of Ezra, the experience of Nehemiah who, twelve years later, went up to Jerusalen to rebuild its ruined walls, who adopted the same policy that Ezra had formerly adopted, and with equal success. Though beset with enemies, he made no appeal for help to any heathen ruler, but looked to God. When his enemies said—"What is this thing that ye do? Will ye rebel against the king?" his answer was—"The God of heaven he will prosper us; therefore we his servants will rise and build." When they "conspired all of them together to come and fight against Jerusalem," the record is—"Nevertheless we made our prayer unto our God, and set a watch against them night and day." "So the wall was finished in the twenty and fifth day of the month Ehil in fifty and two days." "And it came to pass that when all our enemies heard thereof, and all the heathen that were about us saw these things, they were much cast down in their own eyes; for they perceived that *this work was wrought of our God.*" From beginning to end it had been manifestly so. The people recognised that it was God who first put it into the heart of Cyrus to issue his favorable decree, and had also in like manner afterwards influenced Darius and Artaxerxes. In the name of the Lord they set up their banners. From the time when the first company went up from Jerusalem till, ninety years later, the last stone was laid with rejoicing upon the wall, their constant Protector, from whom came strength and blessing, was the Lord of Hosts. Thus in the work, not only were their own desires fulfilled, but, most important of all, God was glorified, and that not in their own eyes alone, but in the eyes of the heathen round about them.

Over against this history of the restoration, place in broad contrast the fact that before the captivity the alliances which the Jews had now and then made with Assyria and Egypt had always resulted disastrously, had brought the curse of God upon them, and furnished in part a reason for driving them into captivity (see Jer. ii). "Woe to them that go down to Egypt for help,

and stay on horses, and trust in chariots, because they are many; and in horsemen because they are very strong, but they look not unto the Holy One of Israel, neither seek the Lord" (see Is. xxxi. 1).

Is there any instruction for us in these accounts of the experience of God's ancient people? Doubtless there is much. A general principle is illustrated which may well be acted upon by the church now, in her efforts to establish herself in heathen lands. What attitude should be taken by those engaged in this work in reference to appealing for help to heathen officials? This is a question that is all the time arising, and practically must be answered. In endeavoring to answer it we must never forget that while the Jewish theocracy was partly temporal and partly spiritual the kingdom of Christ is in the fullest sense a spiritual kingdom. The twelve disciples were slow to learn this lesson which the Saviour so clearly taught. "My kingdom is not of this world" was a truth which they were reluctant to receive. They seemed to themselves so helpless if they could depend on no human power for protection. Yet this was their situation, and one which their Master also accepted. When reviled, he reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously. He lived, and suffered, and died without making any appeal for help to human rulers. In his infancy, his parents fled with him to escape from the wrath of the king; in his manhood, a Jewish Sanhedrim and a Roman Governor united in condemning him to death, and Roman soldiers nailed him unresisting to the cross. From beginning to end, there is not the slightest hint given to his disciples that after his death, when persecution should arise because of the word, they should resort to the officials for a proclamation. "When they persecute you in one city flee ye into another." "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." And so, through all the early centuries of its history, God let kings and rulers smite his church. He let them, on the one hand, mercilessly revile and torture and burn his believing children, and on the other hand he caused these persecuted ones to sing glad songs of triumph in the midst of the flames which consumed them. As if he would, by these tribulations, grind into the very heart of his church, so deep that it could never be erased, this lesson—"Not by might, nor by power, but by my spirit, saith the Lord of Hosts." And the whole history of the church shows that by just so much as she places her dependence on secular power or secular authority, by just so much she deadens her spiritual life.

In view of these facts, is there not a good and proper sense in which missionaries may say, with Ezra—"Having put our trust in the Lord of Hosts, we are ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way." And with even more reason than Ezra, for we have no government commission as he had. Our commission for a spiritual work is, it is true, from a higher source than the commission given by Artaxerxes, but it gives us no legal claim for favor from heathen rulers. And then we are not ordinarily exposed to such dangers as Ezra was likely to meet. Nor have we, here and now, anything like as much reason for expecting that petitions for favor will be granted by the rulers of the country in which we live.

Therefore we have less reason for appealing to the government for protection or help than Ezra had.

More particularly, what is it that we may be properly ashamed of?

Negatively. 1st. Not ashamed of conforming to proper government or the government of the land in which we dwell. Unless these are sinful we are in duty bound to carefully conform to them, and that by the clear teaching of the Scriptures. Each company of captive Jews who went up from Babylon to Jerusalem did so under the authority of a decree from the Persian king. They needed such authority, else they would have been guilty of rebellion. So in heathen lands now when the privilege of preaching the gospel has been granted under certain conditions, we ought conscientiously to observe these conditions unless their observance is sin.

2nd. Not ashamed to accept protection and help from government where it has been guaranteed to us, or is freely granted, and its acceptance does not involve any apparent or real lack of confidence in the Lord. Both Ezra and Nehemiah did this. And they regarded it as a blessing from God (see Ezra vii. 27 and 28; Neh. i. 11). They also accepted thankfully the large amount of treasure which the king gave to assist them. The church will not go wrong in following the example of these men, and accepting gratefully whatever favors, in God's providence, human governments are willing to grant. This, too, is of the Lord. "The king's heart is in the hand of the Lord, as the rivers of water, he turneth it whithersoever he will." It is also in accordance with predictions relating to Christ's kingdom (see Is. xlix. 22, 23). We know what important assistance the church, in her missionary efforts, has, in modern times, received from human governments, and she will doubtless receive still more in time to come. It is by treaty stipulation that we now may travel through the length and breadth of this land preaching the gospel. The church has thus a far wider opportunity

given her than she has yet availed herself of. But let us note farther.

1st. After Ezra had obtained the king's permission to go up to Jerusalem and had accepted what he offered willingly, he did not press matters any farther. As the king, who knew all the circumstances, did not propose to send a military escort he would not ask for it. In fact he says that he felt ashamed to do this, after all the professions he had made of confidence in God. Perhaps missionaries ought to have some such honorable sense of shame. Perhaps in our applications for official help, we ought to draw the line about where Ezra drew it and therefore feel ashamed to press demands for more than governments are ready to concede. We have a case in point in China, in regard to the question of residence by foreigners in the interior. There are indications that this may be clearly granted at no distant day, but up to this time we know that neither the Chinese government nor the foreign legations concede that it is fully granted by treaty. Why then should a missionary waste his time in trying to prove that the treaties should be otherwise interpreted? Or why should he batter his head uselessly against the hard wall of Chinese official obstructiveness? It is easy to say,—We are doing a good work: we ought to be protected in it; officials who will not protect us, ought to be made to do so. There still remains the question whether it is any part of a missionary's commission to engineer the difficult work of coercing unwilling officials. Possibly if Ezra were among us now he would feel just a little ashamed to be going out to his work in the country, with the flying banners of a military guard at his side, and a big sealed proclamation, wrung from reluctant heathen officials, in his pocket. Probably most missionaries would sympathize with him in this feeling. Is there not a more excellent way? We can go into the interior with our passports, and remain a long time, or permanently, if we can discreetly manage to avoid awakening too fierce an opposition. Let us go then with kindness, and with love for the souls of men and endeavor with God's blessing *to win the hearts of the people*, and thus dwell among them. Perhaps God has shut us up to this course, in order to make us all the more careful that our conduct shall always be just and honorable and kind. Gaining our foothold in this way we shall have a much more independent and satisfactory position than if we lean upon the broken reed of Chinese official support. There is a quiet persistence in patient work which, though it may be deemed less heroic, will in the end give far more substantial results than any amount of spasmodic effort, however enthusiastic, and however sustained by often bootless attempts to obtain official

backing. "The kingdom of God cometh not with observation" is as true now as when it was spoken, and they who undertake to go into new places in China with much observation, run a large risk of soon coming out with still more observation. We are cutting out some very solid ground from under our feet, when by too pressing efforts to obtain help from Chinese officials, we give them the impression that their favor is a "sine qua non" to our success.

2nd. Probably we ought to have a feeling, akin to that of Ezra, in regard to asking the power of government to enforce the planting of chapels or schools for teaching Christian doctrine, where there is great and general opposition (there is of course a broad distinction to be made between a general opposition and the lawless action of a few); our resort in such cases should be not to men but to God, not to Assyria or Egypt but to the Lord of Hosts. The gospel is a gospel of peace and love. Its design is to lead men to turn away from their sins, and offer their hearts to God in a willing, loving service. To attempt the accomplishment of this by physical force is not only inconsistent with the terms of our high commission, but is to attempt a philosophical impossibility. Our work is a work of persuasion, not of force, and for this very reason commends itself to the heathen. Take the following testimony, recently given by a learned Brahmin, in the presence of two hundred Brahmins, official students and others. "Look at the missionary. He came here a few years ago leaving all, and for our good. He was met with cold looks and suspicious glances. He was not discouraged; he opened a dispensary and we said—'Let the pariah take his medicines, we won't.' We complained at first if he walked through our Brahmin streets, but ere long wheno ur wives and daughters were in sickness and anguish we went and begged him to come even into our inner apartments, and he came, and our wives and daughters now smile upon us in health. Now what is it that makes him do all this for us? It is the Bible. Where did the English people get their intelligence, and energy, and cleverness, and power? It is their Bible that gives it to them. And they now bring it to us and say—'This is what raised us, take it and raise yourselves.' They do not *force it upon us*, as did the Mohammedans their Koran, but they bring it *in love* and say—'Look at it, read it, examine it, and see if it is not good." This Brahmin's feeling is human nature, and is the same everywhere. We cannot *force* religion upon people, but we can force something connected with religion upon them, and in doing so may defeat the very object at which we are aiming. By an unwise application of force or authority, we may block our way for years.

3rd. Ought we not ordinarily—I am strongly inclined to say always—when travelling to do mission work, to feel much as Ezra did, and say—"We are ashamed to ask for soldiers or a guard boat to help us against the enemies in the way." (*a*) As regards ourselves. We ought to cherish just such confidence in God. (*b*) As regards the native Christians. They are quite ready enough to crave official help. Let us teach them by example. I am sure that I speak the feelings of my fellow-labourers, as well as my own, when I say that during the bitter state of feeling caused by the Franco-Chinese troubles, having urged the Chinese Christians to put their trust in the Lord, we would have felt ashamed to have asked for soldiers or guard boats when we wished to travel ourselves. We would have felt ashamed to have asked them to run risks in the work, which we were not willing to incur ourselves. And this is a proper spirit always. (*c*) As regards the heathen. They will much more readily believe the sincerity of our profession of trust in God, if they see us go unattended into danger while in the performance of duty. And if such a course should sometimes bring suffering we may find satisfaction in the thought that no government protection can produce such a moral impression as patient suffering, and to, take joyfully the spoiling of goods is a kind of sermon specially adapted to the mercenary Chinese.

Finally, whatever view we may take of these matters, we cannot have our attention too often or too earnestly called to the fact that the kingdom of Christ is a spiritual kingdom; that those who are engaged with Christ as co-laborers in the establishment of this kingdom are engaged in a spiritual work; that the great head of the kingdom sits exalted on a throne, far above all earthly principalities and powers; that no human power can change the hatred that exists in carnal hearts towards this kingdom into love. Therefore we will turn for help and strength not to man, but to Him "who shall smite through kings in the day of His wrath," and "whose people shall be willing in the day of his power," and for our declaration both of faith and of hope will adopt the language of the Psalmist—"Some trust in chariots and some in horses, but we will remember the name of our God."

Canton, April 1st, 1887.

MRS. RUSSELL—IN MEMORIAM.

By Rt. Rev. G. E. Moule, D.D.

THE tardy native post brought me only on Saturday, August 27th, tidings that Mrs. Russell, of Ningpo, had left her friends and work on earth and entered her heavenly rest two days before, on the 25th.

For her, we know, the change has come not an hour too soon, gladly as her fellow-missionaries and her Chinese fellow-Christians would have detained her with them.

Very few foreign residents have spent so many years as Mrs. Russell in China. And, I venture to add, no missionary has been more single-hearted in her love for the Chinese and her desire to commend to them the Gospel of the grace of God.

My own acquaintance with her extends over very nearly thirty years. She and her honoured husband, my late bishop, with my college friend Gough and his equally devoted wife, formed the C. M. S. Mission into which my wife and I were welcomed early in 1858. Miss Aldersay, who had given a mother's care to Mrs. Russell from her early girlhood, herself a Congregationalist working at her own charges in connexion with the Female Education Society, lived at that time with the Russells, and spent her remaining strength—she was then more than sixty—in co-operating as an evangelist with both the Presbyterian and the Church Missions in and near Ningpo. A true gentlewoman and a very noble missionary herself, she had inspired her adopted daughter with a similar enthusiasm. Mrs. Russell's training as a missionary began early, and was of a very thorough kind. Her girlhood was spent in Miss Aldersay's Chinese school, where, whilst she helped in teaching the European branches of study, she shared with the girls their Chinese lessons and learnt from them the perfectly idiomatic use of the vernacular, for which she was so remarkable. The early years of her married life were often interrupted by illness, and few probably can recollect for her any period of greater activity and vigour than the last five years. Yet those who know her most intimately will bear witness that she never failed, even when confined to her room, to influence those about her for their good.

Our attention as missionaries cannot be too earnestly called to that great model of missionary devotion, drawn for us in I Corinthians ix. "To the Jews I became as a Jew . . . I became all things to all men that I might by all means save some."

It is a difficult model to copy, implying inward sympathy far more than outward conformity.

But probably no missionary has ever exceeded our late lost friend in the complete identification of interest and feeling with her native fellow-Christians and neighbours. Was it even too complete? If our reverent admiration found it sometimes difficult to approve all that our friend did in her self-denying, too unstinted charities, was it not because she estimated the claims of her pensioners and assistants and judged of the expedience in special cases of literally "doing good and lending, hoping for nothing again,"—rather as a Christian Chinese judges than a European Christian. The result of all this will probably be that no missionary will be longer or more sorrowfully missed from her home and her walks of charity than Mrs. Russell.

To her missionary friends the loss is very bitter, to the Chinese it will be bitterer still.

I have said nothing of the vicissitudes of a life, usually so placid and uneventful. But Mrs. Russell has passed though dangerous crises more than one or two. Before the last Anglo-Chinese war, Ningpo was the scene of faction fights between the Cantonese and Portuguese who at that time crowded the port with their junks and lorchas. Threats on the part of the Cantonese to murder all foreigners were frequent. On one occasion the Russells, who declined to leave their port with the other missionaries who did so, were threatened in the street by some armed Cantonese and only saved by the intercession of a crowd of Ningpo men who pleaded loudly that they were good people. After our arrival, the disturbance and hazards of the T'ai-ping rebellion were preceded by a good deal of fighting between the east country fishermen, who rose against the farmer of the salt monopoly, and the authorities. We were for some days blockaded, the city gates being shut.

When Ningpo was actually taken by the T'ai-pings, Mrs. Russell was the only lady who remained within the walls, her house and compound crowded with refugees, Christian and heathen, poor and rich. Naturally gentle and timid she always found courage and calmness to face peril by her husband's side and in the cause of her Lord.

Her friendship toward my wife and myself, beginning with most valuable encouragement in our early studies of the language, has been an ever deepening privilege which can never be replaced. I ask your insertion of this letter as a slight tribute to the memory of one to whom nothing was more foreign than self-assertion.

Hangchow, 29th August, 1887.

HISTORICAL LANDMARKS OF MACAO.

[*Continued from page* 274.]

1800. AT this time but few persons doubted that the kings of Portugal exercised at Macao their sovereign authority, in virtue of an imperial grant of the place to vassals of Portugal for eminent services rendered by them to the Chinese empire. . . But the offers of aid by the English to the Portuguese against apprehended attacks in 1802 and 1808 revealed the fact that "the Portuguese never had acquired the right of sovereignty over Macao, though they have been in possession of it nearly three centuries" . . . The inhabitants of Macao being principally by birth from Portugal, claimed in virtue of their allegiance, the protection of their sovereign: it was granted and a government instituted. By this concession the court of Lisbon fancied that it had acquired an inherent right to the dominion of Macao, though the members of the Senate in 1593 assured his majesty Philip I. that "they maintained themselves in the place by spending much with the Chinese." Portuguese annalists, travellers, and foreigners ignorant of this confidential declaration, echoed that the kings of Portugal possessed in China, as absolute masters, a spot denominated Macao.—*Macao and China,* pref. v.

1803. By an order of the Prince Regent of Portugal in 1803, no homicide shall be given up to the Chinese; the cases shall be tried by the civil authority of Macao; if the criminal be found by the laws of Portugal guilty, he shall suffer death by the hands of a Christian (non-pagan) executioner. This command was attended to for the first time in 1805, when a Christian culprit was put to death by a Christian executioner. In 1773, Francis Scott, an Englishman, was by the Portuguese delivered up to the Mandarins and executed.

The Portuguese are also forbidden to obey the summons of Mandarins as by order of Don. Rodrigo da Costa, Viceroy, 1689, and John V. in 1712. The common Chinese are now in the habit of pleading their causes against the Portuguese at the audience of the *Minister,* an office created in 1787, who does them justice; but by having no lawful means by which he can compel the refractory Chinese to appear and answer before his tribunal, no effectual protection against subjects of China ought to be expected from him in favor of foreigners.—*Macao and China,* pp. 64, 82.

1806. E. I. Co. Library Mor. Ed. Soc. Lib. add—now found in the "Morrison Library" section of the Hongkong City Hall Library.

1807. September 4th. Rev. Robert Morrison, a Scotch Presbyterian minister sent by the London Missionary Society as the *first Protestant Missionary to the Chinese,* arrived at Macao. In a letter of some days afterwards he writes:—"By the good hand of God upon me I am at length brought to the place whither your wishes and prayers have followed me. In 113 days from the time of leaving the coast of America (New York City) the ship *Trident* anchored in Macao Roads. . . . Last Friday evening, I went on shore at Macao, while the ship tarried there about twenty-hours for a pilot. The residence at Macao is especially difficult, owing to the jealousy of the Roman bishop and priests. . . . The Romish clergy at Macao, Sir Geo. Staunton informs me, have it amongst them that I am come out to oppose them, and that there they are as rigid, if not more so, than in Romish countries in Europe. He thinks, however, that I yet may go down to Macao for my health in the summer season." At first Dr. Morrison supposed that it would greatly facilitate his object to live in the manner of the natives, and under this idea he supplied himself with such articles as are commonly used by the Chinese in dress and at meals, suffered his finger-nails to grow, donned the cue, and became an adept with the chopsticks. "In this he meant well, but, as he afterwards frequently remarked, was soon convinced that he had judged ill."

1808. June 1st. Dr. Morrison returned to Macao, but was obliged to leave suddenly in the beginning of November by reason of difficulties growing out of the British occupation of Macao; however, after remaining for a time on board ship for shelter he returned to the house which he had previously occupied. Here he "spent the day with his Chinese teacher, studying, eating and sleeping on a room underground, adopting the Chinese costume, foregoing the pleasure of intercourse with his countrymen, and taking his meals with the Chinese who taught him the language. He never ventured out of his house till his health began to suffer, so that he could scarcely walk across the room with ease to himself. The first time he ventured out in the fields adjoining the town of Macao was on a moonlight night under the escort of two Chinese." Such retirement and secrecy was due mainly to his fear of expulsion by the Papists. His associate, Dr. Milne, observed—"The patience that refuses to be conquered, the diligence that never tires, the caution that always trembles, and the studious habit that spontaneously seeks retirement, were best adapted for the first Protestant missionary memoirs."

1809. February 20th. Dr. Morrison now spent most of his time at Macao, though just before this date the difficulty of retain-

ing his residence was so great that he had fully resolved to go to Penang, in the hope of there continuing his study of the language and attaining the immediate object of his mission. On the 20th of February he was married to Miss Mary Morton and on the same day accepted the appointment of Chinese Translator to the E. I. Co., at a salary of £500 per annum, which post he held till the dissolution of the company in 1834. Thus he required no support from his society, and had a certain residence.

March 14th. "Teacher, assistant, and the servants left to-day, and we laid aside, moreover, our Chinese studies in consequence of the coming of the Viceroy to Macao" through fear of detection. —*Morrison's Memoirs*, i., 278.

June 5th. After repeated orders, M. Richinez, a French R. C. missionary was obliged to leave Canton, and a vessel sailing for America was refused a clearance by the officers till she engaged to take him away. Going to Macao he afterwards obtained an appointment from the Emperor to remain at Canton, as the 'Procureur' of the missionaries at Peking, until on June 5th, 1809, he was apprehended by the Chinese authorities and taken to Canton in chains, though he was given up again to the Portuguese on the following day.

1809–10. A fleet of about 600 piratical junks under Ching Yih and Chang Pan infested the coasts of Kwangtung for several years, and were at last put down by the Portuguese and Chinese in 1810.

1810. Sr. Bernardo Aleixo L. Faria was inaugurated Governor. Governor Pih obtained from Emperor Keä-king an order that there should be no accession of foreign families allowed at Macao, nor any new houses built. An old house or a broken wall could not be rebuilt or repaired in Macao without first paying a bribe to the resident Chinese magistrate.—*China Repos.*, ii., 133.

Rev. J. B. Marchini's tabular statement of R. C. Missions in China, presented in 1810 to the then governing Bishop of Macao, gives for the Bishopric of Macao, composed of the provinces of Kwang-tung and Kwang-Si and adjacent islands, 1 bishop, 5 native priests and 7,000 Chinese Christians.—*Macao and China.*

1811. March 5th. On the brow of a hillock by the seaside at the northern extremity of the peninsula, beside the fortress Dona Maria, away from human habitations, is an unenclosed burial plot containing eleven tombstones, all but one of the 18th century. On a small headstone is this inscription—"James Morrison, born and died March 5th, 1811;" and on a flat granite slab, now broken, these words—"In this place is interred the infant son of the Rev. Robt. Morrison and Mary his wife. He died at Macao a few hours after

he was born on March 5th, 1811." The firstborn of this first and lonely missionary to this Great Empire. The Chinese at first opposed the interment of the child but afterwards yielded.

1812. The hierarchy of Macao had commission scrupulously to watch over the purity of the faith, and in case of delinquency, to forward the dissentient to the Inquisition at Goa, until this excruciating body was in 1812 extinguished by a provision of the pious Prince Regent of Portugal.—*Macao and China*, 156.

Abel Yun, a prominent R. C. Chinese, says that "the Bishop of Macao has issued an anathema against those who should have intercourse with me or give Chinese books to me."—*Morrison's Memoirs*, i., 347.

Dr. Warner, a missionary surgeon from Otaheite, arrived at Macao and continued for a season with Dr. Morrison, intending to sail for Pulo Penang, Prince of Wales' Island, where it is expected that he may both exercise his profession as a surgeon and prepare the way for other missionaries.—*Morrison's Memoirs*, i., 237.

The Chinese disallow any more Europeans to be landed at Macao to remain. This has been a standing law (but overlooked the last hundred years). The Portuguese are also ordered from their court to admit no persons but such as are connected with some of the European Factories. Macao is a kind of mixed government, partly Chinese, partly Portuguese. The Chinese are masters and give orders to the Portuguese Governor and Senate. As the Chinese law forbids foreigners to be landed, the petty officers always demand money on the landing of any person. . . The opposition of the Chinese has again been manifested and during the summer a proclamation was posted up at Macao by the Chinese Magistrate of the district prohibiting Chinese from adopting the Christian religion.

Having given some gospels and tracts to two R. C. Christians, they were shown to the bishop and other priests at Macao, who ordered them burned as heretical compositions. On a former occasion these same persons told their people that it was a sin for a Christian to visit me.—*Morrison's Memoirs*, i., 356, 359.

1813. July 4th, Sunday. Rev. Wm. Milne and wife, of the L. M. Society, arrived at Macao, and were most cordially welcomed by Dr. and Mrs. Morrison. "Their coming became the news of the day everywhere, both amongst the English and Portuguese. A general feeling of hostility manifested itself; I believe the church wrote to the Governor; the Senate met and it was decreed in full council that Mr. Milne should not remain." July 9th. Dr. Morrison being called to the Governor's presence, the latter said it

was "absolutely impossible for Mr. Milne to remain, he must leave in eight days." . . He finally said he would extend the eight days to eighteen. The Governor's arguments are unanswerable: "I am ordered by your own court not to permit any Europeans here but those connected with companies; the E. I. Co. have requested our court not to allow Englishmen here; the Senate has addressed me; the Bishop has requested me to send him away; Mr. Roberts (chief of E. I. Co.) says he is not connected with the company," &c.

July 19th. "Waited on the Governor and Minister with Mrs. Milne to take leave on his going to Canton. . . During the day the Governor sent a lieutenant to order the Padre in our house to go on board a ship lying in the roads.—*Morrison's Memoirs*, i., 367.

Rev. Mr. Milne thereupon left his wife at Macao and proceeded to Canton, returning for a visit in October. He could live at Canton but not at Macao; his wife would be permitted to reside at Macao but not at Canton.

From 1813 Dr. Morrison preached regularly in English and Chinese at Canton or Macao, according to the season of the year.

November 23rd. An edict was issued by the Hoppo against John Wm. Roberts, ex-chief of the E. I. Co., after his return from England, to a seat in the company's committee, because of his measures five years before in ordering, in conjunction with Admiral Drury, the occupation of Macao by the British troops. These measures were also disapproved in England and caused his being superseded in office. The Chinese, not forgetting their grudge against him, and encouraged by finding he had been censured by the company, while the Portuguese at the same time, with their usual servility, suggested complaints against him, declared that he would not be permitted to proceed to Canton. Indisposition, it so happened, actually detained him at Macao on that occasion; but the committee were determined to deny the right of Chinese interference in the appointments of the English authorities; and although the factory reached Canton at the end of September they would not permit the ships to unload until the interdict against Mr. Roberts should have been withdrawn. On the 22nd November, the president addressed a strong remonstrance to the Viceroy on the subject, but before an answer could be returned the gentleman who was the subject of discussion died of his illness on the 23rd, greatly lamented at Macao, where he now lies in a lonely grave among the trees in Camoen's Garden. The president still declared that the principle on which the committee acted was in no wise altered by that circumstance; and as the Hoppo issued a paper, in which the local

government disclaimed the right of interfering in the company's appointments, the trade was resumed.—*Davis' Chinese*, p. 86.

Mr. Roberts in an exceptional manner showed every disposition to further the literary and benevolent views of Dr. Morrison and his society, and on his deathbed he said: "I see not why your translating the Sacred Scriptures into the Chinese language might not be avowed, if occasion called for it. We (*i.e.*, the members of the factory) could with reason answer the Chinese thus: "This volume we deem the best of books. Mr. Morrison happens to be able and willing to render it into your language, in order that it may be legible to you; your approval or disapproval of it rests entirely with yourselves; we conceive he has done a good work." —*Morrison's Memoirs*, i., 195.

1814. March 9th. Orders are issued to ascertain who are Roman Catholics, nine persons have been apprehended at Macao on account of being such, by the Chinese authorities.

March 12th. The Chinese Magistrate at Macao published an edict forbidding natives to receive the religion of foreigners.

March 19th. An express from Peking has arrived requiring that secret search be made in Macao and the neighboring districts for persons professing the Christian (R. C.) religion, or who were connected with the Chinese sects Tien-te-hway and San-ho-hway. Abel Yun, agent of the R. C. Missionaries at Canton, and for a time Dr. Morrison's teacher, was obliged to conceal himself in one of the churches of Macao. His house at Canton was searched by the officer of government and several members of his family taken to be examined. Old people and country gentlemen are called upon by the government to give information against the Christians.

The Viceroy has offered $1,000 for Abel Yun's apprehension. He was finally obliged to go to Manila.—*Morrison's Memoirs*, i., 406, 430.

March 21st. There is said to be a native Roman Catholic at the seminary in Macao, who is preparing for a mission to Corea. Many have lost their lives there but this person is willing to sacrifice himself.—*Morrison's Memoirs*, i., 403. (See 1791.)

April. The Britist frigate *Doris* then exercising a very active blockade against the American merchantmen in the Canton river, against all the acknowledged rights of a nation over its own waters, and simply because it could be done with impunity, being on a cruise near Macao captured the American ship *Hunter* off the Ladrone Ids. and brought her in. In May the *Doris's* boats chased an American schooner from the neighborhood of Macao up to Whampoa, within ten miles of Canton, where they took her, but

before she could be carried out of the river, the Americans at Whampoa armed their boats and retook their schooner. Two or three Englishmen were killed. On account of these acts there was a long and troublesome correspondence between the English and the Chinese government, even resulting in a temporary stoppage of trade.—*Davis's Chinese*, i., 88; *Middle Kingdom*, ii., 457.

April 17th. John Robert Morrison was born at Macao, and after a brief but eminent career died there in 1843, and was buried beside his parents in the old Protestant Cemetery.

September 4th. Printer P. P. Thoms, together with a printing office sent out by the E. I. Company to print Dr. Morrison's Chinese-English Dictionary, arrived at Macao.

July 16th. After seven years of waiting, Dr. Morrison baptized at Macao the *first Chinese convert* to Protestant Christianity,—"Tsae A-ko," in the vigor of life, 27 years of age. "At a spring of water issuing from the foot of a lofty hill by the seaside, away from human observation, I baptized in the name of the Father, Son and Holy Spirit Tsae A-ko." After a more or less consistent Christian life, Tsae A-ko died in October, 1819, of pulmonary disease.

1815. January 21st. Mrs. Robert Morrison with her two children left Macao for England, whence they returned to Macao August 23rd, 1820.

A number of Chinese were about to sail in a Portuguese ship for Penang, but the Chinese government interfered and sentenced three of those engaged in arranging the departure of the others to be beaten after wearing a heavy wooden collar for two months.—*Morrison's Memoirs*, i., 436.

The first founts of Chinese movable types were made by P. P. Thoms, for the E. D. Co.'s office at Macao in 1815, for the purpose of printing Morrison's Dictionary. The characters were cut with chisels on blocks of type-metal or tin, and though it was slow work to cut a full fount, they gradually grew in numbers and variety till they served to print over twenty dictionaries and other works designed to aid in learning Chinese, before they were destroyed by fire in 1856.—*Middle Kingdom*, i., 603.

1816. April 15th. Convinced from previous ill-success that no effort of civil police would hinder a pagan festival, duly prepared, from shewing itself in the town, a bishop resolved to try spiritual influence on his flock. His Excellency Don. Fr. Francis de Na. Sra. da Luz Cachim, issued a pastoral admonition, which the Cenates published in their respective parishes. It was dated 15th April, 1816, and breathes a fatherly exhortation, that all Christians should for the sake of the salvation of their souls, abstain from

having a peep, either through the window, from behind the Venetian blinds, or in the street, at the pageants which the Chinese were going to carry through the city. Disobedience was threatened with the penalty of the great excommunication, a punishment that could not be applied, because out of the whole population there were perhaps not fifty adult Christians who had resisted the impulse of curiosity: the others gratified it by looking at the gorgeous ceremonies repeated by the Chinese during three days, and by gazing by night in the bazar at ingenious illuminations, theatrical jests and amusements.—*Macao and China*, 157.

July 12th. Three ships with the Embassy of Lord Amherst arrived at Macao, where it was joined by Sir George Staunton, the first commissioner, and by Mr. Davis, Dr. Morrison and the other gentlemen who were appointed from England to accompany it to Peking.

In this year the American ship *Wabash*, having opium on board, came to anchor off Macao, and being manned by a very small number of hands, was suddenly carried by a boat-full of desperate Chinese, who coming on board under pretence of offering their services as pilots, stabbed those who were on deck or forced them into the water; and then confining the remainder of the crew to the fore part of the vessel plundered her of all the opium. When the fact was represented to the local government, whose horror of piratical violence is extreme, such prompt and effective measures were taken for the discovery of the ruffians, that they were most of them caught and condemned to death and their heads exposed in cages on the rocks near Macao, as a warning to others.—*Davis's Chinese*, 385.

1817. Sr. J. Ozorio C. Cabral d'Albuquerque was inaugurated Governor.

The first volume of Dr. Morrison's Chinese Dictionary was issued. "View of China for Philological Purposes," by R. Morrison pp. 141; Macao, 1817. A most useful manual of chronology, geography, government, &c., of the Chinese.

1818. Dom Joaguim, Saraiva Lord Bishop of Peking, sometime resident of Macao, died there at the Royal College of St. Joseph in 1818.

1820. Rev. Dr. Morrison, first Protestant missionary to the Chinese, and Dr. J. Livingstone, surgeon of the E. I. Co., who had resided at Macao for twelve years, opened a Dispensary superintended by a native practitioner, Dr. Lee, under their supervision and assistance one to two hours every morning for supplying the Chinese poor with advice and medicines at their expense, and

with the further purpose of acquiring some knowledge of the native mode of treating disease. "Already much good has been done, much suffering has been relieved (hundreds were treated), and upwards of three hundred patients have made very grateful acknowledgements for renovated health. . . Besides our commercial intercourse, which is not always helpful to friendly sentiments between man and man, we have hitherto had little or no opportunity of establishing with them those *friendly reciprocations of beneficent acts which must ever constitute the firmest bonds of social intercourse.* Such attempts as this seem calculated to produce speedily the best results. The scheme is Christian, and it therefore must succeed. I am certain we have, in the short time in which the Institution has existed, fully proved that we are both able and willing to do them much good; and that both they and we have much useful information to impart to each other."—J. L. *Indo-Chinese Gleaner,* vol. iii., p. 5 (Jan., 1821).

Dr. Livingstone was "the first person who systematically brought medical aid within the reach of the Chinese."—*Ljungstedt.* It will be remembered that Dr. Morrison also attended medical lectures in London and obtained clinical instruction from St. Bartholomew's hospital, so the first Protestant missionary to the Chinese may be said in some sense to have been also a medical missionary. Dr. Livingstone's desire to find out whether the Chinese pharmacopœa might not "supply something in addition to the means now possessed of lessening human suffering in the west" led him to invite the aid of Dr. Morrison on account of his great command of the language, who also bought for him "a Chinese medical library consisting of upwards of 800 volumes, with a complete assortment of Chinese medicines; and engaged a respectable Chinese physician and apothecary, with the occasional attendance of an herbalist (whose complete stock he purchased), to explain the properties of the various articles which he collects and sells."—*Indo-Chinese Gleaner,* vol. iii., p. 6.

Yang Ping-nan, of Keäying, Kwangtung Province, having voyaged 'round the world,' subsequently became blind, and taking up his residence at Macao acted as an interpreter. He wrote "Hae Luh, or Notices of the Seas," a book of 100 pages, 'the best we have ever seen' of Chinese books of travel. Among the nations of Europe, Portugal is first and most fully described. Besides the capital, he mentions Coimbra, the seat of the Portuguese University, whence come most of those who enter China either to become imperial astronomers or to reside at Macao as great priests."—*China Repository,* ix., 22.

September 30th. The following *Proclamation* was issued at Macao, relative to the late Emperor Keaking's death. "*Sung*, the magistrate of *Heang-shan-hun*, hereby proclaims, for general information, the purport of a document he has received from the Kwang-chow-foo, communicating the substance of a *Blue sealed* document from the Board of Ceremonies at Peking, couched in these words: With due respect, has been received an official edict from the successor to the imperial throne, stating that the now far-gone Monarch, on the 25th of the 7th moon (Sep. 2nd, 1820) at *Jeho*, the Hot Springs, became a guest in Heaven.

Let all the rites and ceremonies that were observed in the fourth year of *Kea-king* (on the demise of the late Emperor Keen-lung) be now examined and punctually observed. This edict is therefore now issued, requiring all persons, both in the army and amongst the people, to yield implicit obedience to the above order . . . to pluck the red fringe hairs from their caps; to put on a mourning dress; to forbear shaving their heads during the term of a hundred days; not to marry during that period; not to sacrifice to the gods; and not to play on any musical instrument. In all lanes and streets red papers which have been pasted up must be plucked down. With the intention of effecting the above observances, this order is published; and it is incumbent on all of you people, to yield implicit obedience thereto. . . Oppose it not, a special edict.—*Kea-king* 25th year, 8th moon, 23rd day."

Correspondence.

A SYMPOSIUM ON THE CURE OF THE OPIUM HABIT.

DEAR SIR,—Your correspondent "Missionary" in his letter on "Opium Pills" has intermingled two matters—the Church and the Medical question. In regard to the latter it may, I believe, with safety be stated that there is really no specific cure for the *habit* of taking opium, for morphia, which is ten times as potent a drug, and cocaine, which is nearly a hundred times as potent, have the essential disadvantage of intensifying *the same general craving* which results from the practice of taking opium itself. A morphia or a cocaine-habit is consequently to be dreaded and, if possible, avoided.

Apparently the only strong argument for the use of opium pills, morphia, or cocaine is that they remove the associations connected with the 'pipe.'

Your correspondent has evidently given the matter considerable attention, and his proposal merely to "treat the symptoms" is directly in a line with the practice followed in the case of opium-eaters who become prisoners in the Hongkong Jail, where the supply is stopped at once, and always without serious results.

Mission hospitals are happily not confined to one form of treatment, for while with the left hand their doctors seek to relieve physical suffering, with the right hand they also offer in Christ's name 'double cure'—cleansing from the guilt and the power of sin. This perhaps suggests the formation of a Gospel Anti-opium Society working in connection with our churches and on lines similar to those which have been so signally blessed at home in the case of the Gospel-Temperance Movement.

I am, dear Sir,

Yours faithfully,

GEORGE EDE.

DEAR SIR:—I am thankful to "Missionary" for introducing a very important subject. Our experience has been precisely the same as his. At first we were led away by the idea that the sale of opium pills by native employés of the mission might be helpful to them in their work. Evangelists were thus allowed to combine this mercantile transaction with their spiritual duties. The evil results soon became apparent. They got into debt to the supplier of the pills, notwithstanding the considerable commission realised. Their connection with those to whom they ministered in their various listricts, instead of being strictly spiritual was influenced by monetary considerations. Their energies were largely employed in seeking openings for the sale of pills, instead of for the furtherance of the Gospel.

The effect of all this was of necessity disastrous to their highest well being. The effect is largely produced in those who, while not

engaged in Christian work, yet take up this form of making haste to get rich. Before long we were compelled to pass a rule that no one in mission employ should engage in any form of business from which they derived profit.

But another question is suggested. Is it moral to sell opium pills in this general and indiscriminate way? It is a well-known fact, here, that the large proportion of the opium pills sold are consumed by men who have not the slightest intention of giving up the opium habit, but find the pills a convenient form of taking their opium, when, from official or other duties, it is not possible to lie down to their pipe.

If this is known by those who sell the pills, in what better position are they than those who sell the opium unadulterated? It becomes a question whether such men, being church members, should not be proceeded against in the same way as those would be who open an opium den. The native who sells the pills knows perfectly well the use to which those pills will be put. He is thereby doing violence to his own conscience, in helping on the vice which he is supposed to be helping others to fight against

The extent to which opium pills are now being made and sold is something enormous. These are partly made by the natives themselves, partly are provided from foreign sources. The pecuniary results are such, that those who sell can wear their silks and satins instead of the blue cloth of their former condition.

I am not in a position to give any opinion on the question as to the use of opium in the opium cure. But I look on this question of the sale of opium pills, as one which may most disastrously affect the life of our churches. Those now getting their large profits, by reason of their wealth may come to take a position which will cause them to be looked up to by their poorer brethren. But, as they cannot be spiritual men and engage in a trade at the bottom of which lies a deceit, their influence in the church must of necessity be unspiritual.

If it be decided that pills containing opium are beneficial in the opium cure, the sale should be so controlled that there could be some guarantee that the pills reach those only who really wish to be free from the vice, and not those who find them a convenient substitute for the drug. I do not deny that there are those who have been cured through the agency of these pills, but they are few, and the little good thus done seems to me far outbalanced by the fact that the sellers of opium pills are ranged on the side of opium merchants, dealers and den keepers.

I, too, hope to see this question more fully discussed in your pages, and remain, yours truly,

S. Evans Meech.

Dear Sir:—The suggestion of "Missionary" in the July No. of your journal has emboldened me to venture to contribute, out of a very limited experience, a few remarks on this subject, which I hope, with many others who are deeply interested in the subject, will be fully discussed and the best methods of dealing with the terrible

course will be fully tested by experience and made public.

My observation in regard to the selling of pills containing opium or morphia, either by missionaries or native Christians, has been that very little good has been done to victims of the habit, while in some cases the influence of both missionary and native Christian has been undermined and a positively immoral influence has been exerted that would require years of most consecrated Christian example to counteract.

I cannot yet honestly include myself among those who believe that the best method of treatment is, in all cases, to cut off at once the supply of the drug and "treat the symptoms."

To the lamented Dr. Schofield is due the honour of treating successfully the first patient in Shansi by the hypodermic method. He was very much elated with the success of his first trial and thought that this would prove to be the best method of treating the habit. Had he lived to make further experiment in this line, our knowledge in this department of missionary work, which is destined (in Shansi at least) to be an important one on account of the very general and increasing prevalence of the habit, would have been much enriched. It was my privilege to open a refuge, in company with a fellow-labourer, in a village in Shansi. The refuge was open for three months before and three months following the Chinese new-year. The method of treatment employed was, in general, that recommended by Dr. Bartholow in his work recently issued entitled "Hypodermatic Medication," adapted, of course, to the special requirements of cases.

It was found that by the use of the hypodermic needle and a reliable solution of morphia, the patient could be taken off from his habit of smoking opium, or "eating ashes," and the quantity diminished very rapidly by diluting the solution with pure water, so that within two or three days from two-thirds to three-quarters the usual quantity taken is left off. From that point to final disuse of even the weakest solution ($\frac{1}{200}$ part of Richardson's solution) required from ten to twelve days, when hypodermic injections of pure water only were continued for a few days.

Tonics were also employed, sometimes given internally and sometimes by hypodermic injection. The violent nervous symptoms and sleeplessness were usually relieved by injections of a high dilution of sulphate of strychnine, and sluggish circulation was always promptly accelerated by a hypodermic dose of ergot. Other remedies were also used in this way, and a decoction of coffee was kept constantly on hand of which the patients were allowed to drink freely. It was found necessary to keep the patients locked within the compound devoted to this work, and the presence of the missionary with them almost constantly to encourage and look after them was found essential. This affords opportunity for intimate personal acquaintance and for instilling truth into their minds better than in any other way.

Some have conscientious scruples against the use of morphia in any way, and I do not wish to dogmatize on this point. It seems to me, how-

ever, that the principle given us by the Saviour, "by their fruits ye shall know them," is as applicable to methods as to men, and must ultimately decide all matters of method of work. The results of our experiment in this line, although not a startling success, were such as to encourage us in the belief that the method is well worthy of further trial and development. In all, fifty patients were taken in for treatment by this method. Of this number three ran away before the treatment was completed—two of them on account of alarm at the appearance of a slight erysipelas caused by the use of the needle, and one from some unknown cause. The remaining forty-seven were enabled to leave off the habit to all outward appearance and a large number of them had not returned to the habit when last heard from (nearly a year after). The proportion of those who stood firm in their "repentance" was not the same in all villages from which patients came. In one village it is reported that eight out of the ten patients who came have not returned to the habit, and in another village from which we had about an equal number at least one half returned to their old ways. This, I think, was due largely to pressure brought to bear upon them by the keepers of opium dens, and the ridicule of companions still addicted to the habit.

The use of hypodermic solutions of morphia and of other medicines is a profound mystery to the Chinese, especially in the interior, and the treatment by this method was looked upon by them as little short of miraculous. I do not know why it may not be kept a secret from them and used in this way. The danger of their acquiring the habit of using morphia by the needle is so small that it need not be taken into account.

It may be still a question whether this is as good a method as that which cuts off the supply of the drug at once and treats the symptoms. Even my limited observations, however, make me hesitate to pronounce the symptoms that follow as "not dangerous," at least in all cases. The healthier and more robust are able to go through the horrors and physical suffering common in native refuges where *ts'a gao* is administered in profusion and the victim left to endure his suffering as best he can; but many die, I am told, during these sufferings, and many more survive only to spend the remainder of life a miserable wreck physically. This is almost wholly due to lack of proper medical treatment, no doubt, and yet deaths have occurred under the treatment with tonics merely, and much physical injury, no doubt caused through careless treatment or lack of knowledge of the best means to be used, even by foreigners.

I am glad this subject has been taken up for discussion and I hope those who have had more extended experience and better results will give us the benefit of them.

Yours truly,

ANOTHER MISSIONARY.

DEAR SIR,—After several years of intercourse in Kwie-cheo and Yün-nan with opium consumers and produces, I was convinced that second to the power of God to deliver the land from the opium curse, was Abstinence. Attempts have

have been made by the Government to prohibit the cultivation of the poppy and the sale of the drug, but failure has been the result. The government and also many missionaries have tried to cure the smokers, and with what success those who have worked in this sphere know. It is hardly worth the powder, as regards results, because so many go to the drug again. There is no hope to grapple with the curse in prohibition or cure; only Abstinence. Not in lopping off the branches this of up as tree, but in severing the trunk; not in saving the consumer out of the opium charm, but in preventing the non-consumers from being consumers or producers, herein there is hope.

In 1881, I advoocated such a Society through the medium of the "Chinese Illustrated News," I am not aware that it met with any response. Whilst in charge of the China Inland Mission Opium Curing Refuge in Tai Yüen Fu, two years ago, a favourable opportunity was thus afforded to inaugurate such a society, which took place on January 1st, 1886.

The rules for membership may be briefly stated. Any non-consumer above five years old can become a member. Every member promises, "Not to eat, drink or smoke opium; not to plant the poppy or gather the crude drug, or help others to do the same; not to buy or sell, or help others to do so; to use my utmost efforts of the above methods to eradicate the opium curse; lastly to persuade others to follow my example." Every member purchases a pledge card, which is to be hung up in their homes. It is also purposed to have either a medal cash to hang among the general adornments from the breast, or else a button, as a distinctive sign of membership. The movement must be started by missionaries getting the church members and those in their employ to join, and then urging the members to canvass for others. Gradually a Chinaman, will be lifted out of selfishness by making an effort to benefit his brother, and it may arouse him to realise that although not a philosopher he may become a philanthropist. The child and adult can assist the Christian, and the heathen can join the ranks. As soon as possible the men of good report should be invited to assist by establishing branches wherever they can, to secure the non-consumers. The effort is for the nation; all who are willing and able are eligible to assist.

We are aware from experience in our home lands that a long period is required to arouse public opinion against the drink traffic, oftentimes because the men who have their wealth invested in the trade, and many being in parliment, can directly or indirectly wield their influence to their advantage, therefore there is little hope that any government will help in the reform. Reformation must be accomplished individually and not by act of parliment or congress. If the temperance cause had not been started, it could not have reached the position it was. It may take a fews years to get this society launched. Why should we not begin. We are able. It is seldom you meet a man who has used opium forty years, and not many of thirty year's consumption.

Here we are met by a great fact which forms the basis for the follow-

ing conclusion, that within thirty years nearly all the present opium consumers will be in their graves!! This is the dark side for the nation, but there is also a bright side, which only Abstinence can secure. That is, a generation of men who will not follow their steps. If during the next forty years such a result could be achieved, what a blessing it would prove. Such is possible with God's blessing upon individual effort. Our hope is to preserve the non-consumers. A result would be attained, which no Government has done, or can do, unless by the Gospel the literati, mandarins, and people are purified. The import of the Indian opium would be effectually stopped, and the whole question which baffles all governmental action for suppresion or eradication, accomplished by individual action, not by force but by moral suasion.

There are always arm-chair projectors who see lions in the way of success of any good cause. Supposing that there should be lions instead of mice, surely it is best to look straight in the eye of the animal, and he will turn, and you may save his victims. Action speaks louder than words. Vertebrate men are needed in this practical age, and not molluscs. Some shake their heads and say, "The Chinese will not keep a promise." There is much truth in it, but we have seen vegetarians who have refused to eat meat, Romanists who strictly observe Lent, and Mohametans who keep the great fast of Ramadam. Why do the above sects keep their vows? because they feel them binding for duty or merit. They derive a certain amount of moral strength by joining a society, to be able to say "no" when asked to break their promises or creed. The trangressor feels ashamed, and is not recognized among the faithful. In the above fact, we have a splendid fulcrum whereon to rest the lever of Total Abstinence from opium to lift up China. With the blessing of God resting upon united efforts it can be done.

In Christian land, believers and unbelievers unite in the temperance cause; the Christian can often use the occasion to preach Christ. The unbeliever rests in the power of his will to persevere; the believer in the power of God. Although we cannot make a heathen member a Christian, yet we should have an opportunity to preach the gospel, and to encourage them to secure non-consumers; thereby they would accomplish more practical good for their country than those who make disciples to abstain from eating flesh.

This effort has been launched after much prayerful thought. United effort is required to start the abstinence stream, which by the force of its nature shall increase to a mighty river. If the principles are according to truth and reason, then they will work well and for the good of the nation. As missionaries we do not desire to control the movement, but to stimulate the natives to deliver their countrymen; thereby the foreigner would escape suspicion of political intrigue.

Unity is essential to success, therefore we should have a proper organisation, which could easily be arranged; and important cities chosen for essential depôt, for the sale of pledge card, pledge books, Medals, and for the purpose of re-

ceiving reports. In due time either a monthly or quarterly paper should be published and sold to the members. The first branch was formed by the members of the Rev. I. Pierson's church in January, 1886. When the subject was presented before the missionaries of Pekin it was warmly approved, and soon the chief office was formed, under the charge of the Rev. G. Owen. Any friend willing to associate in this movement should communicate with Mr. Owen. I am sure he would gladly supply pledge cards and requisite information. The charge for the pledge card is intended to cover all cost. Many friends are becoming interested. A branch has been lately started in Kalgan and sixty-one persons joined within a fortnight.

June 5th, 1887. G. W. C.

A CASE OF CURE.

As a fit sequel to the preceding communications we give the following facts as reported by Rev. A. Sydenstricker in *The Missionary*, of a man named Chwen, about sixty-five years of age and for more than thirty years an opium smoker, in former years a yamen runner, but who since his conversion has kept a confectionary store in Chinkiang.

"Mr. Chwen about ten years ago heard the gospel, and, like opium smokers generally, he was earnestly desirous of being freed from the dreadful curse, and fondly hoped that there might be something in this new doctrine that could save him. Thanks be to the God of all grace, his hope was not in vain. He was urged by the evangelist to apply to the Lord Jesus for help with the assurance that He could save him. After the Sunday service he went home, and for three days and nights did nothing but lie on his couch and pray to Jesus to save him. Of course his abstaining from opium for such a length of time made him very sick and wretched. At length, however, at the end of three days, 'he vomited up the sickness,' as the Chinese say, and from that hour he seems to have been a saved man, both bodily and spiritually. His inclination for the fatal pipe seems to have been eradicated; he recovered alike from his sickness and his opium-eating habit, and is now an active man engaged in honorable business.

"He ascribes his salvation from opium entirely to the power of God. A more active, zealous, happy Christian it has rarely been my privilege to meet. He voluntarily goes to the street chapel every day to assist in the preaching of the Gospel, and on the Sabbath he gives up the whole day to attendance on divine service. In saying this I do not deny that Mr. Chwen has faults, but these are such as not to invalidate the proofs of his being a genuine Christian."

Our Book Table.

THE *Sunday School Memorial Guide* is a new book recently issued by the Presbyterian Mission Press; and is a memorial of the late Mrs. Woodruff, wife of A. Woodruff, whose reputation as a Sunday School worker is world-wide. The Guide is designed to arouse interest in Sunday School work and to instruct Christians living in isolated communities as to the importance of Sunday Schools and Bible Classes, and the method of organizing and conducting them. Just how useful such a work will be to our native workers must, of course, be determined by experience. The Hymn and Tune Book which accompanies the Guide, and which is now in press, will be looked for with considerable interest. There is a large place in our Chinese Church literature for a properly prepared Sunday School Hymn and Tune Book.

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WE have received a "*Popular Tune Book* arranged to be used with the Union Hymn Book edited by the Southern Methodist Mission." Printed at the Presbyterian Mission Press, Shanghai, on Chinese white paper. Price 35 cents.

As this is a book of tunes only, it is difficult to say much except that the selection seems judicious, there being a goodly number of old standard tunes with a fair sprinkling of the more modern and lively sort. We confess to a little confusion where we see good old friends whom we had always recognized under the names of Windham, Hamburg, Rockingham, Boylston, &c., appearing under the *nom de plumes* of Morning, Capernaum, Guidance, Illumination, &c., respectively (but not to our mind, respectfully). True we are given these names in the Index (in brackets), but why not have given them with the tunes throughout the book?

If we were to seriously object to anything in the book, it would be to the number of tunes—220. "Yes," it will be replied, "but no one need learn them all—they are only to select from." But our impression is that we attempt too much with our Chinese brethren. It is only with the greatest difficulty that the average Chinaman can learn even one of our tunes, and how must he feel with 200 staring him in the face? Would it not be better to have nearer one tenth this number, say three or four for each of the ordinary metres and one or two for the less frequent? Should we not have a great deal better singing, even if we had less variety?

On the whole, the book is a useful contribution in the direction of teaching Chinese to sing our Western tunes. The paper and binding are both good.

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Editorial Notes and Missionary News.

THE CHINESE MISSION TO COREA.

THE Ven. Archdeacon Wolfe, of the C.M.S., Foochow, has recently returned from Corea where he had gone to pay a visit of inspection to the native brethren from Foochow, who were sent about two years ago by the native Church of Fukien to open a Mission to the Coreans in the neighbourhood of Fusan. We are glad to learn from Mr. Wolfe that these two native brethren are holding their ground and making fair progress in the language. They visit the towns and villages all round Fusan and speak freely to the people about Christ and Christianity. They are cordially welcomed by the people wherever they go, and as yet have met with no opposition. They have gathered round them a small band of literary men whom they have gained as friends, and to whom they continually speak of the claims of Christianity. Some of these men have acknowledge the truth of Christianity but say that if they embraced it it would be at the risk of their lives. Archdeacon Wolfe remained for several days at Fusan and visited many of the towns and villages in company with these brethren, and expressed himself much pleased at the influence which these Chinese evangelists had manifestly gained with the people, as well as at the friendly way in which they were everywhere received by the Coreans. As an illustration of this it was mentioned that during the year the senior of these two brethren was taken ill and confined to his rooms for several weeks. The Coreans were most attentive and kind, and letters from several of the gentry of the surrounding country were frequently sent asking most kindly after his health and hoping for his speedy recovery. We ask the earnest prayers of the readers of this periodical on behalf of this interesting little mission to the Coreans.

THE DEATH OF DR. LORD.

THE death of Dr. and Mrs. Lord, of cholera, brings home us all the fact that those of few, no less that those of many, years may any day be called. It was but a few weeks since that Dr. Lord completed forty years of missionary life. It is stated by a correspondent in one of our daily papers, as a fact throwing light on Dr. Lord's character, that his coolie had served him 17 years, his cook 19 years, his boy and amah each 32 years. The following anecdote is also told by the same correspondent, illustrating Dr. Lord's shrewdness and liberality.

"There is a good story told of the late Dr. Lord and a former Captain of the well-known s.s. *Kiangteen*, who subsequently became notorious for his yarns about missionaries.

"There is a Presbyterian Chapel in Ningpo, where Union services are held by all shades of religious opinion in the community. The building was out of repair, and so the list was brought round for contributions.

"While the *Kiangteen* was laid up for the Sunday, the said skipper wandered into the chapel to pray for fine weather and plenty of first-class passengers. Service over he was button-holed by the late Rev. J. Butler, who modestly requested a little assistance for repairs, etc. Captain Spiegeleisen looked a little sold, but observing Dr. Lord standing by, thought he saw a way out of his difficulty, shrewdly imagining that a Baptist's interest in a Presbyterian Institution was not worth more than a Mexican anyway, so he said, 'Well, here's Dr. Lord, I'll give as much as he does.' 'Will you?' asked Dr. Lord, with a twinkle in his eye. 'Honour bright, I will,' replied the Captain recklessly. 'Very good,' said Dr. Lord, 'put me down for $250! Mr. Butler.'"

We hope in our next issue to have a Biographical Sketch of Dr. Lord from one of his own mission.

TRAINING HOME FOR YOUNG MISSIONARIES.

Our brethren of the China Inland Mission have for several months been prosecuting an interesting course of training of young missionaries. Young ladies find a home for several months at Yangchow, where they are assisted over the first difficulties of the Chinese Language, and learn many things that will help them in missionary work. At Gankin, the Rev. F. W. Baller gives the young men still more systematic training. The "*Analytical Vocabulary*," mentioned in the May *Recorder*, is used as a text-book: and Mr. Baller is about putting to press a Primer, both which will happily assist the beginner over some of the initial difficulties. Much information is also given during the short course of training, regarding the geography, the customs and conditions of life in China, which must prove invaluable.

PUBLICATIONS OF THE BOOK AND TRACT SOCIETY OF CHINA.

Mr. Gilbert Mcintosh has kindly sent us several of the illustrated publications brought out under his successful supervision. The prettiest of them seem to be a series of Scripture Stories of Joseph, Ruth, Solomon and David, the text of which was prepared by Rev. E. Faber, of which a third edition will soon be required. The illustrations of the Birds and Animals of the Bible are also both interesting and useful. The "Boys Own," in Mandarin Colloquial and in Classical, are efforts to attract the young, the text of which is by Dr. Williamson; and there are two numbers of the "Little Ones' Own;" all which are published in large editions. There are besides two Calendars for 1887, and a Gospel of "John" in which is a prefatory note informing the reader of the use of pictures, and bidding him not to worship them. One or two of the illuminated cards are exquisitely beautiful, worthy of a place beside anything of the kind we have seen; but many of the illustrations have a glary brilliancy and a coloring not at all according to nature; yet these are qualities that probably recommend them, rather than detract from their reputation, among the Chinese.

To persons not familiar with the history there might frequently be a doubt as to whether the persons represented were men or women; but in the main the "human relationships" are not particularly liable to misconstruction in these pictures before us, unless it be in the case of the Saviour at the well of Samaria, and in one or two of the illustrations of Ruth; though it must be acknowledged that our Saviour, like all the rest, is represented in very gorgeous apparel. We understand that these pictures are in great demand among the Chinese, after being deprived of their accompanying titles, simply as ornaments; to prevent which we would suggest that Mr. McIntosh's proverbial ingenuity and taste be exercised in devising some way of making the title an integral and inseparable part of the picture. While pictures are by no means indispensable for the circulation of books in China, good illustrations must as a matter of course be a great help; and it is easy to see that a new vein is being opened in Chinese Christian Literature—one that will doubtless result in much good. As experience is gained the illustrations will no doubt be increasingly adapted to the needs and tastes of the people; and we trust that much care will be taken to avoid the error which has so largely ruled in the past of our missionary work,—not say that it is even yet too influential—that of selling our publications too much below cost. This practice, which we fear is too general, tends to pauperize the people, and postpones too indefinitely the day when the publication of Christian Literature may become a legitimate and self-supporting business. The prices asked for books of western science are on a much healthier scale than those at which Christian books are generally sold.

We are requested to state that any missionary desiring a copy of "*Days of Blessing in Inland China*" will receive one without charge on application to Rev. J. E. Cardwell China Inland Mission, No. 5 Yuen Ming Yuen Buildings, Shanghai.

Dr. H. T. Whitney, of Foochow, writes us that he has a copy of Dr. Bettleheim's letters regarding his early work in the Loochoo Islands; and we hope in our next number to publish a response to the inquiry of Rev. T. Barclay.

Missionary News.

Bishop Bickersteth, of Japan, and Bishop Scott, of North China, are we learn, both making a visit to Corea, presumably with reference to arrangements for the extension of the work of their Church into that land. Bishop Warren, of the Methodist Episcopal Church of America (North) during September also visited Corea *en route* for North China, where he now is.

The New York Chinese Mission has between 4,000 and 5000 Celestials in its Sunday Schools.

Another American lady of refinement and high social position has married a Chinaman. Miss Henrietta Hill, of Brooklyn, who has been prominently identified with

the Chinese city mission work, has become the wife of Rev. Joseph M. Singleton, who is an efficient evangelist among his countrymen in that city. The marriage has created a sensation.—*Exchange.*

THE *North American Review* for August has an article by Wong Chin Foo, a Chinaman educated in an American College, entitled, "Why am I a heathen?" which gives striking illustration to the fact that the completest education of the intellect may result in the most distorted understandings of Christianity—so distorted that we cannot but query whether some of them are not traceable to wilful ignorance, and others to purposed and conscious distortion. Mere scientific education will not convert the heart or even convince the intellect, whether it be received in China or America.

ALREADY has the stream of arrivals from the home lands begun to pour in upon us. We welcome all new arrivals and take special pleasure in welcoming back again those who are returning to us after a term of rest and change. That they may bring with them fresh accessions of Spiritual Power, is the prayer of all who love Zion.

A CIRCULAR has been issued in London, signed by many leading Christians, calling for further agitation in enlightening public opinion in England regarding the Opium desolation in China, with reference to the complete withdrawal of the British Government from complicity with the trade. It is proposed to secure Rev. Gordon Mabbs, F. R. S. S., late Organising Agent of the Anti-Opium Society, as traveling and lecturing agent, and £400 a year are needed to meet his expenses.

A CORRESPONDENT writes:—"Things have been quiet in Peking during the summer, with many away at the Western Hills. The London Mission in the East City, however, have been pushing work on their new Domestic Chapel, a handsome building which will soon be completed, and will be a little larger than any other Protestant chapel in the city.

RECENT statistics show a total of about five hundred church members within the walls of Peking, connected with the five Protestant missions in the city."

WE learn that Rev. Mr. Crossette is interesting many in England and America in plans for the amelioration of the blind and of the deaf and dumb in China. Mr. A. S. Bell, the millionaire, of telephonic fame, whose wife is deaf, and Dr. F. L. Radcliffe, Mr. Bell's private secretary, whose son and daughter are deaf, are doing much in collecting statistics and circulating information. Mr. Crossette requests that statistics and items of information regarding the deaf of China be sent to them.

DR. JAS. B. THOMPSON, of the Presbyterian Mission, Petchaburi, Siam, writes that Rev. Mr. Dunlap was, during the last days of June, "starting on a tour down

the east coast of the Gulf of Siam, to be gone about a month. After returning it is his expectation to go down the west coast to the limit of Siamese territory, giving the gospel to provinces as yet unreached."

THE following letter from the U.S. Minister at Peking to the Secretary of the Presbyterian Mission Board speaks for itself:

LEGATION OF THE UNITED STATES,
Peking, May 11, 1887.

REV. F. F. ELLINWOOD, *Secretary.*

SIR:—I have the honor to acknowledge the receipt of your favour of March 19, transmitting the complimentary and too-flattering resolution of the Board of Foreign Missions of the Presbyterian Church.

For this expression of good will I return my most profound thanks. I must say, however, that in the particular matter referred to, more praise is due to Consul Seymour than to me.

I have made it my business to visit every mission in the open ports of China. This inspection has satisfied me that the missionaries deserve all possible respect, encouragement and consideration. I find no fault with them except excessive zeal. Civilization owes them a vast debt. They have been the educators, physicians and almoners of the Chinese. All over China they have schools, colleges and hospitals. They were the early and only translators, interpreters, and writers of Chinese. To them we owe our dictionaries, histories and translations of Chinese works. They have scattered the Bible broadcast, and have prepared many school books in Chinese. Commerce and civilization follow where these unselfish pioneers have blazed the way. Leaving all religious questions out of consideration, humanity must honor a class which, for no pay, or very inadequate pay, devotes itself to charity and philanthropy.

Entertaining these views, it has afforded me pleasure to assist the missionaries in every way that was consistent with public duty.

I am, sir, your obedient servant,
CHARLES DENBY.

ON the 3rd of September the *Shunpao* published a telegram to the effect that there had been a big fire at Hankow. Our correspondent sends us a few particulars of the conflagration, which seemed to have exceeded all previous fires in magnitude on the Yangtsze for many years past. It broke out about 3.30 a.m. in a tea house on the Hankow side of the river Han. It was blowing fresh at the time, and the flames spread from house to house with amazing rapidity, and soon five hundred houses were demolished. The mouth of the Han river was completely blocked with junks, and the fire spread from the houses on shore to the junks, and it is said 600 of them were destroyed, the fire extending with wholesale destruction. From the blazing junks the houses on the other side of the Han river ignited, and from some distance above the quarters of the Customs' examiners, round the corner, and up to abreast of where the examination pontoon in the main river is moored, is a clean sweep of ruins, and the number of houses destroyed is said to exceed 500. It is the largest fire that has occurred at Hankow within the memory of the oldest inhabitant.

Diary of Events in the Far East.

August, 1887.

11th.—An accident in the Hajima coal mine, near Takashina, where between 30 to 40 miners were drowned.

28th.—Telegraphic communication opened between Tsitsihar (The Amur) and Tientsin.

September, 1887.

2nd.—A great fire at Hankow, 500 families burned out, and 300 large boats, with merchandise valued at over 3,000,000 taels.

7th.—The first American Railway Engine imported into China left Shanghai for Tientsin.

6th.—The ex-detective Tsao Si-yung, of the Shanghai Police Force, released by the Chinese Authorities after four years and three months imprisonment, without evidence of guilt.

18th.—Death of Capt. Chang, the only Chinese commander in the service of the C. M. S. N. Co.

21st.—The acting Governor-General of the Liang King, Yu Lu, received at Shanghai with many honors.—The complete pacification of Hainan announced.

Missionary Journal.

BIRTHS.

At Tsingchow Fu, Shantung, September 1st, the wife of J. Russell Watson, M.B., M.R.C.S., England, of a son.

At Pang-Chuang, September 4th, the wife of Dr. A. P. Peck, of A. B. C. F. M., of a daughter.

DEATHS.

At Nankin, August 24th, the infant daughter of Dr. Beebe, of M. E. Mission.

At Kalgan, September 8th, the infant son, aged one year and one month, of Dr. C. P. W. Merritt, of the A. B. C. F. M., Paotingfu.

At Ningpo, September 15th, Mrs. Flora B. Lord, the wife of Dr. E. C. Lord.

At Ningpo, September 17th, Rev. Edward C. Lord, D.D., of the American Baptist Mission, aged 70 years.

At Shanghai, September 19th, the daughter, aged one year, of Dr. G. A. Stuart, Methodist Episcopal Mission, Wuhu.

At Shanghai, September 20th, the infant son, aged one year and five months, of Rev. R. E. Abbey, American Presbyterian Mission, Nankin.

ARRIVALS.

At Shanghai, September 12th, Rev. J. Crossette.

At Shanghai, September —, Rev. C. Goodrich, returning to North China.

At Shanghai, September 19th, Dr. D. E. Osborne, and wife, returning to the Mission of the A. B. C. F. M., Shansi; also the wife and children of Rev. F. M. Price, of the same Mission.

DEPARTURE.

From Foochow, September 1st, Miss S. R. Pray, M.D., of the Methodist Episcopal Mission, with her mother Mrs. M. B. Pray, for U. S. A.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XVIII. NOVEMBER, 1887. No. 11.

TELEGRAPHY IN CHINA.

BY REV. CHAS. LEAMAN.

CHINA waking out of her sleep of ages finds herself surrounded with so many new and curious things that she is undoubtedly bewildered, and sees men as trees walking. The late Tso Tsu Tsang not very long before his death, at his reception of an American of more than private life, remarked somewhere between his half asleep nods: "Your honorable country is very strict in its observance of forms and propriety, is it not?" "Oh no!" was the prompt reply, "we are too busy in America building railroads to have time to observe any etiquette whatever." This reply was of a sufficient Chinese character to pass unnoticed. But railroads was an interesting subject and occupied the last energies of the old man's brain and pen. He had in his old age grasped the idea of railroads as being more useful to China than the forms of propriety. No matter what China reaches out for as desirable, she is caught up in the typhoon of advancing ages from which she will not be able to extricate herself. But in their reaching out from their ancient darkness, which is the "light of Asia," what strange grabs they make. How strange the telegraph poles look through the country, without railroad, engine, or even horse and wagon, nor any public improvement, going over bleak hills, and beside tow paths, great long stretches of wire coming from no place, and going nowhere, no intermediate or local use, but only running from one great man's office to another, a great obstruction to flying kites, and whose singing poles fill the simple minded with apprehensions of a living Buddha. How strange this, with electric light, steam boat, arsenal, guns and torpedoes, looks in the midst of this fossilized civilization of prehistoric times. To them it is calculated to bring forth the ejaculation from the very bottom of their unemotional nature, that

these are true and real foreign devils! But if they grab promiscuously at the startling in our civilization, the imbecility and utter helplessness of their fossilized body-politic comes out in nothing more than their inability to know what to do with, or how to incorporate, these new and brilliant toys, and make them serviceable to the adornment and use of the old dried up and worthless mummy. Scarcely any better illustration of this difficulty can be found at the present stage of their renaissance than their attempt to introduce the telegraph.

If any one who lives near to one of their more important offices will take a few minutes to see the method of their communication, he will find a curious combination of the sluggish lifelessness of the old and the electric flash of the new. To do the business that any moderately bright boy of twelve years would do in half a day, you find a half a dozen expert men in the day and as many at night, to accomplish the wonderful task. The reason for this difficulty has a common root with the difficulties that lay in the way of all the attempts of China to arise and adapt herself to the new order of things. Like in every other department, private or public, in the state or in religion, no matter what member of the old fossil you take up, notwithstanding it has been lighted with the "light of Asia," lo! these thousands of years, yet if you do not get the heart to beat again, and the blood to flow in healthy course through the veins, there is no result but the twitching of the old dead carcass under the electric battery of modern advance and civilization.

In the telegraph for the first time they have a difficulty which their idolized character does not meet. This difficulty of telegraphing in character is increased by the imperative demand of the officials and literati for the use of the book style. These two obsticles leave only one course, that is to number all the characters, to the number of many thousands at least, and telegraph their numbers. This involves the necessity at one end of the line to hunt out in a catalogue the numbers of the character, which labor in any lengthy dispatch is simply prodigious, and at the other end they must take the numbers and hunt up the characters. This is the best that can be done in Chinese, at least is the best that is done; those who can communicate in English or French are relieved from all such trouble.

Therefore it is thought by many that China must learn English or she cannot use the telegraph. But is China shut up to this alternative? I would say, by no means. The general use of English for general purposes and all the wants of business in China is only the dream of Englishmen who do not know Chinese. Nor will

telegraphing in the character, in the most efficient way that can be devised, meet the exigensies of the demands in the near future.

There is nothing left for China to do, in the matter of telegraphing, whatever she may think about other things, but to confess and give up the old method as worthless, and begin on a new line. Of course for her to confess the impracticability of her idolized character will be a sore thing, but in this matter there is plainly nothing left for her but to throw away her character and begin something radically new, quite as new and more important to her present and future advancement than the telegraph itself.

How then can China inaugurate a new and practical system of telegraphing? The only practicable solution to this question is by the romanization of her official dialect.

The romanization of the official dialect can be done in such a way as not only to give China in her almost universal dialect an efficient and most practicable means of telegraphing in official, commercial, and private communication, but as compared with the telegraphing capacity of other languages, far more desirable and efficient than the English or French.

This may sound a little strange to those who although acquainted with the difficulties have not given any thought to the remedy; even those who have considered the subject may have taken it for granted that the Chinese language is substantially a failure, and unworthy of being taken into consideration in this and other linguistic problems that are to be solved in the near future. But a sober consideration of the wide use of the official dialect, its wonderful similarity in construction and form in all places where it is used—and there is no place of importance in the country where it is not used—and the easy, smooth and practicable romanization that can be made of it, will cause any one that desires the good of China, at least to hope that something may be done with it to meet the great and growing demands for the general public and private intercommunication throughout the country in a practicable and efficient manner. And especially is its practicability and desirability easily comprehended in the matter of telegraphing.

A romanization for the best practical use in telegraphing should be free from all disfiguring marks that generally accompany romanizations. And such a romanization can be easily made of the official dialect for this practical use of telegraphing, by dropping the aspirations and tone marks, which for this purpose are not only unnecessary but an incumberance, and writing it in an undisfigured romanization like English itself! In such a form it can be easily learned, read and written, and of course telegraphed by any one

familiar with the Chinese spoken language. In this way, then, China could in the space of six months, if she were so disposed, provide herself with a written language which for use in telegraphy would surpass even English itself, by so much that one third less letters, the same roman letters, would be needed to express the same thought, and often only one half or quarter of the number of letters would be needed that are used in English. Every one who knows how the English struggles to abreviate and adapt itself to practical use in the telegraph, will see at once in the Chinese romanization it is easily, much better, and naturally accomplished.

It may occur to some that these are simply assertions and need something to substantiate them. If our limits would admit, this would be easy done. But it would be more convincing if a thorough and impartial trial were made, and this there are those among us who are willing to make and prove by actual experiment, that not only is it the most practical solution of this whole difficulty, and one which will give entire satisfaction in the same extent and more than the English itself does, but that it is the only one solution worthy of the name of anything else than simply a makeshift, which the present method undoubtedly is.

This may seem to some, if not impracticable, at least extra evangelistic and so not a matter of our missionary body. But a second thought will make it appear that it is not altogether a matter of telegraphic communication, but also of romanization, and so not only of civilization but of evangelization in China; and may it not occur to such who are exclusively devoted to evangelistic effort, that this linguistic difficulty has come to the front at this early period, who knows, but a veritable providential opportunity, so that in this public, official, general and practical way may be introduced to China that indispensable instrument of a great people, an universal romanized language, which will serve not only for its civilization, but also be one of the most efficient promoters of its evangelization.

Moreover, this is not only a matter that should concern us as missionaries, but it is an opportunity which as missionaries we should be quick to avail ourselves of, for not only is it a providential means to a great end, but we are the only body in China that are peculiarly fitted to promote and bring to successful conclusion this great instrument in advancing the end of our labors. It is to be hoped that China will take steps to accomplish the immediate relief which embarasses its telegraphic service. It would require but a few months of time and no expenditure of money to put her telegraphic facilities as to language on a par with, if not beyond

those of other nations. Many of her operators now at work, with a proper and practical romanization in their hands, would be ready in ten days to make ready and efficient use of the new system, and if China would undertake a trial of using her own official language smoothly romanized, the introduction of such a movement would be attended with no serious difficulties or delay.

Of its success when once fairly tried and of its practicability I have no question, and I trust many will be like-minded and will endeavor to give it a fair trial.

T'AI CHI (太極).

THE Chinese, as a people, are not noted for devotion to philosophy. This, however, does not necessarily indicate any deficiency in natural taste for this department of study. Philosophy can flourish only when there is a broad substratum of general education underlying it. There have been those in western lands who would resent any intimation of being ill-informed, who on the platform and through the press have held up China as a model for education, 'declaring that in all that broad land there was not a man who could not read and write.' If one has swallowed such a bubble, it is sure to burst on touching the shores of China, if not before. After a few years, residence here, we learn the narrowness of the range of studies pursued in the schools, the deficiency of scientific knowledge and general information among the educated classes, the almost universal belief in *fêng shui*, the prevalence of ancestral worship, idolatry even to the worship of birds and beasts and creeping things, and an immense mass of superstitions pervading all their life, and we see how impossible it is for a Chinaman, who has enjoyed only the advantages of the native schools of his own land, to be thoroughly well educated according to our standard, which indeed is only comparative, constantly changing, ever increasing in excellence. When we consider the small number of real students, the limited curriculum which they pursue, that nearly all of them are seeking promotion through success in the competitive examinations, and that philosophy is not one of the branches upon which those examinations are held, it will not seem strange that this study is not more extensively cultivated.

That the Chinese mind is not destitute of a taste for philosophy is proved by the number of treatises of a more or less purely philosophical character, which have been written both in ancient

and in modern times. The *I-ching* has been declared by some to be "the most arrant nonsense." From one point of view it may deserve to be so called. But it, with its commentaries, shows an amount of patient thought, and a power of systematic arrangement, which must have produced an abundant harvest of substantial good, had they but rested on a basis of fundamental truth. Much the same may be said of all their chief philosophical works.

We find a few of the fundamental statements, which lie at the basis of the accepted Chinese philosophy, current among all classes, the educated and uneducated alike. Where can you find a man of ordinary intelligence who, though unable to write his own name, cannot talk volubly about *T'ai chi, yin, yang*, the five elements and the production of all things? It is because we are met with this everywhere, and because these nations stand so opposed to the doctrines of creation taught in the Scriptures, that the subject I have chosen seems to me a very practical one.

There is not a complete agreement among advanced sinologists concerning even important points connected with this subject, while some who have more recently arrived may not have very definite ideas of even the chief features of the system. A desire to obtain a clearer knowledge of what the Chinese taught concerning the origin of all things, led me to the study which has resulted in this paper, not that I deem myself to have mastered the details of their system or to be able to set myself up as a teacher of others, but rather would I hope to be corrected in errors into which I may have fallen and to receive many additional suggestions regarding the dark if not deep things involved.

In presenting this subject I shall first endeavor to show that in the accepted view among Chinese philosophers, *T'ai chi*, which is often translated the great extreme, and *Wu chi*, the limitless, are one.

Dr. Williams, in his dictionary, says that *T'ai chi* "is the *li* or fate which acts by laws, but differs from *Wu chi*, which pervades the universe and approaches to the idea of a universal mind or spirit." I have therefore the weight of Dr. Williams' authority clearly against me. Nor can it be denied that among the Chinese we often hear the expression *Wu chi sheng t'ai chi* (無極生太極), that is, "The limitless produced the great limit." But these I think are popular misconceptions, and do not agree with the views of the accepted expounders of the system. In the first place, in the *I-ching*, the illustration commences with *T'ai chi*, which divides into *yin* and *yang*, and so on; nothing whatever is said of *Wu chi*. If one should say, that is true enough of the *I-ching*, but that book

contains only the cosmogony of Fu hsi, and Wên wang and the ancient philosophers which was superseded by the teachings of the Sung dynasty philosophers, it may be replied, the Sung philosophers themselves maintain that they advocate the same system of philosophy as the ancients, only endeavoring by new illustrations and new methods of statement to make the matter clearer. It might be supposed that in their fuller development of the system and more minute discussion of the parts, they found it necessary to start from the limitless. It is true the philosophy was much more fully discussed in the Sung dynasty than before. Kanghsi even says philosophy (性理) was not understood till the time of the Sung! but I fail to find any of them who are accepted as expounders of the system, who admit that *Wu chi* is separate from and above *T'ai chi*, though their explanations assume that such claims had been made. Chou tsz is placed as the leader in the philosophical discussions of that age. He it was who introduced the phrase "*Wu chi erh t'ai chi*" (無極而太極) at the head of his discussion, which gave rise to the belief among some that there was something before and above *T'ai chi*. He prepares for his discussion by drawing symbols to represent the chief things he was about to expound. When he commences his discussion, he repeats the first, which is a simple circle, and below it says: 此所謂無極而太極也, that is, "This (circle) represents *Wu chi erh t'ai chi*." As the circle is one, it is difficult to understand how the *Wu chi erh t'ai chi* can be two. In the same way the commentators evidently understand him. Chu tsz says, "The content of high heaven is without sound or odor, but it is in very truth the hinge of all production, the root of all classes of things. Therefore it is called *Wu chi erh t'ai chi*, not that outside of *T'ai chi* there is still a *Wu chi*." Notice also in passing, that the illustrations are called *T'ai chi wu*, the diagram of *T'ai chi*, not mentioning *Wu chi*. Chu tsz also says "Loo tsz in speaking of *su* and *wu*," (有無) being and not being, "considers them as two, but Chou tsz considers them as one." As Chu tsz is discussing *T'ai chi*, he can only mean that Chou tsz considered *Wu chi* and *T'ai chi* as one. Chu tsz also says, "It is called *Wu chi* just because it has no place or form, and because it was before all things, although it by no means ceases to exist after things are formed, and because it is outside of *yin* and *yang* while at the same time it pervades them. It permeates the entire system, is everywhere present, but has not a beginning of sound or odor, shadow or echo, to be discussed." The same ideas are repeated in language similar or diverse, and he finally sums up by saying, "Late readers were not able to under-

stand this, and so foolishly discussed it as a fault of the teacher (Chou tsz), and those who have written to hand down the doctrines of the teacher, have added to his words, saying that *T'ai chi* proceeds from *Wu chi*, for which there is no proof. Thus they have put a grave fault upon the teacher." Again he says, "The reason Chou tsz called it *Wu chi erh t'ai chi*, was not that there was above *T'ai chi* a differing *Wu chi*, but he meant that *T'ai chi* had no thing,"—I might translate had no matter, but I do not think that by 非有物 he meant to distinguish as we would between matter and spirit. I find no indication that the Chinese philosophers conceive of two distinct substances, matter and spirit, as comprising all existences. Chu tsz continues, "Below he (Chou tsz) says the reality of *Wu chi*, the essentiallity of the two and the five (the two powers and five elements). Having used *Wu chi* he did not mention *T'ai chi*. If, as some now say, the two are distinct, would this not be a manifest fault in admitting *Tai chi?*" There is much more from Chu tsz to the same intent, but this is sufficient to show his view: and as he is everywhere acknowledged to be the exponent of orthodoxy I might rest the case here, but to further elucidate I will give an extract from Jao shih (饒氏魯)

"Some one asked," Is it possible to get a minute explanation of what is meant by *Wu chi erh t'ai chi*. "Jao replied," It is hard to explain. If we for a moment take the meaning of the name and trace it out, we shall no doubt find it is an honorable appellation of heaven law (天理). *Chi* means the utmost limit. It is the name of the axis, the foundation, what is commonly called supreme, cardinal, elementary, fundamental. The sages held that the dual powers (*yin* and *yang*) united and separated without end, and this law was the controller (主) of this union and separation, as the hinges control the motion of the door. Men and all things are reproduced without intermission, and this law is the root (本) as a tree has a root (根 柢). In man, all good springs from this law and all matters are determined by it, as though it were the root or axis. Therefore it is called *chi*. *T'ai* simply means great, to the extent that it cannot be added to. The characters therefore express the axis, the root of all things under heaven. But those things to which we apply the name *chi*, as the south pole, the north pole, ridge of a house, the cardinal points, &c., all have form and can be seen, or direction or place that can be pointed out, but this *chi* has neither form nor place, therefore the master Chou added the characters *Wu chi*, to show that it had no form of axis or root, but was in fact the great axis and root of all things under the heavens, therefore called *Wu chi erh t'ai chi*. For this reason it is said the great pole itself has

no pole. Although this is a rough statement of the meaning of the term, former scholars have said the way to read is to first learn the meaning of the words; when this is thoroughly done, you may seek the thought; the learner, therefore, if he take these explanations and will concentrate his attention upon them in his daily use, nourish the thought before it has been manifested, prove it in the time of its development, then perhaps in the secret depths of his mind he may know something of the mystery of this law."

This and much more to the same effect, without anything that I have found in the *Hsing Lei Ching I* or *Hsing Lei Ta Ch'üan* on the opposite side, has settled in my mind that the accepted view concerning *Wu chi* and *T'ai chi* is that they are one and the same.

Having settled that *Wu chi* and *T'ai chi* are the same thing viewed under different aspects, naturally the next enquiry is:—What is *T'ai chi*? We might perhaps be excused if we answered as did Jao Shih, "It is a hard thing to explain," and so it is if we attempt to get clear conceptions of conceptions that are not clear, and such must we consider some of the Chinese ideas concerning the subject, especially when they attempt to analize and distinguish the different elements which enter into this conception; but if we do not become impatient we may, I hope, obtain some "rays of light." We hazard nothing, I think, in saying that they have a very clear conception that *T'ai chi* is the origin of all things in the universe. They do not go beyond it to seek for another origin, but say it has no origin. Here then is one very important thing to note, *T'ai chi* is their starting point, that from which all things are evolved. Perhaps I might say right here that the very common translation of *T'ai chi*, viz., the great extreme, does not seem to me a happy one. I well remember when I first heard it, there was an utter failure to grasp any idea which would make sense in the connection. While the meaning of the word extreme is coincident with *chi* in some of its uses, it does not set forth that which is prominent in *T'ai chi*. The Chinese definitions, 樞紐, 樞極, 根柢, do not convey the meaning extreme. We might translate the great primordial, the great origin, the great condition, or some similar term. Dr. Williams gives it as the *Primum Mobile*, but that term refers to originating motion, and in the Ptolemaic system was applied to the outermost of the revolving spheres of the universe which was supposed to give motion to all the rest. This would more nearly correspond with the Chinese *tsung tung t'ien* (宗動天) which is the outermost and most rapidly revolving of the nine *ch'ung* spheres or spirals, which they suppose to exist, but does not correspond with the meaning or

use of *T'ai chi*. Should one of the two latter terms I have suggested be adopted, the expression *Wu chi erh T'ai chi*, would be the unoriginated great origin, or the unconditioned great condition. It seems to me the assumption of the name by the Chinese involved much more the idea of axis than of poles. It is true they point to the north and south poles to explain the assumption of the name, but to them these poles control not the motion of the earth, as with us, but of the heavens—the earth is at rest. They would, therefore, conceive of them rather as an axis running up through the nine spirals, than as the extremities of the earth's axis. In the Chinese philosophic mind, motion and rest are the method, if not the cause, of the evolution of all things, therefore the axial idea is made prominent. But inasmuch as western ideas do not revolve around such a centre, an attempt to follow the literal or formal method of translation may very easily conceal rather than manifest the essential thought contained. It seems to me the essential idea in *T'ai chi* is origin, including the idea of direction and control of all things originated. If this be so we should seek a word to convey this meaning rather than follow the physical emblem, otherwise we, as the Chinese say, 以字害意, injure the meaning by the use of the word, making darkness visible, not light. If it be assumed that the above general view of *T'ai chi* be correct, we are in a position to feel after the content of the idea. It has already been seen to hold the promise and potency of universal existence. But is it material or immaterial, or is it both? If immaterial, is it law or is it mind? Is it mere force or is it God?

The answer to these questions in terms of Chinese characters can easily be reduced to narrow limits. The term most frequently used to express the content of *T'ai chi* is *li* (理), some saying that *T'ai chi* is only the general name for the myriad *li*. This is iterated and reiterated by Chu tsz, he saying in one place that *T'ai chi* is simply *li* (太極只是個理字). But, unfortunately for our present purpose, on the same page he declares that *T'ai chi* is simply *ch'i* (氣), that is, primordial etherial matter. This latter term is the one which can with the strongest show of reason contest with *li* a share in the content of *T'ai chi*. For while 道 and 神, and some others, are occasionally used in a manner to indicate they might be contained in *T'ai chi*, it would seem to be only as they are used as synonyms of *li* or *ch'i* or a combination or product of the two. The claim of *ch'i* to a place in the "Great Origin" does not rest simply upon the statement of Chu hsi quoted, and expressions of like meaning by him and other philosophers which are not wanting; but if possible the claim would be more solidly established

as an inference from the relation which *ch'i* holds to *li*. It is true *ch'i* is held to be produced by *li*, but it is by a necessity of nature. It is not subsequent in time to the existence of *li*. They are repeatedly distinguished by saying that *li* is above form, and *ch'i* below form. The one is beyond sense-perception, while the other comes within the range of sense-perception. One is immaterial, the other material, unless indeed their idea is that *li* is matter so subtile as not to be cognized by the senses. *Ch'i* also in its primordial condition is in a rare and etherial state. It is frequently declared that in point of time it is impossible to say that *li* was before *ch'i*. It is also said there is no *li* without *ch'i* and no *ch'i* without *li*, while *ch'i* is the product of *li*, and therefore logically must be considered after it; yet if there were no *ch'i*, *li* would have nothing in which to inhere, and would be practically non-existent. Therefore they are held to be inseparable, neither exists or can exist without the other. Hence we conclude they are held to be coëternal; and necessarily in *T'ai chi*, the great fountain, there must be both *li* and *ch'i*. To me it seems a palpable contradiction to say that *li* can only act or exist as it inheres in *ch'i*, and yet *ch'i* is a product of *li*, nevertheless this is clearly the Chinese philosophical doctrine on this point.

To avoid any possibility of misunderstanding, I repeat. In answer to the question whether *T'ai chi* is material or immaterial, the Chinese certainly hold there is an immaterial element *li*, and this element is often asserted to constitute *T'ai chi*. But it is just as clearly maintained that this immaterial element can exist only as it inheres in matter. We must therefore reduce *T'ai chi* to a mere logical conception, or we must consider that it has both a material and an immaterial element.

This conclusion is supported by the statements regarding the development of *T'ai chi*. It is said when *T'ai chi* moves it produces yang, when it rests it produces ying. This is more definitely explained by saying that when *T'ai chi* moves it becomes *yang*, when it rests it becomes *yin*. Now *yin* and *yang* are *chi*. Sometimes called the two *ch'i*, sometimes called the two states of the one *ch'i*, but in either case they are 形而下者, that is, within the range of sense-perception, therefore material. If *T'ai chi* both in motion and at rest has a material element, it is difficult to see how one can conceive of it as destitute of matter.

Is *T'ai chi* mind, or is it God? I take to be practically the same question. For if it be mind, it is not human mind, it must be divine. And while it might be conceived of as very different from our idea of God, for instance, as a universal soul, of which all

visible things were the body, still for our present purpose we may treat it as one question.

Some have not hesitated to declare *li*, which is so often asserted to constitute *T'ai chi*, to be God. Canon McClatchie in his Confucian Cosmogony, has unhesitatingly taken this ground, quoting Chu tsz and the two Ch'êngs in support of his statements. Through the body of his work he translates *li* by "Fate," but in his notes, when answering the question "What is this Fate?" he propounds and maintains the view that *li* and *shên* (神) are synonymous terms used by Chu tsz and the Ch'êngs for the same thing, which is the same as the 至 神 of the *I-ching*, which again is the same as θεος κατ εξοχην, the first god, of western philosophers. Indeed, he finds all the chief features of all the healthier philosophies to agree, making in fact but one system, differing only in unimportant particulars. It seems to me he has reached too hasty conclusions, and made too sweeping statements, in some places bending the records to his views, rather than conforming his views to the meaning of the author. We meet with expressions, it is true, to which taken by themselves, such a meaning might be attached. But if this meaning is contradicted by other passages, and especially if it is inconsistent with the general teaching of the system, we must conclude that such is not the true meaning. In fairness to the author we must seek some meaning to his language which will make him consistent with himself, if such a meaning can be found. To my mind, "first God" does not express the meaning in the mind of the writer, when he used the term 至 神. The meaning was rather adjective, very deep, mysterious, divine, incomprehensible, subtile. This meaning gives a good sense when it is stated that *li* is 至 神, but if we say that *li* is first God, it seems to me utterly inconsistent with what is said about *li* in other places. In fact, I fail to find in Chu tsz's works, or in the Hsing Li Ta Ch'üan by the Ch'êngs, or other authors, any discussion about god or gods, under the name *shên*, unless we call a man's soul a god. They treat of Kuei shên, but Ch'êng tsz in several places questions whether they exist or not. He is inclined to think that when a man dies his soul scatters, and therefore that *kuei shên* do not exist, the only thing which would lead him to think otherwise is the fact that the ancient sages treat of *kuei shên*. Chu tsz says, however, that Chêng tsz did not deny that there were *kuei shên* but only that there were such as the people of his time supposed. Whether these philosophers speak of the *shen* whose images are in temples, or of other *kuei shên* supposed to exist, they mean the ghosts of departed men. Chu tsz has been denounced as the one

who has read atheism into the classics of his country, or rather read God out of them, but it is clear that the philosophies of the Sung who preceded him, were at least as godless as he. I do not think he was peculiar in that regard, but that he may fairly stand as the representative of the general consensus of opinion held by the learned of his day, when there appeared so many illustrious names to adorn the roll of honour of his land. Not only does he not treat of God under *shên* or *kuei shên* but the same seems to be true under the terms *T'ien* and *Shang-ti*, or, perhaps I should say, he denies the existence of God while treating of these latter terms. He was asked, "In such expressions as 'Shangti bestows a moral nature upon the people,' 'When heaven is about to devolve great responsibility upon a man,' 'Heaven, to preserve the people, appoints a sovereign,' 'Heaven produces things,' is it to be understood that in the blue cerulean there is a ruler, or that heaven without mind issues forth law in this manner?" He replied, "These are all the same thing, it is only that law (理) is so." But on another occasion he added, "Nevertheless the Book of Odes says there is a ruler," (see *Hsing Li Ching I*, 9 vol., 7 folio.) Whether he thought the statement a mere poetic conception, or intended to contradict the views of the writer of the ode we cannot tell. In either case his own views are very clear. Now if when the universe is fully developed he thinks that *Shang-ti* or heaven does not exercise mind or will, still less would he think that *li*, in the primordial and chaotic nature, could think or plan or feel. It is true that in another place he acknowledges that heaven and earth have mind (心). He was pressed with the difficulty that species would not be constant if there was no ruling mind. "O yes," he says "Heaven and earth have mind, but simple production is all their mind." Again he says, "We are not to suppose there is a man in heaven who judges of good and evil, yet we are not to say it is without a ruler (complete works, sec. 49, folio 35). In other places he insists there is no ruler but *li*. From these and similar passages I think we may fairly conclude, as most have done, that Chu tsz denies the existence of a personal God, separate from heaven and earth, who created and now governs them and all things.

How then are we to understand the statements that *li* is *shên* and mind is *li*? It is declared that *li*, law or force, is everywhere and always the same, though it manifests different properties under different circumstances. This is merely because the *ch'i* or material principle in which the *li* inheres, is different. *Li* only appears to differ, it is uniformly the same. He illustrates by saying that "the

light which shines on the ink and on the ink-stone is the same, though it does not appear the same." So it is with *li*. Ch'êng tsz says, "Law (理) and mind (心) are the same though man cannot make them appear one (不能會之爲一). The idea is evidently the same as that of Chu. When *li* is considered by itself it has no emotion or thought, no plan, no production (無情意, 無計度, 無造作). When there is spontaneous production, which Chu asserts there is, it is *ch'i* which does it—not *li*. Mind is said to be pure and bright matter (氣之精爽); *shên* (神) is said to be pure and excellent matter (氣之精英者). By the word *shên* does he mean a being or beings, whom we would call god or gods? At first my mind naturally turned to that supposition, but it now appears to me there is reason to doubt that conclusion. At any rate it is *shên* because of the *ch'i*, not because of the *li;* because of the material element, not because of the immaterial. This *shên ch'i* communicates with heaven (神氣通天). There is also a significant passage from Huang shih, in which he compares 形氣神理, form, primordial matter, soul and law in man's body. Soul does not accurately express the meaning of 神, but I do not think we have a word that does. *Hsing* expresses fixed matter, *ch'i* more subtile matter, *shên* and *li*, successively, more subtile still. *Hsing* is fixed with *ch'i*—we can have respiration, cold and heat. Add *shên*, and we have consciousness. Add *li*, and we add 許多道理, that is, I suppose, have a moral nature, and can distinguish a great many things—right and wrong, &c. This throws a side light upon *shên*.

We conclude, therefore, that *li* is active in mind, in man's sensuous nature, and, indeed, in different ways, everywhere that etherial matter has congregated and condensed. But of itself it is not mind and therefore not God. By itself it cannot be manifested, but would be inert, practically non-existent. *Li* and *ch'i*, while they are in the primordial state of *Wu chi erh t'ai chi*, are chaotic, simple nebulosity with no god or mind in it. There must be a long development before there is any trace of conscious mind. Mind is produced, not the producer. It becomes mind in virtue of the excellence of the material element. They deny the existence of pure Spirit. There is no matter without law, there is no law without matter.

We conclude, therefore, that the system of philosophy which starts with *T'ai chi*, is a system of development completely atheistic. A scheme which seems to me, and doubtless to us all, to have so slight support that it needs but fairly to be brought before the mind in comparison with the system which takes an Omnipotent

God as creator and ruler, to be rejected at once by the vast majority of men. The only reason of weight which we can conceive as likely to lead men to cling to the atheistic system is the lamentable fact that some hearts revolt against acknowledging a righteous God as sitting on the throne of the universe. Because men are unwilling to submit to him, they do not seek or retain a knowledge of him.

If this paper shall contribute in any measure to a clearer comprehension of the subject treated, and lead us to take more efficient means to supplant a false system by a true, it will not have been written in vain.

HISTORICAL LANDMARKS OF MACAO.

[*Continued from page* 394.]

1821. JANUARY. By notices posted up on account of the general bad luck at Macao, with the approbation of the R. C. magistrate Yung, who gave one hundred dollars to assist, a meeting was called in the temple of Matsoo in order "to consult on the business, settle the method of proceeding, and immediately to open a general subscription" for the building a PAGODA. "Trusting in the lucky influence of these lofty structures to improve the fortunes of the island, we, the inhabitants of Macao, earnestly entreat a full meeting of all merchants, gentlemen, and strangers, that, with hearts leaping for joy, they may assist in this excellent matter of general concernment."

Previously to 1821 there was no burial place within the walls of Macao for foreigners. The remains of those who died here were either carried from the settlement, or interred outside of the walls on the hillside between the Campo Gate and the Monte Fort. Several tombstones are still to be seen, some erect, and some thrown down and half buried in the earth; others are visible on Musenbury hill, directly north of Casilha's bay, and likewise in the Caza or garden enclosing the Cave of Camoens. (The Mohammedans formerly buried on Lappa Island, but now bury in the enclosure of their mosque beside Dona Maria Fort.) The inscriptions on these sepulchral stones still tell the stranger who visits them, from what different and distant countries men came hither to traffic—from India, Persia, Arabia, and many of the states of Europe and America. (See 1849.)

In the month of June, 1821, by reason of the refusal of a place of burial for the remains of Mrs. Dr. Morrison by Chinese and Romanists, the English Protestant Cemetery, just beyond the Church of St. Antonio, adjoining Camoens' Garden, was purchased by the Managing Committee of the E. I. Co., assisted by some Portuguese gentlemen to overcome legal impediments. This spot, rendered sacred by the remains of many who were very dear and much loved by those who yet live, was well chosen, being sequestered, and so surrounded by a high wall as to be screened from public view. It is an oblong plot of ground, say fifty yards by thirty, and partly shaded by trees standing close to the wall, which is covered with the cereus and other flowers. Nearly two-thirds of the ground is already occupied; but over most of the graves there is nothing to indicate even the names of their tenants. These are chiefly the graves of seamen, who have died in the hospitals. But the care of friends and relatives has here and there erected mementos, with inscriptions to perpetuate the memory of those for whom they mourn. . . They bear dates from June 10, 1821, the day of Mrs. Morrison's death, down to the present time. In this abode of the dead rest the remains of Dr. and Mrs. and John Robert Morrison, Rev. Samuel Dyer, Sir W. Frader, Sir A. J. Ljungstedt, Comdr. A. S. Campbell, U. S. N., Edmund Roberts, U. S. A. Envoy, Mrs. Fearon, Mrs. Rev. Dr. Spur, Capt. Sir Humphrey de Fleming Senhouse, S. B. Rawle, Esq., American Consul at Macao, George Chinnery, artist; wife of W. H. C. Plowden, Esq., Chief of British Trade in China, Mrs. Rev. D. Vrooman, Lord H. J. S. Churchill, Thos. W. Waldron, Esq., U. S. Consul at Hongkong, amongst many others.

Within this enclosure is the picturesque little Protestant chapel, with its stained glass window, the gift of Gideon Nye, Esq., a philanthropic merchant, long a resident of Macao; with the handsome tablets on either side of it in memory of Mr. H. D. Margesson and Capt. J. B. Endicott.

"June 10th, Sunday, Mrs. Mary Morrison, wife of Robt. Morrison, D.D., died suddenly of cholera morbus at Macao, and was the first to be laid away in that unique old burial plot, since rendered sacred by the interment there of so many from afar. In a letter of June 12th, to the parents of Mrs. Morrison, Dr. Morrison writes thus of the burial: 'On Monday I wished to inter Mary out at the hills, where our James was buried, but the Chinese would not let me even open the same grave. I disliked burying under the town walls, (outside, within the limit of the Fosse, the only place allowed) but was obliged to resolve on doing so, as the Papists refuse their bury-

ing ground to Protestants. The want of a Protestant burying ground has long been felt in Macao, and the present case brought it strongly before the committee of the English Factory, who immediately resolved to vote a sum sufficient to purchase a piece of ground, worth between three and four thousand dollars, and personally exerted themselves to remove the legal impediments and local difficulties; in which they finally succeeded. This enabled me to lay the remains of my beloved wife in a place appropriated to the sepulture of Protestant Christians, being denied a place of interment by the Romanists. Mr. Livingstone, Mr. Pearson, the President and Committee of the English factory, Mr. Vemston, Sir W. Fraser, &c., bore the pall. All the gentlemen of the factory, also Counsellor Pereira, Sir A. Ljungstedt, the Russian Consul, and other foreigners in Macao, attended the funeral. Mr. Harding, Chaplain to the factory, read the funeral service at the grave. . . Rebecca, John and I attended their dear mamma to the tomb; we were loath to forsake her remains. Our Chinese domestics and teachers also voluntarily accompanied the funeral. Our Mary was much esteemed by all who ever conversed with her. . . Sunday, June 17th. To-day every person in the English society, on account of Mary's death, appeared in mourning at Church."—*Morrison's Memoirs*, ii., 101; *Indo-Chinese Gleaner*, Oct., 1821.

"The Senate House was illuminated on the ascension of Taou-kwang to the throne of China by order of the Senate. So at the exaltation of Yung-shing to the throne, bells were rung and guns fired; and at his demise in 1735 the inhabitants were mourning twenty-seven days, the Fort Monte fired a gun every hour for twenty-four hours, and then a royal salute. In 1720, the event of the birth of a son to Kang-he was celebrated at Macao, and two years later when the Emperor expired, the Senate, having been informed of this sad news from the Mandarin of Heang-shan, directed that guns should be fired twenty-four hours from the forts and the shipping in port; that the civil and military officers should wear mourning for three months.—*Macao and China*, 77.

In 1651 the inhabitants of Macao were enrolled as the subjects of the present Ta-tsing family, while the last Emperor of the *last Chinese* dynasty had sent to Macao for some guns, and a small military force, against the Manchu Tartars.—*Davis' Chinese*, i., 27.

The contraband opium trade, originally at Macao, was removed to Lintin Island, about twenty miles distant. A few chests of opium were imported in 1720 from Coromandel; the demand for it growing yearly, the government of Goa strove to secure to Macao the exclusive market; but instead of affording conveniences, prohibitions

were issued against taking opium on freight, or buying it from the English and French, who, roving in their ships among the islands, were forced to sell to the Chinese at such a rate that the price of opium at Macao became quite dull, languid and unprofitable. The quality was for some time very unequal; in 1735 one sort fetched only 70 taels, another 225 taels per pecul. The plan of sending opium from Bengal to China was suggested by Col. Watson, and adopted by Mr. Wheeler, then vice-president in council. Before 1767 the import of this "pernicious drug" into China rarely exceeded 200 chests, but that year it amounted to 1,000; at which rate it continued for some years, most of the trade being in the hands of the Portuguese.

The British East India Co. made a small venture in 1773, and about 1780 a depôt of this article was established by the English on board two small vessels stationed in Lark's Bay, south of Macao, which was removed in 1793. The trade improved when the British Company resolved to take it under their own control. A further encouragement to speculation was in train, for the company limited the manufacture of Patna and Benares to a little more than 4,000 chests about 1785. The greatest part of it came to Macao; the ships earned a good freight, and the city, import duties to no mean extent. Had liberal measures been pursued at a time when the English Company could no longer check the manufacture of opium in India, any quantity might now be landed at Macao. In 1794 a ship laden exclusively with it came to Whampoa. In 1800 it was interdicted by the Chinese Government. In 1815 Governor Tseang sent up a report to the Emperor concerning some traitorous natives who had established themselves as dealers in opium at Macao, and in reply commands were given to carry the laws rigorously into execution. It does not appear, however, that the commands were put in force. In 1820, Governor Yuen took up the subject in conjunction with Ah, the Commissioner of Maritime Customs, and April 5th, 1820, they issued a proclamation against the trade. . . It is found on record that during the 20th year of Keäking, the then Governor Tseang reported to court and punished the abandoned Macao merchants, Choomeiqua and others, for buying and selling opium. . . When the Portuguese ships arrive at Macao it is incumbent to search and examine each ship. . . As to you people who live in Macao, since you occupy the territory of the celestial empire, you therefore ought to obey the laws and regulations of the celestial empire. The Portuguese were forbidden to introduce opium into Macao, and every officer in the Chinese custom-house there was likewise made responsible for preventing it, under the heaviest penalties. Hitherto since the

prohibition of opium, the traffic in it had been carried on both at Whampoa and Macao by the connivance of local officers, some of whom watched the delivery of every chest and received a fee.

Afterwards the Governor charged the senior hong-merchant, a timid rich man nicknamed by the Chinese "the timid young lady," and disgraced him and threw the rest of the blame on the foreigners. In consequence of these proceedings against Whampoa and Macao, foreigners having no one with whom to place their opium proceeded in 1821 to Lintin Island, about 20 miles from Macao in the direction of the Bogue, and that having been its principal source of income, the commerce of Macao was for many years thereafter at a low ebb. At Lintin, ships riding at anchor from April 1st, 1830, to April 1st, 1831, served as deposits for no less than 22,591 chests of Patna, Benares and Malwa, to which is to be added an importation to Macao of 1,883½ chests of the same kind, on which the duty was 30,132 taels. From April 1st, 1833, to April 1st, 1834, there were delivered from the ships at Lintin 19,781 chests, paid with $13,056,540.

In the summer of 1836, a high officer at court, Hen Naetse, in a memorial to the emperor, proposed its legalization, and was supported in his recommendation by the local government of Canton. In the autumn of the same year, another high officer, Choo Tsun, came forward remonstrating against its admission, followed by Hen Kew (see 1837, January), and others. The immediate result of them was an edict from the emperor requiring certain foreigners to leave Canton. That edict was partially evaded, and the traffic continued through the year 1837 and until the summer of 1838—and it was said by the dealers, at that time, that the local authorities received $75 per chest for connivance.

March 26th, 1839. Imperial Com. Lin issues a proclamation desiring foreigners speedily to deliver up their opium for four reasons—by virtue of that reason which heaven hath implanted in all of us (see 1834, September 26th); in order to compliance with the laws of the land; by reason of your feelings as men; and by reason of the necessity of the case.

In May, upwards of 20,000 cases of foreign opium are delivered up to the Chinese Government at the Bogue, which in September were mixed up with water, salt and lime and thus destroyed; whereupon followed the Opium War.—*Davis' Chinese*, ii., 431; *Macao and China*, p. 131; *China Repository; Middle Kingdom*, ii., 380.

September 11th. A Chinese inhabitant of Macao, an opium bribe-collector was arrested by the Chinese officials, quicksilver was

poured into his ears, and he was forced to drink scalding tea mixed with the short hairs shaved from his head.

The population amounted to no more than 4,600; consisting of free men, slaves, and people of all nations, including Chinese converts who dress *à l'Europienne*, viz., free natural subjects above fifteen years of age, 604; under fifteen 473; slaves 537; and women 2,693, making a total of 4,307. In this sum is not comprehended 186 men belonging to the battalion, nor 19 friars and 45 nuns.—From a *representation* written in 1821 for King John VI., and the Cortes at Lisbon.—*Macao and China*, p. 27.

1822. Macao was governed by the Senate.

Immediately where boats land, there is a Chinese custom-house, called Nam-wan-how (南灣口). The people of this custom-house farm the revenue, and are sometimes troublesome contrary to law. For example, they demand a dollar a head for entering each European foreigner, not belonging to the settlement, who lands; and they charge for wearing apparel from two to six dollars a trunk. They charge also for passengers who land to remain during the stay of the ships at Whampoa. A gentleman and his wife landing will be charged from fifty to a hundred dollars. The appointment to this place is given by the commissioner of duties at Canton, commonly called the Hoppo; and he having farmed the revenue will not listen to complaints. The viceroy, or governor, has declared all the above charges illegal, but the custom-house people persevere in extorting them. The ground of a high charge on females is an order from court that no European females shall attach themselves to the settlement. This order was issued at the same time that no new house should be built. And the intention of all these regulations was to repress the increase of the settlement. —*Indo-Chinese Gleaner*, April 22nd.

September 12th. *A Abelha da China*, or "The Bee in China," issued its first number. It was the first Macao newspaper and was, so far as we can learn, the second newspaper published east of India.

January 1st, 1824, the name was changed to *Gazeta de Macao*, under which it continued several years.—*Repos.* xii., 110.

1822–3. Having condescended to grant protection to the natural subjects of Portugal, established in China, the Court of Lisbon thought proper to render Macao, in the first instance, dependent on Goa, with permission to appeal, in certain cases, to the Sovereign himself. . . . The rumor, that a new era of happiness and prosperity by the convocation and meeting of the constituent Cortes at Lisbon, was dawning over the nation—caused serious domestic broils at Macao. Those in power, and their friends,

contended for the presentation of their prerogatives, the lower class cried out for a change for preferment. . . After some delay, an oath of adhesion to the basis of a future Constitution was taken on the 16th of February, 1822: what was further to be done, orders from the King, Cortes, or the supreme government at Goa, should determine. This judicious and rational proposition was unpopular. A general meeting being unavoidable, it took place on the 19th of August. A noisy multitude vociferated for the dismission of the King's Minister, Mr. Arriaga: the Senators reluctantly assented and resigned. A new municipal government was elected and installed; endowed, as before, (1784), with legislative, executive and judiciary power. The defeated party in September and November had recourse to insurrectionary movements, but failed to carry their point by a *coup de main*. At last an order that Mr. Arriaga, in the opinion of many the principal promoter of all commotions, and the ex-governor, should quit Macao, was served: they were to proceed to Lisbon, there to answer for the offences which they stood accused of. Both embarked, in March, 1823, on the *Vasco da Gama;* but Mr. Arriaga took leave of his friends and set out for Canton in a Chinese boat. . . Those deposed from their public trust were mighty, their complaints reasonable, their arguments weighty. Protection was claimed; it was granted by Dm. Manoel da Camera, Gov. Gen. of Portuguese India; he sent under the command of Joaquim Mourao, the frigate *Salamendra* and 69 sepoys, with a competent number of officers, to enforce obedience, should the usurpers contrive to keep in their hands illegitimate power. On the 10th of June the frigate arrived, and was refused entrance into the port: the naval and military commanders, were not allowed to land; nobody would listen to the contents of their instructions. . . . Not daring to attack from fear of hurting, during the conflict, any of the subjects of China, Mourao addressed the Viceroy of Kwang-tung and Kwangse, and Mr. Arriaga, residing at Canton, made likewise his representations. They were at length so far attended to that the Tsung-tŭh, despatched in the beginning of July to Macao, delegated Mandarins, that he might be well informed of what the parties had to allege, each in its favor. Several meetings were held: the Chinese recommended peace and returned to Canton. But a provisional regency, provided over by the Bishop, having been organized, the sepoys and the artillery from Goa landed at an early hour of the 23rd of September, 1823; their friends greeted them and the policemen of Macao joined them. At the head of this cohort the commander, Joao Cabral d'Estifique, marched to the square of the Senate House. The

guardians of public safety were sleeping. The most pernicious of the intruders, Major Punlino da Silva Barbosa, was made prisoner when still in his bed, and transported to the Salamendra: his comrade Senators absconded. Another Senate composed of such gentlemen as Dm. Manoel da Camera had chosen from among the individuals who had previously been proposed by the Count de Rio Pardo, succeeded; a new Governor with his usual attribute was installed; the Councellor Arriaga coming from Canton, reinstated in the exercise of all his offices. To free themselves at the moment from imprisonment and prosecution, ex-Senators, Priests, Friars, lawyers and common citizens, fled to Canton, Manila, Singapore, &c. A few apprehended were forwarded to Goa, where they had to answer for these crimes.—*Macao and China*, p. 70.

1823. Macao is governed by a Council presided over by the Bishop of Macao, Friar Francisco.

Dr. Morrison's Chinese Dictionary was completed and published in six quarto volumes, at expense of about 2,000 pounds sterling, which was defrayed by the E. I. Co., and 500 copies given Dr. Morrison for his disposal. A reprint of the second part was issued in 1854.

1824. January 3rd. "The Gazette de Macao" newspaper, the successor of "A Abelhadá China," issues its first number.

1825. Joaquim M. Garcez Palha was inaugurated Governor of Macao.

J. B. F. Millie's French translation of Camoen's Lusiad, said to be the best, was published in Paris, in 2 volumes.

The female convent, *Monastery of St. Clare* (Mosteiro de St. Clara), six nuns with the Abbess Leonora de St. Francis, came to Macao in November, 1633, and the buildings of St. Clare erected by voluntary contributions and the alms of the faithful were taken possession of on the 30th April, 1634. The Church is dedicated to the conception of the virgin mother of God. . . It is supported by the receipt of a portion of $1,500 for every professed nun. Besides, on certain bulky articles of imported goods 1% is added to the fixed Custom House duties, half of which goes to the account of the monastery; in 1833 it amounted to 3,800 taels. The number of nuns has been various, at last it was fixed at 40; in the beginning of 1834 there were 37. This convent was consumed in 1825 by a conflagration, but afterwards rebuilt.—*Macao and China*, 19.

1826. September 19th. Rev. Dr. Morrison, having embarked for England in Dec., 1823, returning exclaims: "Landed at Macao, God be praised!"

1827. Macao was again governed by the council presided over by the Bishop of Macao, Friar Francisco.

January. A fire beginning in a neighbor's rooms, communicated through the partition wall, burnt some of Dr. Morrison's books, and injured all to a greater or less extent; destroying also the telescope he had with him during the Embassy to Peking, and his children's picture.

An Ophthalmic Hospital was opened by Dr. Thos. R. Colledge, surgeon of the E. I. Co. Begun at his own expense, it was, after the first year, supported by the foreign community, and some 6,000 cases were treated up to the time of its closing in 1832. 'To Dr. Colledge belongs the merit of having established by aid of voluntary contributions, the first institution in this country for the relief of the indigent natives.'

'A well-known artist, George Chinnery, Esq., residing at Macao, obtained the consent of Mr. Colledge to make an act of his practical humanity the subject of a picture, which would at once combine portrait with history. The circumstances that suggested the idea to the artist were the following: An elderly Chinese woman, blind with cataract, was led by her son, a boy about fourteen years old, to Mr. Colledge for his aid. The operation was performed with thorough advantage, and, the patient being convalescent, was about to leave Macao. The picture represents Mr. Colledge as turning from his final examination of the woman's eyes, with his hand still resting on her forehead, towards an old servant who acted as interpreter, in order to direct him to instruct her as to the care and means to be used for the preservation of her restored sight. The son, having prepared a chop, or Chinese letter expressive of his gratitude and thanks to Mr. Colledge, is represented in the act of delivering it. In the back ground, upon the floor, is seated a man with his eyes bandaged, who had also been operated upon for a cataract, waiting his turn for Mr. Colledge's attention. In the apartment where the scene is laid, is a view of Mr. Colledge's Ophthalmic Hospital, &c. A large steel engraving from this painting may be seen at the Canton Hospital. Mr. Colledge also residing a portion of each year at Canton, opened there in conjunction with Dr. Bradford the "Canton Dispensary" in 1828. Here for a number of years medical aid was daily administered gratuitously to large numbers of Chinese of both sexes.

In 1833 at Macao he was married to Miss Shillaber, of Boston, and in 1838 he became with Drs. Parker and Bridgman the founder of the *Medical Missionary Society in China*, the first such society to be formed. Ever active in the cause of medical missions

after a forty years' Presidency of the above Society, which he declared in his last hours to have been "the one good thing of his life," he died in England, October 28th, 1879.

'A brief account of the Ophthalmic Institution during the years 1827,' 28,' 29,' 30,' 31 and 32,' at Macao, by a Philanthropist (Sir A. J. Djungstedt) was published at Canton in 1834; pp. 56. (See 1833.)

The Rev. Father Verissimo Monterro de Serra returned from Peking to Macao; and in 1880 left for Lisbon. December 22nd, Sir Wm. Fraser, Bart., chief of the British Factory, died and was interred in the Hon. Company's burial ground on the 26th. The funeral service was read by Dr. Morrison. There were in attendance the Judge of Macao, the European residents and the gentlemen of the Factory then there.

1828. The Professors and Priests at the Royal College of St. Joseph became in 1828 the owners of Green Island at the cost of $2,000. They undertook to rescue this famous rock once more from its waste solitude; they adorned the island with a chapel, where is found a large painting of Vicente de Paulo, among others; they built a house containing a hall for the reception of strangers, which bears date 1833, and chambers for the accommodation of the Professors who may wish to spend in the country a part of their vacation. . . To protect it against the action of the waves it was, as anciently, encircled by a wall. . . The maintenance of an overseer and five slave boys at least, entrusted with the guardianship, cleanness and culture of the island, cost St. Joseph twice as much as the produce obtained from the land is worth: expenses which the royal college submits to because it wants a place for innocent amusements and recreation. Anciently a spirited body of missionaries, the Jesuits, undertook to civilize this savage spot of nature, it being then a rocky wilderness where vagabonds, thieves, deserters, &c., had collected together. They had instituted at Macao a seminary and a college for the purpose of propagating the gospel principally in Japan and China. At this celebrated seat of learning, the number of professors, students, &c., was on a constant increase, and the means of accommodating them all very limited when Alex. Valignano, Visitor, and Valentino Carvalho, Rector of the College at St. Paul, began in 1603 and 1604 to introduce themselves into this barren island. A few earthen huts were erected, and a chapel built. This edifice some Chinese mistook for a fort which was to serve in the execution of a scheme the Jesuits had, it was rumoured, conceived of making themselves masters of China. . . There being a strife with the Jesuits, some of their

enemies hinted to ignorant and credulous Chinese that their country was on the eve of being invaded and revolutionized by the Jesuits, who possessed many religious institutions and great influence: to facilitate this project, foreign aid from Goa and Japan was expected. This state fable, though in every respect contemptible, unsettled the untutored mind and caused the thoughtless, headed by a Saracen (Mohammedan), a military officer, then quartered with his cohort at Macao, to rush over to the island in 1606, lay it waste and demolish the place of Christian worship. This profanation, naturally enough incensed the Christians with enthusiastic zeal; they hurried over to assist, avenged the insult and slew the commander. His fate did not assuage their exalted fury; it abated at the approach of the Mandarin of Heang-shan, who fortunately calmed their agitated passions. He granted to the Jesuits permission to remain on the island, but raised a stone tablet declaring in the vernacular language that it constituted an integral part of the empire. The Tsung-tuh of the provinces hearing of this foul rumor, suspended by heavy penalties all intercourse with Macao, and communicated the news to Wan-leih; meanwhile he ordered the captain-general of the province to lay siege to Macao by sea and land, invade and destroy it. The commander was happily a man who would not commit himself to an undertaking of such importance, before he had fully ascertained the truth or falsehood of the accusation. His spies informed him that Macao had no thought of hostility, but that the inhabitants were at daggers-drawing on account of some private dispute. A Mandarin who had been living on intimate terms with the Jesuits at Peking, and a deputation of seven respectable citizens from Macao, to Shaou-king-foo, obliterated at last from the mind of the Viceroy all malicious suspicion; permission was granted to the Chinese to live among and trade with the Portuguese of Macao. The Jesuits acknowledged in an official document in 1617, drawn up by the order of Francis Vieira, Visitor, that the use of the island "depends on the good will and high pleasure of the King of China, and his ministers." This island was, Dr. Guignes assures us, a most convenient place for smuggling priests into the country. The Jesuits had been more than 150 years in possession of this estate when a thunderbolt hurled from the Court of Lisbon, aiming at their total destruction, came in the shape of a law dated 3rd September, 1759. By this law Joseph I., King of Portugal, "declared the members of the Society of Jesus to be notorious rebels, traitors, aggressors, and commanded that they shall be had, held, and reputed as such . . that they shall totally be extinguished in all the realms and dominions of Portugal . . .

that neither verbal or written communication shall be kept up with them." In obedience to this law, and by order of Manoel de Saldenha de Albuquerque, Count d'Ega, Viceroy of India, the Jesuits were in 1762 transported from Macao to Goa, stripped of everything they owned. . . One of the principal citizens, to whom the colleges of St. Paul and St. Joseph were owing more than 6,000 taels, submitted for the sake of having a kind of security to become the tenant of Green Island. Its care and conservation he entrusted by a legal agreement, drawn up on the 15th December, 1763, and signed by the concerned to a man whom the junto of royal revenue at Macao had appointed. By this deed we are informed that a chapel, a vestry, a gallery leading to the choir, a habitation next to the refectory, with their appurtenances most minutely detailed, were in existence; no mention is made either of a college, observatory or botanic garden. This inventory was to serve for a rule by which the gentleman who might become the owner of the island should at any time restore the premises to the King of Portugal, were a reversion ever called for. In 1785, the creditor being at Goa, consented to on authentic records, to remain with the island for 6,147 taels, 846 cash, a sum the Jesuits were owing him, and as nobody at a posterior public auction at Macao offered anything for the property, orders dated Goa, April 14th, 1766, directed the Senate and its adjunct to give up the Island to Siamo Vicente Rosa, whose claim on the two colleges was thus cancelled. S. V. Rosa and the next heir to the proprietary kept it for some time in repair, neatness and order; twice a week any person of respectability might with permission spend a day in amusement on the island. At length, however, in lieu of laying out some money for the stopping of an unavoidable decay, the buildings were broken down and the materials sold, and nature, set at liberty, changed the epithet of Green to that of Desert Island. For want of protection, Chinese aided in dilapidating the estates and accelerated the devastation.—*Macao and China*, p. 135.

THE STORY OF JESUS AS TOLD IN THE "SHEN HSIEN T'UNG CHIEN."

By Rev. Paul D. Bergen.

IN an old edition of the *Shên Hsien T'ung Chien* (神仙通鑑) my attention has been lately called to a passage relating to Christ, wherein is narrated in some detail and with a fair degree of accuracy, the story of his birth, life, death, resurrection and ascension.

The edition in my hands was edited by Ch'ên Jung Mên (陳榕門) during the reign of Ch'ien Lung (乾隆) but there was a still older edition prepared by Shü Tao (徐道) in the reign of K'ang Hsi (康熙).

Shü Tao was a scholar well versed in the legendary lore of the 三教, and who, being convinced that it was his duty to prevent this mystic lore from being lost to posterity, determined to gather up the broken or tangled threads, and as far as he was able, weave them into a connected and consistent whole. The present work in four *t'ao* represents substantially the result of his labors, although something has probably been done by the latter editor.

Right in the heart of this work, 2nd *t'ao*, 5th vol., is the account of our Saviour's life and death.

The narrative is prefaced by the legend of Yen Tsz Ling (嚴子陵) and the Emperor Kwang Wu (光武), and ends with the refusal of Ma Yuan (馬援), Chinese General, to allow the disciples to enter China.

As doubtless most of the missionaries are familiar with the passage, I will only only make a few extracts from it, showing wherein it differs from the biblical account. The narrative begins abruptly as follows:—"The people of the Western Kingdom say that, distant from China 97,000 *li* or a three years' journey, one first arrives at the boundaries of the kingdom of Hsi Chiang, (西羌). In the beginning there lived in this country a virgin named Mary."

Then is mentioned the angel's message to Mary, the conception and the birth of Jesus, the manger, and the music of the heavenly hosts. Joseph is not referred to nor the rite of circumcision. "Forty days after the birth of the child, the mother presented him before the holy teacher Pa Tei Chin" (罷德肋). Can any one explain who is referred to here? The incident of Jesus conversing with the doctors is referred to, and then the narrative proceeds, "He served his parents (母師) at home until he was thirty, when he bade farewell to his mother and journeyed through Ju Tei Ya (如德亞) preaching to righteous men [not quite biblical that] and working many miracles" (靈蹟). The venom of the rulers, the treachery of Judas, the trial before the High Priest and Pilate, are spoken of, and then—"They stripped off his garments and tying him to a stone pillar struck him 5,400 blows with a scourge, until his whole body was frightfully lacerated, but like a suffering lamb, he uttered no cry."

The account of the anguish-stricken Saviour bearing his own cross, his crucifixion, his receiving the vinegar, and finally his death, the earthquake and darkness and the resurrection after three

days, all follow, though much that is contained in the Gospel narrative is omitted. "When Jesus arose from the dead his body was bright and beautiful and he appeared first of all to his mother, that he might comfort her. Forty days after, when about to ascend into heaven, he commanded his disciples to go and preach everywhere, exhorting men to receive the baptism of the holy water and enter the church. So saying he ascended into heaven, being escorted by the ancient holy ones."

The narrative then says that ten days after this Mary was received up into the ninth heaven, and made empress of heaven and earth, and the protector of mankind.

"The disciples then separated and began preaching. They first journeyed from Hsi Yang Ku Li (西洋古里) on the north, to the kingdom of Mei Tei Na (默德那) where ruled the miraculous one Mu Han Mei Tei (穆罕默德). He had thirty Scriptures divided into 3,600 chapters discussing the stars (天象). The disciples on inquiry found that his doctrine differed slightly (!) from theirs inasmuch as he refused to eat any flesh that had not been slain by one of his own followers, and also forbade the use of dog-meat and pork. The disciples then journeyed on toward (the district) of Ma Yuan and besought him to lead them into China; but Ma Yuan said, "Your church, you say, is for the propagation of the heavenly doctrine. Good! If there is any (other motive) in it, it is probably not (sufficiently dangerous) to merit punishment; however I deem it better that you remain here and go no farther." Thereupon the disciples turned aside to the T'ien Fang (天方) Kingdom where reigns eternal spring, where the people rejoice in their possessions and use mare's milk in the preparation of food, etc. etc.

Here the narrative seems to leave the disciples and their fortunes drinking their mare's milk and preaching to the followers of the prophet, and takes up the thread of the subsequent adventures of Ma Yuan and his confreres.

Whether the materials of this account have been gleaned from Mohammedan fields, or more likely from intercourse with the early Romanists, I have no means of finding out. At any rate it is refreshing and almost thrilling to come across this garden spot of truth in the very centre of a howling wilderness of heathen legend.

One feels that it shines all the fairer because of its sorry setting. I, for one, would be very glad if more light could be thrown on the book and its narrative by some one well versed in Chinese Literature.

Tsi Nan Fu,

9th June, 1887.

THE INTERNATIONAL MISSIONARY UNION.

By Rev C. A. Stanley.

THE fourth annual meeting of this body was anticipated this year by all those interested in the progress of missions. The experiment of such a gathering is past. The Union has made for itself a place. It has "come to stay." It has come to do an important work among the churches in disseminating information and creating a more intelligent interest in, and enthusiasm for, Missions.

The meetings were held at the "Thousand Island Park" in the St. Lawrence river, continuing from August 10th to 17th inclusive. The missionaries were most hospitably entertained by the "Park Association," and in this lovely spot amid the waters, the assembled messengers had a delightful week of communion. There were present 69 missionaries from the United States and Canada, gathered from all the important mission fields of the world: viz., America, 6; China, 13; Germany, 2; India, 23; Italy, 1; Japan, 7; Mexico, 1; Siam, 6; Turkey, 10. Denominationally it was a representative body, all the the minor divisions being grouped under the name to which each naturally belongs, as follows: Baptists, 10; Congregationalists, 17; Dutch Reformed, 1; Lutherans, 2; Methodist, 25; Presbyterians, 14. But it would have puzzled most observers to have distinguished "who from which," for although the countersign was frequently heard, there was no "amen corner," and all took very naturally to the clear limpid waters flowing near at hand.

The total number of years of service represented was about 370, and the average term of service was over 12½ years. Dr. Dean, of Siam, was the oldest person present, both in age [81], and in years of service—from 1834 to 1881. Dr. Cyrus Hamlin was the most conspicuous among the veterans, having spent 40 years of active service in that important centre of the world's history—the Turkish Empire, during the period of change and progress from 1837 to 1877. His presentation of facts, incidents, and experiences were very vivid and full of encouragement to those doing work for the Master in dark and discouraging fields.

Of those present, 33 have retired from active service on the field, while of the remainder, 25 intend returning to their fields this year. There were also present three young men and two young women who are under appointment to go out to different fields this fall.

Many important topics came up for discussion, but they all arranged themselves around the great all-comprehending theme, the conversion of the world. The theme of the Sunday morning sermon

by Bishop Hurst was, "Our day [*i.e.*, of faith and consecration] God's day for the conversion of the world," from Mark xi. 23. One of the subjects that elicited earnest discussion was in regard to the way in which the Union could accomplish the most towards producing a more intelligent interest in missions and creating a genuine enthusiasm that will bring the Lord's money in His treasury. Some telling incidents were related showing how penuriously gifts are made to this work and the lavish manner in which expenditures are made for personal and selfish ends.

The subject of higher education on mission fields was another that called forth remarks from many, representing all denominations and all the important fields. The unanimity of sentiment was remarkable. The desire to acquire a knowledge of those things known in the west, and of the English language, was shown to be very general. Also that infidel literature is being poured into all these Oriental countries like a flood, and is the chief reading of those who have any knowledge of the English language. Hence it is becoming a necessity that Christian schools be established in which this desire for knowledge shall be met, and a complete education, adapted to the needs of the country, be given under thoroughly Christian auspices to counteract these evil influences and secure the full results of missionary effort. There was scarcely any divergence of opinion on this subject. Emphasis was laid on this, that no less evangelistic work should be done—more if possible—only that there is a call for an enlarged sphere of action. Also that the Bible should be kept distinctly prominent in all such schools.

Three sessions were held daily. The devotional hour in the morning was followed by a business session. These morning meetings were very precious, and knit more closely the ties that bound us together as a band of missionary workers. These meetings were rich in spiritual blessings to all present.

Addresses and discussions occupied the time of the afternoon and evening sessions, which were always full of interest. Methods of work, self-support, medical work, woman's work for woman, were among the subjects discussed. The meetings were well sustained throughout, and full of enthusiasm from beginning to end. To all there came grander conceptions of the work as the various fields and departments were brought together side by side, and we had a panoramic view of the whole at once. To every missionary returning to his native land to rest and recruit, I would say, make it a point to attend the meetings of the Union, even if something else has to be passed by.

Oberlin, O., August, 1887.

In Memoriam.

REV. EDWARD C. LORD, D.D.—MRS. F. B. LORD.

By Rev. J. R. Goddard.

IT is seldom that we have to record in our missionary annals, as was done in the last number of the *Recorder*, the removal of a *family*—husband and wife simultaneously—by death. Dr. and Mrs. Lord were both attacked September 13th, by that dread disease cholera, which terminated her life on the 13th, and his on the 17th. The hand which essayed a loving tribute to their memory has been stayed by sickness, so that at this late date the sad duty has been transferred to another.

Dr. Lord was born in Carlisle, N. Y., January 22nd, 1817, and received his collegiate and theological education in Madison University, at Hamilton, in the same State. He came to China under the auspices of the American Baptist Missionary Union, in 1847, locating at once at Ningpo, where he resided, with but three brief visits home—one of nine months' absence, and another of only six months'—until the day of his death, a period of full forty years.

In 1863, owing to an unfortunate misunderstanding with his colleagues, his connection with the Missionary Union was dissolved, and for a season he worked on an independent basis. Then he received an appointment as United States Consul at this Port, which he held till 1881, when he was superceded in consequence of political changes at home. Some years previous to this time, the Board of the Missionary Union, feeling that an injustice had been done him, invited him to resume relations with that society, and he had consented to a nominal connection, without salary, until he gave up the Consulate; after which he resumed full connection, and remained in the service until his death.

Our departed friend was endowed with a strong physical constitution, which simple and regular habits had preserved to a remarkable degree through all the vicissitudes of a long residence in this trying climate, up to the full period of three-score years and ten. It was generally remarked, as we were celebrating the fortieth anniversary of his arrival in Ningpo a short time since, that he gave promise of yet many years of labor. How little did we suspect as we listened to his speech in reply to our congratulations, that his career was so soon to terminate.

The respect shown by all classes of the community to his memory is a fitting testimonial to his worth. Every one respected his judgment. Calm, clear-headed, conservative in temper, he formed his conclusions deliberately and dispassionately. He held his own opinions strongly, but was very tolerant towards those who differed from him, and scrupulously careful to avoid misrepresentation of their views. This judicial poise of his mind caused him to be appealed to as a trusted arbitrator in many a dispute, while his long experience and familiar acquaintance with events in the history of this place gave weight to his opinions on public matters.

As Consul, though without previous diplomatic trainings, he discharged his duties with honor to his country and credit to himself, enjoying the confidence and esteem of his fellow-consuls, and at the same time having in an unusual degree the respect of the Chinese officials. While he maintained with firmness and dignity the rights of his countrymen, he never indulged in bluster, or presented a case to the Chinese officials regarding the justice of which he felt the shadow of a doubt. Consequently his communications generally received prompt, respectful consideration.

As a missionary, his work, especially during these later years, has been almost entirely devoted to the departments of education and translation. The boarding and day schools connected with the mission have been under his superintendence, while a class of young men preparing for the ministry have had his personal instruction. The revision of Goddard's version of the New Testament, in the Chinese character, and a translation into the Romanized Colloquial of the whole New Testament with considerable portions of the old, are the principal fruits of his literary labors. His tastes and habits were those of a student. He lived in his study, and there, surrounded by his books, the companions of his life time, he passed away.

He will be greatly missed. Naturally reserved and undemonstrative in his manner, he did not form friendships quickly, and often appeared to strangers somewhat unapproachable. But an acquaintance once formed, he proved himself a true and faithful friend, with a heart sensitive, tender, considerate, and a hand ever ready with practical aid in every time of need. Modest and averse to all parade, his benefactions were so quietly bestowed that few even of his intimate friends can have any knowledge of their number or character; and many who have been receiving them almost as a matter of course will for the first time realize their value now that they cease to be received.

Mrs. Lord—at that time Miss Flora B. Lightfoot—arrived in Ningpo near the close of 1879. With a fine, sensitive, nervous

organisation, quick sympathies, strong generous impulses, a strict conscientiousness, and a high ideal of Christian life and duty; she gave herself with unremitting devotion to her appointed work, the care of the girls boarding school. She *loved* her pupils, lived for them, and swayed them by the potent magic of her love. No personal consideration was permitted to interfere with what she regarded as duty to her charge. Even after her marriage, in 1884, she continued to watch over and labor for them with an almost jealous affection. To her truly belongs the commendation, "Well done, good and faithful servant."

Her union with Dr. Lord proved a peculiarly happy one, notwithstanding considerable disparity in years. And it is a comfort to surviving friends that they were spared the pangs of an earthly parting. "Lovely and pleasant in their lives, in their death they were not divided." What a happy surprise to each it must have been, on entering their heavenly abode, to meet the other there!

SCHOOL AND TEXT BOOK SERIES COMMITTEE.

ABSTRACT OF MINUTES.

THE usual Quarterly Meeting was held at the house of Rev. Wm. Muirhead on the evening of the 18th October, 1887. Present:—Rev. Wm. Muirhead, *Chairman*, John Fryer, Esq. *Treasurer and Editor*, Rev. Dr. Farnham, Rev. Y. K. Yen, Rev. C. F. Reid, *Proxy for Rev. A. P. Parker.*

The minutes of quarterly meeting in July were read and confirmed. The Treasurer reported balance in hand Tls. 589.17, with a deposit receipt for Tls. 1,000.

The Editor laid on the table the second volume of Mr. Galpin's *History of Persia*, and reported that Mr. Whiting's second volume of *Moral Philosophy* was also finished. One hundred copies of each were ordered to be printed. He also laid on the table the proof of Mr. Muirhead's *Five Gateways of Knowledge*, of which three hundred were ordered to be printed, and twenty-five copies of the original in English to be procured to aid those who use the translation.

Mr. Muirhead placed on the table a synopsis of *Butler's Analogy*, which was accepted but left in Mr. Muirhead's hands for enlargement if thought desirable.

The Editor reported that Dr. Douthwaite was going on with his work on the Eye, for which plates had been ordered. He also laid on the table the third part of his *Vade Mecum*, said he was proceeding with a second edition of his *Chemistry*, and intimated that his handbook on *Electricity* was ready. He further intimated that Dr. Osgood's *Anatomy* was sold out, and read a letter from Dr. Whitney proposing to revise the nomenclature and have it reprinted. It was agreed to order three hundred copies of the revised nomenclature.

Rev. Y. K. Yen placed on the table maps of the two hemispheres, which he hoped to complete in six weeks. They were accepted, and he was instructed to place them when finished in the hands of the Secretary, who would forward them to W. and A. K. Johnston to be photo-lithographed.

The need of a good school Atlas having long been felt, it was agreed that the Secretary be requested to obtain estimates for three sorts of Maps in three different forms—(1) blank, (2) uncolored with names and (3) colored; viz., 1—Maps of Modern Geography; 2—Maps of Ancient Geography and History; 3—Maps of the Heavens.

It was also agreed that 2,500 photo-reductions of the charts of mammals, birds and astonomy, should be ordered.

Rev. Y. K. Yen laid on the table a portion of a translation of a book on Mental Philosophy. He was requested to proceed and to place it in the hands of the committee when finished. At Mr. Yen's suggestion it was resolved to order six copies of Alexander's *Moral Philosophy*, and six copies of Havens' *Mental Philosophy*, to aid those who use the translation.

A. WILLIAMSON,
Hon. Secretary.

Shanghai,
22*nd October*, 1887.

Correspondence.

A SPONTANEOUS MOVEMENT.

DEAR SIR:—The friends of the temperance cause will doubtless be pleased to learn the following facts.

Mr. T. H. Young (Yün Tchi Ho) whose name is already known to the readers of the *Recorder* as the young Corean gentleman who was converted to Christianity during the early part of the present year, has recently interested himself in forming among the students of the Anglo-Chinese College, Shanghai, an organization which in its constitution is termed "The Anglo-Chinese College Temperance Society." Without any help or even advice from the teachers of the institution, the Christian young men, all Chinese except Mr. Young, have banded themselves together in this way, formed their own constitution, fitted up a room, and are now holding weekly meetings for prayer and work.

By previous arrangement, a public meeting of the society was held in the College Chapel on Sunday, October 16th, at which all the teachers and several other friends were present, and the design of which was, as Mr. Young expressed it in his notes of invitation, "to solemnize the signing of the pledges."

The writer was honored in being chosen to preside, and the following was the Order of Exercises:—

1. The Lord's Prayer.
2. Hymn—"Yield not to temptation."
3. Address in Chinese by Sung Siensang.
4. Address by Rev. G. R. Loehr.
5. Hymn—"I want to be a worker for the Lord."
6. Address in Chinese by Dr. Y. J. Allen.
7. Hymn—"What a friend we have in Jesus."
8. Bible Readings:—Subject, "Vows," (conducted by the Chairman).
9. Signing of the Pledges.
10. Prayer by Rev. W. B. Burke.
11. Hymn—"Every day and hour."
12. Benediction.

There are two pledges, written both in English and Chinese. The first of them reads as follows.

Pledge No. 1.—I promise, by the help of God, to keep the conditions under which I place my name. 1. To abstain from all intoxicating liquors as a beverage. 2. Not to smoke opium. 3. Not to gamble in any form. 4. To keep myself pure. 5. To endeavor to spread these principles among my companions.

Pledge No. 2 is exactly the same, except that the first condition in regard to abstaining from wine was omitted. To the first pledge twelve names were signed; to the second fifteen names; in all, 27.

There was no compulsion or undue influence of any sort, and as the whole matter had been thoroughly explained to the young men, and the solemnity of the occasion impressed upon them, it was very gratifying indeed to those interested.

Thus is added another occasion for thankfulness, watchfulness, prayerfulness.

W. B. BONNELL.

Shanghai, Oct. 17th, 1887.

THE CONDITION AND HOPE AND THE HEATHEN.

DEAR SIR,—There is a suggestion of this kind to relieve the difficulties relating to the questions of man's destiny that the Scriptures do not

make a revelation of endless time. Infinite time and infinite space are conceptions which finite man cannot hold, and the writers of the Scriptures do not attempt the impossible. The mind has the idea but falls exhausted in its attempt to embrace it, and no Scripture writer discants upon what it is impossible for man to conceive. Instead, therefore, of looking for a revelation of absolute endless time-space, would we not come nearer the truth to look for limited prophecies of the future. The Hebrew and Greek terms used for duration of time are generally words better translated age, ages, age-lasting, into the age, into completion, etc.

Popularly, there is no objection to the use of such terms as "ever" "ever and ever," "never," "eternal" and the like; but do not push them to express infinite and absolute ideas comprehensible only to the mind of an infinite God.

Let us have the modesty of our Saviour, who says of a future time that he does not know it. What presumption in us to claim to know *endlessness* when he, who always spoke sober truth, says of a certain time that He, as well as man and angels, knows it not.

What does He mean by saying that the unjust will go into eternal punishment, and the just into eternal life? The Greek shows us what he means. "Age lasting," "age abiding, or, to transliterate, "aionian."

Then is future happiness limited? It does not say so. A guide book may lay out a route for us to Iceland, or New Zealand, but because it does not go on indefinitely does not prove anything as to where the tourists will go next.

This view of the aim of the Scriptures to reveal things occurring in time and not endlessly, goes far to heal the disputes between various creeds, as to man's destiny. Each party may hold their opinion but should not make the Scripture responsible for theories relating to times beyond its ages or *kalpas* with which they only have to do. Doctrines which are expressed in the language of the day, or in the language of translators hundreds of years ago, need not be disturbed. I believe that Christ's sheep will *never* be plucked out of His hand.

Please be assured that this view of Scripture revelation being limited to *ages*, does not affect the truth as to immortality, probation, punishment, happiness, and anything else predicated of the future. It does not lessen one's confidence in the Scriptures, but rather increases it; and I for one believe all the more firmly that Christ's sheep will *never* be plucked out of his hand.

J. CROSSETT.

THE GENERAL CONFERENCE.

DEAR SIR:—In view of the somewhat conflicting opinions as to the desirability of another general missionary conference in the near future, the committee appointed to take preliminary steps have resolved to address a circular to each individual missionary requesting his opinion on the subject. When the replies have been received and collated the result will be published. Yours truly,

A. WILLIAMSON,
Hon. Secretary.

Shanghai, Oct. 17th, 1887.

Editorial Notes and Missionary News.

HEART-HUNGER.

A FEW months since, Dr. Gould, of Boston, Massachusetts, returned from Buenos Ayes, after an absence of about fifteen years. During his residence in the Southern Hemisphere he made over 1,000,000 separate observations, the results of which he has published in two separate Catalogues—one a General Catalogue of 34,000 stars to the South Pole, the other a catalogue of 73,000 zone-stars. The total number of stars in the Southern Hemisphere previous to Dr. Gould's observations were about 250,000, to which he has added 105,000, making his catalogue about three times as great as any single catalogue previously published.

At a reception given him in Boston, the President, Hon. Leverett Saltonstall, said of Dr. Gould:—"He buried himself in a country so far away and so little known that it might well have seemed another world, and with no hope of reward such as the world generally values, all for the cause he loves with such a devotion—the cause of science. . . In this great work, the greatest perhaps ever known, an exile from home, almost unaided and alone, feeling that on the continuance of his life and strength depended its accomplishment, he braved and endured all with a courage and devotion worthy of our highest admiration."

Dr. Gould's statement as to what was the principal sacrifice involved in his arduous efforts for the advancement of astronomic science, is one that will be alone fully appreciated by those who have been similarly isolated from their generation of thinkers and intellectual fellow-workers, such as the most of missionaries in countries remote from the influences of western civilization. We quote Dr. Gould's own words:—

"If the pursuance of my appointed task has entailed sacrifices, the chief among them has certainly been the long separation from the friends at home, whose companionship, encouragement and sympathy were always my greatest source of happiness, outside the narrow limits of domestic life. But there has been something more than mere separation; for however cherished and abiding may be our memory in the hearts of the friends spared to us for that reunion to which we are always yearningly looking forward, there still remains the consciousness that we have ceased to form an element in their lives, and that all human associations become dulled by the lapse of time."

These words are doubtless a true echo of the experiences of many of our missionary readers, who have experienced all too keenly the fact that they have "ceased to form an element in the lives" of their home friends. Dr. Gould seems to have retained, notwithstanding all his long absence, numerous friends whose associations with him had not "become dulled by the lapse of time;" but many a humble worker in spiritual lines on his return to the home-land fails of having this "heart-hunger" appreciated by the friends of his boyhood and the fellow-students of his youth, in ways and degrees that are, of al

experiences, the most painful and blighting. Many kindly hearts in the home-lands have some knowledge of the merely intellectual deprivations their foreign missionary friends undergo, but it is nearly impossible for them to understand this deeper loss, affecting the sympathetic nature. It is this, we are satisfied, more than any other one thing, that renders the foreign missionary so often uninteresting to public audiences on his return to the home-lands. It is not merely that the facts he brings relate to spheres in which the home churches are not much interested; nor is it alone that the style of the missionary's thinking has by foreign study been run into moulds that are unattractive at home; but it is very largely the consciousness that his audiences and he are not *en rapport* in their deeper currents, which reacts on the missionary, and still further insulates him from his hearers.

In presenting the foreign work to young men at home, this inevitable fact should be plainly stated, that they may fortify their hearts to meet this which is a far heavier cross than any physical or merely intellectual privation; and further, that all measures may be taken during missionary life to minimize as far as is possible the tendencies in these distressing lines. The great remedy is, of course, a high degree of spiritual life, bringing into the soul as a vivid, ever-present reality, the Divine Presence. This directly strengthens one's faith in the relations of things unseen by the senses, and makes real and present the future and final issues. This enables one to live by faith and not by sight, and to be constant to spend and be spent unknown to few but the Divine Master. But, as aids to these conditions of mind and heart, let the missionary and his friends recognize that one of his great needs is Christian companionship which may feed the emotional nature. Let not that time be considered wasted that is spent in cultivating communion with kindred spirits, whether in daily intercourse, or in occasional visits among fellow-missionaries on the field, or by vacations permitting a return to the home lands.

AFFAIRS IN THE CAROLINES.

We reproduce here the following article, written by us for the *North China Daily News*, and published in their issue of October 11th:—

By letters just received we learn many details regarding the late occurrences on this now ill-fated island, beyond those gathered from the Spanish papers of Manila. It will be remembered that the Rev. E. T. Doane was deported to Manila in June, under various false charges, which the Captain-General of the Philippine Islands refused to consider. Early in August Mr. Doane was sent back in a Spanish transport to be reinstated in all his rights and privileges. Meantime, it seems that the feelings of the natives were aggravated to a dangerous point by the deportation of their best friend, and by the exactions of unrewarded labour, and by outrages on their families which were not redressed. They undertook to observe their usual holiday on the 4th of July. The Governor, Senor Isidro Posadillo, sent out an armed detachment demanding that they continue their allotted tasks; and on their refusing they were fired on. This naturally

wildest passions into flame, and though the mildest of people, they fell upon their assailants and killed the whole detachment with the exception of one man, who escaped to tell the sad tale.

The remaining Spanish force fortified their head-quarters, and sent the priests and children on board the receiving hulk in the harbour; but they were finally overpowered, and all, save the few on the hulk, were killed, some twenty-five in number including the Governor himself. The firearms and ammunition of the Spaniards fell into the hands of the natives, together with the arms they had previously been obliged to surrender to the Spaniards.

Mr. Doane, on his arrival, was at his own request allowed to return to his former residence among the natives, where the other American Protestant Missionaries were also living in perfect safety; and Mr. Doane's influence was so great that he induced the natives to return to the Spaniards a cannon and a launch which they had captured.

Preparations are, it is understood, being made to send about the middle of this month some 700 soldiers, 300 of them real Spaniards, to punish the rebellious natives, and it is not hard to forecast the results; but what the consequence to the Protestant Missionaries may be, placed between the two contending parties, it is not so easy to predict. As yet there seems to be quiet on Yap and Truk and Kusaie (the other high islands of the Caroline Range, occupied by the Spanish), but it is difficult to say how long this may last, or what will be the consequences to the American missionaries of Kusaie and Truk. It is to be hoped that those whose duty it is, will see to it that proper protection is afforded to those in such perilous circumstances.

A telegram from Japan to-day says that the U.S. ship *Essex* is to be despatched immediately to Ponape, or Ascension Island.

NEWS FROM KOREA.

The Rev. H. G. Underwood, of the Presbyterian Mission, writes from Seoul, September 25th:—"Were I not tied down to school work I could spend all my time in active Christian work. I do not mean that I could go out on the street and preach, but that I could travel over the country and quietly talk with different ones, and baptize those who were asking. Already requests are coming in from different parts of the country for me to go out and baptize men, but I am tied down to work here and cannot go till there is some one to relieve me. We have already baptized 14 in my house and there are others that are studying now preparatory to receiving the ordinance. On Tuesday evening next, we expect to organize a church in this city, and when we remember that Korea has only just been opened, and that the laws against Christianity are still in existence, we are forced to exclaim, What hath the Lord wrought? Educational work is going along finely; we can have I think almost all the scholars that we want. We are expecting to open a new school in the centre of the city, but I hardly see who is to do the teaching. Work is promising and if we could only have the men how fast it would go forward. The old cry, you will say, but we have been calling for over two years and no reply at all except a lady physician."

Missionary Journal.

BIRTHS.

At Amoy, September 22nd, the wife of Rev. D. Rapalje, American Reformed Mission, of a daughter.

At Shanghai, September 26th, the wife of Rev. D. H. Davis, of Seventh Day Baptist Mission, of twin sons.

At Kiukiang, September 29th, the wife of Mr. Herbert Hudson Taylor, C. I. M., of a son.

At Sea, October 21st, the wife of Rev. W. E. Soothill, United Meth. Free Church, Wenchow, of a son.

At Locust Grove, Kent County, Maryland, U. S. A., September 13th, the wife of Dr. H. W. Boone, P. E. Mission, of twins, son and daughter.

MARRIAGES.

At Shanghai, September 22nd, Frederick William Keegan Gulston to Miss Mary Evans, both of the China Inland Mission.

At Shanghai, October 4th, Rev. W. W. Cassels, B.A., to Miss Mary L. Legg, both of China Inland Mission.

At Chefoo, September 28th, W. E. Terry to Miss Sarah Wilson, both of the China Inland Mission.

At the Union Church, Yokohama, October 7th, by the Rev. Mr. Miller, assisted by Rev. E. Booth, the Rev. Robert E. McAlpine of the S. P. M., Nagoya, [brother of Mrs. Du Bose, Soochow] and Anna Hepburn, youngest daughter of Rev. J. G. Ballagh.

DEATHS.

At Ningpo, September 26th, the beloved child of Rev. J. and Mrs. Bates, C. M. S., aged three years and five months.

At Shanghai, September 30th, Robbie, the youngest and dearly loved child of Archdeacon and Mrs. Moule, aged three years and six months.

At Tungchow, Shantung, October 4th, Rev. E. E. Davault, of the American Southern Baptist Convention.

At Chefoo, October 23rd, Miss C. Tomson, of China Inland Mission.

ARRIVALS.

At Shanghai, October 4th, Miss V. A. Greer, for Methodist Episcopal Mission, Peking; also Mrs. L. W. Pilcher and two children returning.

At Shanghai, October 4th, Bishop Boone, returning to American Protestant Episcopal Mission.

At Shanghai, October 4th, J. Murray, for National Bible Society of Scotland, Hankow.

At Shanghai, October 4th, Rev. Wm. Burke, for Am. Meth. Epis. Mission (South).

At Shanghai, October 10th, Rev. R. V. Lancaster, for Southern Presbyterian Mission, Hangchow; Rev. J. E. Bear, for Chinkiang.

At Shanghai, October 10th, Rev. F. E. Meigs and wife, Rev. E. T. Williams, wife and two children, for Foreign Christian Missionary Society.

At Shanghai, October 8th, Messrs. J. J. Coulthard and W. J. Lewis, returned; Messrs. A. Hoddle, J. O. Curnow, J. F. Drysdale, J. Adam, A. Gracie, D. G. Mills, and H. H. Faers, for China Inland Mission.

At Shanghai, October 17th, Rev. J. Innocent, wife and daughter, returned, and Rev. Mr. Turner, for Methodist New Connexion.

At Shanghai, October 25th, Mr. and Mrs. John C. Ferguson, and Miss F. Wheeler, M. E. Mission, returned; Dr. and Mrs. Curtis, for Peking.

At Nagasaki, Miss Howard, M.D., Miss Rothweiler, for Corea.—For M. E. Mission (South); Miss Ada Reagan, Miss L. H. Lipscomb, Miss Emma Kerr, Miss A. Gordon, Miss A. Hughes. For A. B. C. F. M. North China, Mr. and Mrs. H. J. Bostwick, Dr. and Mrs. J. H. Ingram, Rev. and Mrs. A. B. Winchester, Miss Luella Miner, Misses Grace and Gertrude Wyckoff. For Foochow, Miss Caroline Korner.

At Foochow, October 23rd, Rev. C. C. Baldwin, D.D. and wife, returning to A. B. C. F. M. Mission; and Miss Hartford for Methodist Episcopal Mission.

At Shanghai, October 25th, for Pres. Mission, N. China, Miss Grace Newton, Miss A. Seward, Miss L. Boyd.

At Shanghai, October 24th, Mr. and Mrs. E. Tompkinson, Miss A. K. Ferriman, Miss L. Bastone Miss E. M. Holme, Miss H. Cutt, Miss E. Fryer, Miss A. H. Hook, Miss R. K. Waldie, for China Inland Mission.

DEPARTURES.

From Shanghai, October 6th, Rev. G. Owen, of the London Mission, Peking, for England via America.

From Shanghai, October 5th, Miss Wilson, and Dr. and Mrs. Wilson and child, of China Inland Mission, for England.

From Shanghai, October 21st, Rev. Y. J. Allen, D.D., for U.S.A.

From Shanghai, October 20th, Mr. R. J. Landale, of China Inland Mission for Europe.

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THE DRINKING HABITS OF CHINESE CHRISTIANS.*

BY DR. J. G. KERR.

BY reason of the tremendous waste of property and human life, caused by the consumption of alcoholic liquors, and the fearful amount of misery, woe and moral degradation which they leave in their train, philanthropic and Christian men and women are aroused to efforts in the cause of temperance on a scale, and with an energy and zeal, such as the world has never known before. The Societies which have been formed, the books and papers published, the action of political parties and of religious bodies, indicate this, and the efforts made by liquor dealers to maintain their business show it. In almost every issue of religious and secular papers we see articles and items bearing on the subject.

This wave of agitation sweeping around the world, has brought before us our subject for to-night.

The Drinking Habits of Chinese Christians—are they such as to require any means of restraining or correcting them?

The first question for our consideration is, what are the drinking habits of Chinese Christians or Church members? The answer is, they are the same or nearly the same as those of the heathen. It is well known that the Chinese are almost universally given to the use of alcoholic stimulants. The fermenting of grains and fruits has been known from remote ages. The distillation of liquors was probably introduced by the Arabs. Dr. Joseph Edkins, in the China Review for March and April, 1887, informs us that the Chinese first knew spirits in the Tang Dynasty (A.D. 620—907) when distilling began to spread from the dominions of the Caliphate. It was in the Yuen Dynasty, (A.D. 1280—1368) that the northern Chinese learned to distil on a large scale.

* Read before the Canton Missionary Conference, June 1st, 1887.

The alcoholic liquors of the Chinese are distilled from rice and other grains, and from fruits. The distilleries are not on a large scale as in western countries, but are numerous. The still used is of the simplest character. It is estimated that there are two hundred in Canton, each one producing on an average three hundred catties, or about 50 gallons of liquor, per day, equal to 240,000 gallons per month, or 2,880,000 gallons per year, in a single city. These distilleries are mostly in connection with rice shops, and are found all over the country.

The liquors are of various kinds and qualities, differing in strength flavor and cost, and some brands are in demand in places distant from where they are manufactured.

There are no statistics to be had as to the amount made and consumed, but the estimate above given shows that it is immense, and considering the population, if we allow but a small quantity to each person, it will be within the bounds of truth to say that millions of gallons are daily produced and consumed. Chinese liquors are comparatively cheap, but the aggregate cost of the amount consumed in one year counts up to millions of dollars.

Liquors are kept for sale in rice shops and are sold in large or small quantities. The saloons and public houses of western countries are not generally found in China, but the agents of Bible societies, who travel extensively, state that they have seen them in many places. There is no restriction by law on the sale of spirituous liquors, and the traffic in them is as free as in any other article.

The usual custom of the people is to take spirits at their meals, especially in cold weather, and also at night on retiring. This explains to some extent why drunken men are so seldom seen in public. On all festive occasions a generous supply is an essential part of a feast. It is quite common among officials and wealthy men to present foreign liquors to their guests.

As stated above, drunkenness is by far less common in China than in so-called Christian lands, and the public exhibition of drunken quarrels and fights in the streets is very rare. In this respect, western countries, which boast of a higher code of morals and a more advanced civilization, compare very unfavorably with China. The contrast thus presented between the modern civilization based on Christianity, and the customs and habits of a great heathen nation handed down through the ages, is worthy of the most careful study. The crime, poverty and abuse of families which make such an appalling list of the evils of strong drink in those countries, are comparatively unknown as the result of the same cause in China. That they do exist to a certain extent is known to those who are

familiar with the inner life of the people, and when reliable statistics can be obtained from courts and prisons, they will be found no doubt to be greater than is supposed; but the general impression made on the mind of the observer is that there is much less of misery and crime from intemperance than in more highly favored countries.

If we have given a fair statement of the extent of liquor drinking in China, and of the evils growing out of it, it may appear that they are so slight as to require no special effort for the suppression or limitation of the habit either among the Christians or the heathen. This has been practically the position of most missionaries laboring in China, and no objection can be made to it if those who advocate the moderate use of intoxicating liquors are right. Occasionally when the subject has been forced upon them by the unbecoming conduct of church members under the influence of liquor, efforts have been made to restrain the habit, but I think I state the truth when I say that there has been, to a great extent, indifference on the part of missionaries on the subject of temperance among the converts. It is to be stated, as explaining to some extent this indifference, that all missionaries are not total abstainers, and that the opium habit results in more apparent evils than the use of spirits, and the efforts of missionaries are directed against this form of intemperance.

Admitting as I do that the evils of intemperance are much less in China than in Christian lands, it is manifest to any one who has had long experience in mission work that they are of so grave a character as to demand great vigilance on the part of those who would introduce a high standard of morality and a pure and holy religion. The almost universal prevalence of drinking must lead to cases of excess, and the instances are not few where scandal and disgrace have been brought upon our holy religion by the conduct of intoxicated church members. Admitting even that the drinking habits of the Chinese do not go beyond what may be considered moderation, I maintain that the habitual use of alcoholic liquors is antagonistic to pure morality and a high standard of spiritual life, and it is my object in this paper to demonstrate that it is their nature to vitiate the moral sense and lower the spiritual life of those we would lead from heathenism to God,—from corrupt and degrading habits to that pure and noble life which comes from communion with a pure and holy God.

In discussing the subject before us it will be necessary to consider the effects of alcoholic beverages on the organisms—physical and spiritual—through which their effects are manifested. By reason

of the fact that there are no statistics showing the amount of intoxicating liquors used in China and the consequences resulting therefrom, it will be convenient for me to use those of western countries, chiefly those of the United States, and, where necessary, due allowance can be made if these statistics do not appear altogether applicable to China. But tho fact that one agent—Alcohol—is the active ingredient in the intoxicating liquors of all countries, will make the statistics of one country applicable in a greater or less degree to any other.

I have had occasion during a professional life of forty years, to study more or less the influence of stimulants and narcotics on man, and my opportunities in a large hospital in a great city (the greater part of the time the only hospital for a population of many millions) have not been limited. Although this may add no weight to what I have to say, the facts I present will not be disputed, and the deductions to which they lead will I trust receive the assent of every unbiassed mind.

Alcohol, when taken into the stomach, whether in the form of beer, wine, gin, whiskey or brandy, is quickly absorbed into the blood, and carried into every part of the body. The brain and whole nervous system are thus enveloped in and permeated by an atmosphere of alcohol, more or less dense according to the amount and strength of the liquor taken. The first effect is to stimulate the functions, intellect, sensation, motion, &c. This is followed by depression, and when repeated, disordered action results. Habitual use involves a continual succession of these waves of elevation, depression and disorder, until at last the functions of the organs are so deranged that a general break up is the result.

Alcohol deranges all the vital organs, but we here note its effects on the brain, quoting from "Cutter, on Hygiene and Physiology, Stimulants and Sedatives."—"Blood habitually laden with alcohol running through the capillaries of the brain and nerve centres induces a fatty change of the gray cells and an early thickening and a later contraction of the delicate connective tissue holding the cells in place. Alcohol has a special affinity for nerve cell tissues. Structural changes are gradually produced. After a time the cerebrum shrinks and becomes firmer than normal (sclerosis), and the fluids occupying the ventricles of the brain increase in order to keep the brain case filled. These changes are evidenced by the mental weakness, the moral weakness, the muscular tremors and the irregular muscular movements of the chronic inebriate" (p. 142.)

These are in brief the effects on the physical organs, and it is not difficult to trace them from the beginning, and to watch the

advance step by step as they increase in intensity. The instruments of precision which modern ingenuity have devised, the clinical thermometer, the speimograph, the microscope, &c., can discover and record very slight variations from the normal standard, whether produced by alcohol or other causes. After a few months or a few years of habitual indulgence, ordinary observation can detect the disorders of the body and mind slowly but surely wrought in the victim.

Let us now turn to the higher nature of man, and inquire if his moral faculties work normally while alcohol stimulates and disorders the brain and other physical organs; or are the moral faculties involved in the general disturbance? That such would be the case would, *a priori*, be probable, but it would be difficult to trace slight variations, because the disturbing force operates on an organism already deranged and diverted from the normal standard. Sin has deranged man's spiritual nature, and in the best of men there is more or less variation from the standard of moral perfection presented to us in the Bible; or in other words there is more or less deviation from the normal standard of moral action. Men are surrounded by outward influences which are constantly operating to turn them from the paths of rectitude. Inward tendencies to evil are also universally acknowledged, which derive force from many conditions, such as heredity, wrong training in childhood, bad habits formed in youth, strong passions unrestrained, disordered health, &c.

These outward influences and inward tendencies acting together produce results seen in the alienation of the race from the standard of holiness presented in the Bible for our attainment. Now when an agent like alcoholic stimulants is added to the evil tendencies and influences already in operation, we would naturally expect an increased derangement of the moral faculties, and this is sufficiently manifest to ordinary observation when the new agent has been long in operation.

Although we cannot trace the gradual perversion of the moral faculties from the very beginning when it is manifestly slight, and point out each degree of variation as it occurs, we can by starting at the terminus of a man's course retrace the downward road and follow the track which the drunkard has made until we come to the point at which the alcoholic poison became the deranging factor in the perversion of the moral faculties, and acting in concert with the outward influences and inward tendencies to evil, by its terrible power hastened and made sure the ruin which sin had begun.

In order to get at the initiatory steps of alcohol in deranging and debasing the moral faculties, we will not take a moderate

drinker as the subject of our investigation, because he claims that he does not discover upon himself evil effects from the habit. Let us take a confirmed drunkard, picked up in the street, or waiting in prison his trial for crime, or at home abusing his family. Such an one has shown himself unfaithful to the most sacred trusts, and there is no dispute about the perversion and disorder of his moral sensibilities. He is vile in thought and speech, and vicious in action. His appearance shows degradation—a fall from what he was, and a tremendous failure from what he might have been.

There is no dispute either as to how this ruin came about. Numerous causes combined, but chief among them is alcohol. All with one accord assent that he has been ruined by strong drink. His brain and nerves have been steeped in diluted alcohol for years. The higher obligation of his nature to soul, body, family, friends, country, and to his God, has given way to craving for stimulants.

This terrible perversion of the powers and obligations of an immortal being did not come all at once, but was a gradual process, accomplished under fixed laws of man's constitution. Five years ago the ruin was manifest but it was not so complete. Five years earlier there were clear indications of what was coming. Five years previous to that it may have required close observation to see that anything was wrong, and still further back another five years neither the victim nor his friends dreamed of any danger.

We have here divided the drunkard's career into four periods, allotting five years to each, and it will not be far from the truth to say that twenty years will be the average duration of a drunkard's life from the commencement of habitual drinking to the end. It matters not, for our purpose, whether this estimate be too great or too little. We divide the time, whether long or short, into four periods. The fourth period is manifest to all observers. The third is also very evident, but to observe the second requires an intimate knowledge of the individual, and of his habits, and to detect the first period requires a more intimate knowledge. These periods or stages run imperceptibly from one into the other, and no one can say that this ends here and the other begins there. The advance is gradual and the length of the periods may never be the same in two individuals under observation.

Throughout the whole time the man's physical and spiritual organisms are under the influence of alcoholic stimulants, and the important question comes up,

Where does the moral deterioration resulting from the use of alcoholic liquors begin?

The decision of this question will throw light on the bearing and relation of moderate drinking to the ruin of body and soul which is multiplied by the addition year by year of so many tens of thousands of victims.

The temperate drinker who is still in the first stage will not admit that moral deterioration exists in his case. All will admit that it exists in the fourth period, and it cannot be denied that it is more or less evident in the third stage. If it exist in the fourth and third periods can it be confidently affirmed to be absent in the second stage. If there is any doubt as to the second period, is there not ground for suspicion that it begins with the functional derangement of the physical organs in the first period?

But let us look honestly at a subject which is agitating the civilized world. We have under consideration a process set in operation and carried on by a known cause, going on continuously through a course of years in the persons of many thousands of people, and ending disastrously to the physical, intellectual, and moral nature of many of them. The question, At what point in the lives of these men does this moral deterioration caused by alcohol begin?

Instruments of precision at our command demonstrate that the physical disorder and deterioration begin with the application of the cause, and it is but an axiomatic truth that the moral deterioration resulting from the same cause begins with the application of that cause, and therefore begins with the habitual use of stimulants —that is, when the spiritual organism is brought under the influence of alcohol, by its application to the physical organism. It is a fact well known even to casual observers that all men who use stimulants do not go through all the four stages into which we have divided the life of the habitual drinker,—some get no farther than the third, and many do not pass the second, and there are a few who live to advanced years, remaining all the time on the limits of the first.

The question may be asked, Is there any moral deterioration in the latter cases, from the use of stimulants? It will no doubt be claimed by those who do not get beyond the first stage, and even by some in the second stage, that there is no disturbance of the equilibrium of the moral faculties.

We are ready to admit that we have not the instruments of precision by which to detect slight variations of the moral faculties from their normal action, as we have instruments of precision to detect the disturbance of the physical functions. Moreover, as regards the moral faculties, it is more difficult to demonstrate slight disturbance, because, as stated above, there is already divergence

from the standard of perfection. Neither is it necessary for us to prove by some process visible to the human eye or by a mathematical demonstration that moral deterioration always and everywhere attends the habitual use of alcoholic liquors. It is sufficient for our purpose to state that they are universally admitted to be a cause, and a powerful cause, of moral deterioration. And if proof is wanted, every court in civilized lands has volumes of evidence that it is so, and every prison holds within its walls living witnesses that liquor has brought upon them their sad fate.

When, therefore, the moderate drinker asserts that in his case moral deterioration does not result from the use of spirits, he denies to nature one of her universal laws,—he denies that effect follows cause. If a cause universally known to produce certain effects can be put in operation and continue active for months or years without producing its legitimate and known effects, then there may be some basis for the claim of the moderate drinker, but nature presents no such monstrosity. If such were the case, then every confirmed drunkard, during the first and second periods, was not at all advancing in the downward career which finally left him without character and without hope. Indeed, as far as the effects of liquor were concerned, he may have been improving in moral tone, for we are told by a writer in the *New Princeton Review*, July, 1887, p. 35, that "to drink within the limits of entire self control is indifferent. This last is true temperance, which firmly observed, so long as a man's influence is not taken into the account, for the man himself it is *as innocent to drink as to eat bread.*" If alcohol is not a cause of moral deterioration in the moderate drinker, neither is it in the confirmed drunkard, and we must look elsewhere for the cause of all that misery and poverty and crime which philanthropists and Christians are seeking to diminish or eradicate by the suppression of the liquor traffic.

In physical nature, time is required for the accumulation of force to develop certain visible results, and so it is in the moral world, but the force in either case is accumulating from the beginning, and its presence during the stage of latency is just as certain as when shown by the tangible results.

It may be stated here that there are Christians who use intoxicating liquors, and it is not necessary to assert that they are not Christians because they do it, but they are voluntarily adding a powerful evil agent to the existing outward influences and inward tendencies to evil, already too numerous and making their fight so much the harder if they are to come off the victors at last.

(TO BE CONTINUED.)

THE HISTORY OF SELF-SUPPORT IN THE LONDON MISSION.

By Rev. J. Macgowan.

THE year 1866 was an eventful one in the history of our mission. Eighteen years had rolled by since the first two converts had been baptized. Our mission had now two large churches in Amoy, with two preaching stations in the neighbourhood. In the country we had six churches, all in a fairly prosperous condition. One of these was in the important city of Chang-chow. That place had been captured and destroyed by the Taiping rebels, and the church had been for a time broken up and dispersed. The members, however, were all living, and were this year collected together again, and became an organized church as before.

Up to this time very little had been done towards self-support. One of the Amoy churches had indeed paid the rent of one of the country chapels, but all the expenses of the churches in regard to rents, preachers' salaries and incidental expenses, had been paid out of the funds that came from England. It was now felt that some decided step should be taken to make the churches self-supporting. They would never be robust or become thoroughly indigenous so long as they were dependent upon foreign aid for their existence, and the sooner the move was made that was to land them in independence the better.

The first step that we took was to discontinue the sum we had been accustomed to give each church for incidental expenses. The allowance was two dollars a month, which were said to purchase oil for lamps, and tea and tobacco for visitors or passers-by who might drop in and wish to converse with the preacher about religion. The Chinese are very ceremonious, and when one enters the house of a respectable family, the pipe is at once produced, and soon after the servant appears with the tea. It was considered that the chapel should occupy such a position as to be able to entertain strangers with the ordinary forms of politeness used in the houses of the better class. A scholar, for example, enters. He is invited to be seated, and a water pipe is put into his hands, and he is requested to help himself to the tobacco that is laid ready on the table. Whilst he is taking a few whiffs, complimentary phrases are being exchanged, and he is thus being brought into a state of good feeling that inclines him to listen dispassionately to the more serious questions that are soon brought forward. Chinese custom and good breeding lay great stress upon these little courtesies, as bringing the hearts of men into greater sympathy with each other.

This reduction was not by any means cheerfully assented to. The profound conservatism of the Chinese resents anything like change. This conservatism is a very important factor in the Chinese character, and is one of the facts that we must recognize both in our preaching the gospel to the heathen, and in carrying out reforms amongst the Christians. We knew that we should have this force against us, but we also knew that when over and our new plans heartily adopted, this very instinct would be a power on our side that would render them permanent. Protests were uttered from all directions, and letters were received begging us to reconsider our decision. Some of the preachers were highly excited, because our reform touched part of their vested interests. It turned out that the balance that remained after the incidentals were provided for, went to supplement their salaries. We were firm, however, in our determination that the Christians should pay for things that were used by themselves, and that if they were to play the host they should do so at their own expense. They predicted all kinds of serious things that would happen—how the better class of people would be kept away from us, and how people generally would be so disgusted at our meanness that we should fall in public estimation. We were not at all disturbed by these prophecies. We knew sufficient of Chinese human nature to believe that things would go on precisely as they did before. The people of this region are a proud race. The Christians would be very careful that their reputation should not suffer in the estimation of the heathen. Tea and tobacco and bamboo pipes are cheap in China, and we felt satisfied they would rather provide these themselves than incur the suspicion of meanness. A knowledge of human nature is a very essential element in dealing with men.

We were not disappointed in our anticipation. It is true a man sometimes would come in from one of the country stations, and when asked how things were going on, he would instantly become solemn. He would look unutterably wretched, and he would heave up deep sighs, as though the thoughts suggested by the question were too miserable for him to endure. This little farce was usually dissipated by a hearty laugh from us. What we should have liked immensely to have done would have been to have given him a good poke in his ribs, but this would have been misinterpreted. It requires an Anglo Saxon to comprehend the full irony and satire that are involved in this delicate and simple action. In the course of time our reform was accepted and ultimately it became a fixed principle in our mission that incidental expenses should be borne

by the church members. This was the first step in the great movement towards self-support which has resulted in the system that now plays so important a part in our mission to-day.

The next move in advance was to get the members to subscribe towards their preacher's salary. Sermons were preached on this subject. It was thoroughly ventilated and kept for some time prominently before the minds of the churches, and they were made to feel that it was one they would soon have to face. It is an exceedingly essential thing that the missionary, in all important movements that he may have in view, should have the Chinese with him. Missionaries sometimes meet together and decide amongst themselves that certain reforms or changes must be made, and they at once promulgate them amongst the churches. They lose a great deal of power by not first getting the prominent men at least into hearty sympathy with them. Once get them to look at the subject as they do, and they will be an active force on their side in influencing the churches to accept and carry them out. If it be otherwise, there is collision, and heart-burning, and misunderstanding, for it is not reasonable to expect that the Chinese, with their oriental way of looking at a thing, will at once be able to view it in the way that the foreign missionary, with his western thought and with his more advanced ideas, does. Another important thing is to give the Chinaman time. I have immense faith in the Chinese power and capacity, but they must have time. We think rapidly and act promptly. The Chinese like to look round a subject leisurely, and not as though there were an express train behind them that would run over them if they did not move rapidly on. I was talking with one of our pastors the other day about a certain subject that I thought should be put through at once. He is a quiet, thoughtful man, and sees and enjoys a joke in a sober fashion of his own. He said, "This is a matter that would be spoiled by being hurried; there are certain things in China that have to go through certain forms; we like to do things slowly and leisurely, you foreigners prefer to do them quickly. Your great enjoyment is to walk rapidly to the telegraph office and transmit your thoughts in a brief condensed telegram. We prefer to send despatches by couriers overland. These take time in transmitting backwards and forwards, and give one an opportunity of looking round the subject, and of finding where there have been mistakes in judgment. You like to flash your plans along the wires, and to settle them rapidly and at once." As he said this, he began to be convulsed with laughter. The picture that he had before his mind was evidently such a comical one to him, that the usually quiet

staid man had to relieve himself by a good ha! ha! before he resumed his usual composure.

When the question of the support of the preacher was brought up to be practically dealt with, there was, of course, violent opposition. The Chinese are a money loving people, and do not part with it readily. It is easy to see how they have grown to be so. In the fierce struggle for existence, money represents to them life. In Christian lands, faith in God has made men more liberal, and has given them kinder thoughts of their fellow-men. In this land men are terribly selfish, and the strong live whilst the weak are crushed and oppressed. Money has thus grown to be a tremendous factor in life, and has consequently become a supreme power in the hearts of this people.

The more stingy amongst the Christian protested. They were grieved, they said, at the want of brotherly love that was shown by the missionaries in this desire to wring a few cash out of the needy Chinese. The home churches were rich, they said, and quite ready to sympathize with their poorer brethren in China. Why not then let things go on as they had been doing? The churches, they continued, were steadily growing in numbers, and no doubt this question of self-support would be settled in a satisfactory manner in the future. We showed them that this question was a vital one, and the position they would take in the future depended very much on the attitude they assumed to that now. They had been generously assisted by the English churches whilst they had been struggling into existence, but now it was time that they took a manly, independent position of their own. All our arguments failed to convince these, because it was not the truth they wanted, but exemption from giving their money.

There was another and more hopeful party in the church who were opposed to our action simply because of its revolutionary character. They had not the brains to look round the whole question. They simply saw that discussion of an unpleasant nature was being provoked, and opinions were being strongly expressed of possible danger to the peace of the church if the missionaries persevered in endeavouring to carry out their plans. Fortunately, we had the good men in the church on our side. There are always some such in every church. They are those who are distinguished for the purity and earnestness of their life, and who in consequence have a marked influence over the rest. The very power that makes them such gives them larger spiritual views, and makes them sympathize with any movement that is to increase the moral power of the church.

I well remember a meeting I had with one of the churches in those early days to organize plans for self-support, and as it is a sample of what took place in others, I will give an account of it here. The church in which we were assembled was situated at the extremity of a very noisy, busy market town. With the exception that it was a little too much out of the way of the main traffic, it was admirably suited for our purpose. It had been the residence of a well-to-do family. The rooms were large and airy. In front there was a spacious court-yard, overshadowed by an old tree under whose shadow we could sit during the intervals of service. The room we used for worship looked out on a rich plain, yellow with waving grain, and beyond was a range of hills that formed an admirable back-ground to the pleasant scene in front. At the close of the morning sermon, which had special reference to the occasion, I asked one of the deacons to come forward and record the names, and the amount that each was going to contribute. I announced that each person would be required to subscribe a certain sum which the deacons would collect monthly, and which they would hand to the preacher to form part of his salary. It was amusing to watch the looks of the congregation, as I was making these preliminary remarks. The only person who seemed thoroughly at his ease was the deacon who sat at the table just below the pulpit. The church books were placed open before him, and having laid his pen on a tooth-shaped rack, he was busily engaged in rubbing his ink on his inkstone, preparing materials for recording the names of all present. As I scanned the faces of the congregation, I could see that the business of the day was affecting them all in different ways. Some had a pleasant look, as though they highly approved of the scheme and were in a happy way mentally calculating how much they could afford to subscribe. Others had a bewildered look. They knew there was a crisis in the church, and that it involved a question about which there was considerable dispute. They had not the brains to take a very active part in it, and they were evidently perplexed as to how the matter would end. Others, again, had faces that looked as though a thunder cloud had rested on them. They were dark with suppressed anger, and they seemed, as they sat moodily on their seats, to be gathering up thier forces to resent any attack upon their purses. They were, singular to say, men who were tolerably well off, and who could well afford to give, but prosperity, instead of enlarging their hearts, had only dwarfed them so far. They had that shrewd, worldly look about them that would give one the impression that they would have been splendid hands at driving a bargain. As I passed through the

market town that morning, I had to edge and push my way through crowds of men who were so absorbed in noisy discussions over a few cash, that they were oblivious of everything going on around them. These men looked just like many I had crushed my way through. Christianity had not taken all the heathen look out of their faces.

The first man that responded to my appeal got up, and stated that he thought it was only right that they should subscribe towards their own self-support. He was not at all well off himself, he said, but he had been thinking over the matter very seriously, and he had decided to give one hundred cash a month. Others followed with nearly the same amounts; the ready way in which they were subscribing was already having a good effect on the church. A spirit of enthusiasm was being developed; the bewildered party that had more Christianity than brains was evidently being moved by the hearty, cheery way in which the good men had given their sums. I was satisfied in a very few minutes, from their beaming countenances, that there would be no difficulty with them. Bye and bye, as we took the men seriatum, we came upon one of the opposition party. He was quite able to give as much as all the rest had done before him collectively. When I asked him how much he would subscribe, he replied in a surly, unpleasant tone that he must think over the matter, and that when he had made up his mind he would let me know. This was a very diplomatic way of evading the whole question, but he was not going to be let off so easily. I informed him that this giving was undoubtedly a voluntary matter, and yet there were certain features in the case that made it also a compulsory one, and that I could not consent to release him from the moral responsibility that rested upon him. He remained unmoved. He was untouched by my argument. Then one after another of the leading men got up, and urged him most affectionately to join with them in this new movement. They spoke of the joy that came from giving a portion of their substance to the Lord, and showed that they as Chinamen should be above taking help from others, when they could assist themselves. The heathen, they said, had reproached them by telling them that theirs was a foreign religion, and that they were supported by foreign money. It lay with themselves to combine and take away this reproach from them. From every side voices were heard urging him to allow his name to be put down. The deacon with pen in hand, moving impatiently over the paper, implored him to mention some sum that he could record. At last the man was touched; there was a weak spot in his heart after all, and there was a power

that could unloose the hard grip that his money had laid upon it. I am sorry to say it was not the highest power that had made him yield. It was shame. He could not endure the quiet irony that had been gently and delicately mixed in the arguments of some of the brethren; and so in desperation he blurted out, "Well! I'll subscribe fifty cash a month!" There was a look of amazement on the faces of all around, and many protests were raised against such a paltry sum being received. It was indeed ridiculously out of proportion to the man's means; but I decided that this would do for the present. We had gained a great victory. We had got him to give something; and I hoped that in the future, as his soul grew, his liberality would grow also.

After this it was more easy with the rest, for even the stingiest felt the pressure of the enthusiasm; and had to give something. One very poor man was appealed to. He got his living by peddling sweets, &c., on the street to the children. His dress was shabby, and he had the look of a man that had a pretty severe conflict with poverty, and was only just beginning to feel that life was a struggle, in which he was not entirely to be worsted. Christianity always benefits such men. It gives them hope and self-reliance, and the fellowship of men who, though they may be as poor as himself, will yet stand by him in a pinch, and will not see him die of starvation by the road side. He smiled a grim smile when he was asked how much he would give. "I have nothing worth giving," he said. "I earn just about as much as keeps body and soul together, and very little beyond. I would gladly give if I had the money." There was transparent truth in every word he uttered, so I said to him, "I do not wish you to subscribe beyond your means. I want you to feel that in this work of supporting your preacher you have a share, no matter how small a one. Do you think you could afford to give say ten cash a month? That would amount to something less than three cash a week." "Oh! yes, he can afford that sum," was the unanimous response of the members; and with his consent it was recorded.

The last person we came to was a woman. She sat alone with her little child in the women's room, for in those days very few women had ventured to publicly profess themselves to be Christians in that district. When I asked her how much she intended to subscribe, she seemed highly amused. The idea that a woman should stand upon the same footing as the men, amongst whom the subject had first been discussed with such warmth, was a novel one to her. Her place, it seemed to her, was to sit quietly by and acquiesce in whatever decision they came to. Some one in the

meeting suggested that her husband had already subscribed, and had given about as much as the family could well afford. Finding that he had already given sixty cash a month, I proposed that that sum should be distributed amongst the family, so that each one's name should be enrolled as a subscriber. "Your husband," I said to her, "shall be credited with thirty, you with twenty, and your child with ten cash. In this way you will feel that you have a family interest in the matter. I want every one of you to feel," I said, addressing the church, "that for each one of you there is a personal responsibility in this question of giving, which brings with it a special blessing, and the sooner this is realized the sooner will the church be independent of foreign aid." The members with nods and smiles showed that they highly approved of the suggestion. The woman, too, with a pleased look stroked her little son, as though he had assumed a new position in her eyes, since his name was now enrolled amongst the deacons and leading men of the church as a subscriber to its funds.

On adding up our subscriptions, we found that about a third of the preacher's salary had been provided for. Looked at pecuniarily this was not much, but we were highly elated notwithstanding. We had established a precedent, and never more either in this church, or in any other under our charge, could the old state of things continue to exist. The germ of the new system that was ultimately to make the churches independent, had budded that day. The conservatism of the Chinese, and the new life that would come with a larger benevolence, would see to it that it should not die.

It must not be supposed that with the establishment of this new order of things, our difficulties were at an end. We were really only at the very beginning of them. Before, we had simply to pay out certain sums monthly to the preachers, which of course involved very little trouble, whereas now we had to see that they got the amounts promised them by the churches with something like regularity. The wheels of the new movement did not run at all smoothly at the commencement. Some men would make promises, and then delay payment. Others again were really so poor that at the end of the month they had not the ready money wherewith to pay their subscription. They would pay it with the next one due. When the time came round, still there was no money, and so on for several months, and then the sum had grown so large that it was beyond their power to raise it. Sometimes, too, it would happen that the preacher would do something displeasing to a certain member. His subscription would at once cease. Another member's family was not visited as often

as he thought it ought to be. A coldness would ensue, and the deacons would report that he was very unpleasant and unbrotherly in his manner, when he was reminded that his subscription was overdue. But more perplexing still than any of the above was when some earnest man who had been a conscientious and steady subscriber, died, or when some of the members went abroad to better their fortunes. Their subscriptions, of course, ceased, and then the church had again to be appealed to, and individuals had to be seen and exhorted to make up the deficiency. Many a time it would have saved us infinite trouble to have paid it ourselves, but we dare not. It is true that on rare and exceptional cases we did so, when we saw no other way out of the difficulty, but there was a principle at stake that made us excessively careful about doing anything that would endanger it. And thus we went on for years. The struggle was great. Many a heart-ache it caused us, many an anxious hour was spent in thinking out plans to meet perplexities that had suddenly arisen. We had to study the character of our people, and to know as far as possible their very modes of thought. We had to instil into the minds of some who had not long come out of heathenism, a lofty sense of duty in this matter of giving. Sometimes everything seemed to succeed, and then again we were filled with despondency over some failure. Still we made steady progress, and best of all the consciences of the churches were being slowly awakened.

After years of varying experience a great deliverance came to us in a most unexpected manner, in regard to several of our churches. One Sunday I had been spending the day at one of the country stations. The church there was anything but an enterprising one. The building, moreover, was in an out of the way place, and on the road to nowhere. It would seem indeed to a new comer as though the locality had been selected with the manifest design of keeping concealed the place where the Christians met. Such, however, was not the case. It was the only house we could get, as the owners of property in the main streets refused to rent to us. After the close of the afternoon service, the deacons spoke to me in a very serious manner about the state of the church. They were not comfortable, they said, with the preacher that had been sent them, and they suggested that a change would be beneficial in many ways. They proposed that a certain man, who was a great favorite with them, should be appointed in his place. After some little conversation with them, I said, "You shall have the man you want, if you will agree that the whole of his salary shall henceforward be paid by the church." They demurred to this, and said

they could not raise so much, but I could see by the twinkle in the eye, and the startled but pleased look, that my proposition had made an impression upon them. They diplomatically endeavoured to conceal this, but they did not succeed. They tried to make a compromise with me. "They would considerably increase their present subscription, they said, and they would arrange that perhaps next year they might undertake to pay the whole of his salary. I was firm, however, for I saw that rather than lose their man they were prepared to agree to my plan. They said they would retire and consult with the church. In a few minutes they returned with beaming faces, and announced to me that the brethren had heartily agreed to accept my offer. They had all largely increased their subscriptions, and they were now prepared to send an invitation to the man of their choice, to become their preacher, and to constitute themselves a self-supporting church. I was delighted. The thought to make the proposition I did, came like a flash of inspiration, but even then I little dreamt how far-reaching in its results it would be, and what a power it was ere long to become in the experience of our churches. Unconsciously to ourselves, we had been making another epoch not only in the history of self-support, but also in the new position the churches were to take in reference to their preachers. The news of what had been done at this station spread rapidly, and within a short time five other churches in their anxiety to obtain favourite preachers had become self-supporting. Most potent has this principle been in its action since then. More powerful than any sense of duty, more subtle than the keenest arguments, it has acted like a charm in getting these money-loving Chinese to give liberal sums in order to secure the man they have already, or to be able to invite some one whom they believe it will be for their advantage to have as their preacher. Hitherto we had held the power of appointing or removing preachers, according as we considered it for the advantage of the churches, now we gladly resigned it to all such as declared themselves in a position to invite and support a preacher of their own. The most wonderful results have, in some cases, followed from the adoption of this principle. Small, struggling places, that in the ordinary course of events would not have seemed capable of becoming independent for years, have suddenly, in some emergency, when the question of getting a popular man was at stake, all at once blossomed into fully organized churches. The almost immediate effect of this new system was to make the churches more manly and independent. They still looked up to the missionaries with genuine respect, and came to them for advice in all important matters precisely as they used to do, but

there was an air of conscious freedom about them, which was specially manifest when anything happened that appeared to infringe upon their rights as independent churches. This was a pleasant sign, and one to be encouraged. A short time ago, at the request of one of the churches in my district, I sent them a certain young man to be their preacher. He was naturally of a timid disposition, and was afraid to go out into the villages alone, and preach the gospel. He knew that he was liable to meet all kinds of people, scholars included, and he was nervous as to how he would come out of discussions with men older and more educated than himself. He was consequently not doing his work as well as I thought he ought to do. As I had recommended the man to the church, I thought I might take the liberty of making an arrangement for removing him to another district, and for putting an older and more experienced man in his place. One day I got a note from one of the deacons of the church, quietly saying that he had heard a rumour that I was planing the removal of their preacher. He could hardly believe this, but if I really was, he would ask me to remember that any man I might send in his place must be paid by myself, as the church would most certainly refuse to be responsible for his salary. I accepted the situation at once, and was highly pleased that the church should so vigorously assert its rights, and I determined to let it in the future settle questions that really fell within its own jurisdiction.

Another important result of this self-supporting system is the control the churches take of the men they invite. Under the old regime, when the men were paid by the mission, they were practically independent in every way of their churches. A thoroughly conscientious man would of course under any circumstances do his duty, but if he were inclined to be lazy and to neglect his work, there was no power outside the missionary that could interfere with him. If he were remonstrated with by any of the members, he would remind them that they did not pay his salary, and therefore they had no right to control his conduct. The matter had to rest in this unsatisfactory manner, for the Chinese are so terribly afraid of each other that they did not dare to complain directly to the missionary. It was only after a time, and in a most round-about way, that his conduct became known, but in the meantime considerable mischief had been done to the life of the church. It was not that the man was really bad. Perhaps the weather was very hot, or there was sickness in his family, or he was studying for some theological examination. These were allowed undue prominence so as to interfere with his proper duties as a preacher. There was no

power of supervision close by, and the temptation that comes when there is no public opinion to assist the conscience, had been too strong for them, and they had failed in their village preaching or in their visitation of the members. All this is very much changed now. The church pays, and the church is an ever present critic on his conduct. He may neglect his duties, and act in a generally dissatisfactory manner, and no one may have the courage to hint even that his conduct is displeasing to the church. At the end of the year, however, when arrangements are being made for engaging a preacher for the next year, he will unmistakably learn the feelings entertained in regard to him. The deacons will discuss with the missionary the kind of man they wish, and they will emphasize the virtues they require in him. These will be precisely those in which he is deficient, and he will thus have the mortification of being severely criticized without being able to accuse any one of unkindness to him. Not a voice is raised for his re-engagement, and if he is a wise man he has learnt a lesson that will be of service to him when he is elected by another church.

(TO BE CONTINUED.)

PROTESTANT MISSION WORK IN THE LOOCHOO ISLANDS.

By H. T. Whitney, M.D.

IN the September No. of the *Recorder* the Rev. T. Barclay asks for "information regarding mission work, past or present, in the Loochoo Islands."

As I happen to have some of the letters of the first Protestant missionary to those islands, I am glad to cull from them what may be of possible interest.

The Rev. B. J. Bettelheim, M.D., with wife and children, arrived in Canton in March, 1846, and after a short stay sailed for the Loochoo Islands, in the *Marling*, and anchored in Napa Harbor, Great Loochoo, May 1st. S. Wells Williams' account of a voyage to Loochoo and Japan in the ship *Morrison*, in 1837, gives the position of the Loochoo group as situated between 26° and 27° N. Lat, and 126° 50' and 128° 20' E. Lon, comprising an area of about 5,000 square miles, and numbering about 20 islands, of which Great Loochoo is much the largest. Napa city, on the Napa river, is about 400 miles due east from Foochow, and about

the same distance S.S.W. from Nagasaki, Japan. The highest peak, called Onodake, is put at 1,088 feet high, and Mt. Sumar, on which the capital Shudi is built, is put at 540 feet high. The population of the group at that time was roughly estimated at 60,000 or 80,000.

As might have been expected, in the then unsettled state of affairs with foreigners, Dr. Bettelheim had some difficulty in landing and settling on the island. He was assisted some, however, by a Rev. Mr. Forcade, one of two Roman Catholic missionaries who had already been there over two years, as appears from a remark of Dr. B.'s that he loaned him some money as he had "been at that time two years and upwards without remittances from Macao."

After some delay of the officers, he was granted a residence in an old temple, called the Protector Temple and claimed by the treasurer of the prefecture to be "the place of prayer for the whole country."

After a little he seems to have gained entire control of the temple, prevented the worship of idols there, and consecrated it to the worship of God for "more than three years."

He set himself at once to learning the language, and soon had family worship in the Loochooan tongue. After this, short sermons were memorized and delivered in public services at home, followed by street preaching with good audiences and interested listeners.

These privileges were allowed him about one year, which he calls "the golden age of the missions."

After having been there some months he wrote to the officers suggesting in what ways he could help their people. After a long delay he received a reply from the superintendent of the prefecture to the effect that as to healing they had usually relied upon China for drugs and the medical art, and were skilled in healing and bestowing aid; so there was no need of going to him for drugs or the study of his medical books.

As to learning English, they had ordered their interpreters to exert themselves to learn to speak and write it; but as the country was small and the people stupid they could not be sufficiently aroused to become qualified to conduct important matters.

In regard to geography and astronomy, the captains usually learned from China; they could observe the weather, use the compass, and knew the rules of sailing; they were also acquainted with all the islands, so they were not exposed to accidents. Therefore there was no need of receiving instruction from him. They virtually said, "We are in no need of your services in any capacity."

This plain reply decided Dr. B. that it was his duty "to be their missionary," and he set about it now more in earnest than ever.

Besides studying the language, which seemed to be at one time Loochooan, then Mandarin, then the Japanese, or all three together, he increased his efforts in preaching, teaching, exhorting and rendering medical aid where they would receive it. He went everywhere in street, market, lane, corner, or private house, wherever he could find listeners. But after about a year of such privileges, things began to change. The interpreters that had been stationed near him as pretended protectors, etc., were really spies, and now began to manifest their true office.

Instead of attending him in his walks as a "guard of honor" whenever he stopped in the street or market to speak to the people they would hint, beckon or threaten them to keep out of his way. This condition of affairs soon grew worse, so that whenever Dr. B. appeared on the street, spies would suddenly appear from all quarters calling to the people to run, or shut their doors so as not to listen to the barbarian or let him into their houses. Spies, policemen, and sometimes soldiers, were always at his heels to intercept every movement.

He finally tried to evade them by going out in the evening, and many learned to conceal themselves by the way to meet him under cover of darkness to receive medicines, etc. He speaks of his servants being changed every tenth day, and of huts being erected in the rear of his house for the spies to live in to watch his doings. These huts, however, were reckoned as a part of his residence, and he was allowed to store goods there and give instruction to the guards and keep and sell Scriptures and tracts and other books in the Chinese language.

On the 6th of January, 1850, he was seized by a company of six or eight policemen, while in a private house, and thrown into the street and badly injured. He was unconscious for a time, and laid in the street some two hours before Mrs. Bettelheim knew of it. He was then taken home and kept his bed several days in consequence of the injuries and shock received.

His opportunities for rendering medical aid were very much limited owing to the threats and punishments inflicted by the officers upon those known to have received medicines from him.

He reports seeing about fifty the first year when everything was most favorable, and only about as many more during the next four years. He treated quite a number through friends without seeing the patient, so that perhaps 200 would cover the whole

number treated during the period under review, *i.e.*, about six years.

The character of diseases there correspond to those here, thus: cutaneous and eye diseases, leprosy, scabies, elephantiasis, tumors, etc.

At the time of the equinoxes the wells are usually contaminated with surface water owing to the heavy rains, and great mortality is the result.

He made some fruitless attempts to introduce vaccination, as did Dr. Peter Parker on a visit there in 1837.

From Dr. Bettelheim's own account the spiritual results of his trying labors were quite encouraging. He reports two as positively Christians, one of which, Sachi Hama, he considers a martyr to the truth. There were many others whom he thought were real Christians but through fear of the officers would not make public profession of faith.

His efforts to give the people a saving knowledge of Christ were certainly very strenuous, his self-denials great, and his hardships many. And yet he kept up good courage, hoped against hope, and seemed ready to endure to the bitter end if only he might save the Loochooan people.

The officers put every obstacle in his way to prevent success, or getting at the people, and tried various ways to drive him from the island. And it is not a little strange, owing to the unsettled state of affairs at that time, that he did not lose his life. In fact he seems to have been treated with everything else in the way of abuse, insult, and injury. And yet up to October 10th, 1851, five and a half years after his arrival there, we find him in fair health, hopeful, and asking for another family to be sent out to work with himself. Owing to the isolated position of the Loochoo Islands very few foreign vessels visited there, and so made it difficult communicating with the outside world; and it is a wonder Dr. B. with all his other hardships did not get discouraged and abandon his field. In 1847, a year or more after his arrival there, he says, "We were reported to be dead, and behold we live and joy in God."

Among the results of nearly six years arduous labor he mentions, besides the actual Christians, a good many who had a fair knowledge of the plan of salvation, a good many more who knew the difference between Confucianism and idolatry and the Triune Jehovah. And while preaching, if he held up three fingers, there would be several, and even children too, who would understand that he referred to the Father, Son, and Holy Spirit, and knew the teachings that he had given in connection with these names. The

simple knowledge of a creator was widely diffused. The leading events in the lives of Adam, Noah, Abraham, Moses, etc., were understood by many. Their geographical horizon had been somewhat enlarged by giving them some ideas of Egypt, Judea, Galilee, Rome, Europe, America, etc. Their wonder had been excited at the idea of any one in Loochoo being specially solicitous for other countries, or that one nation should pray for another.

He took special pains to teach some the English alphabet and figures. They knew something of the Christian Sabbath-day, and the Christian ministry as instituted by God, and the Bible authority for missions, etc. All these things are reckoned among the benefits they received from his labors.

Dr. B. considered the greatest of all advantages gained for Loochoo to be the obtaining "the special prayers of the church, for it is the source from which all the rest proceed." Early in 1852 this mission, called the Loochoo Naval Mission, was put under the supervision of the bishop of Victoria, who had previously, it would seem, made a visit to Napa.

The latest date to which I have any information is March 20th, 1852, about six years from the time Dr. B. arrived in Canton. At that time Dr. Peter Parker says, "I have had conversation with an intelligent gentleman, who has recently visited Loochoo, and who speaks favorably of this devoted missionary and his estimable wife. He remained some ten days on the island, and visited Shudi the capital, and saw much of the inhabitants."

In conclusion, if I may be allowed a word of kindly criticism, there is no question about Dr. Bettelheim being an earnest, zealous, devoted, and indefatigable laborer for the cause of Christ. But from his own sayings and doings I am led to believe that he did not always exercise practical wisdom. Many of the ways and means employed to further his cause seemed only to aggravate and hinder, and were often of such a nature as to demean himself and lose respect for Christianity. His course certainly does not present to us a model to be followed now in opening up new stations. And yet we can pass over many things when we consider that it was in the early days of mission work, before missionaries had learned wisdom from experience. Also when we remember that he was a nervous, impetuous man, isolated from friends and deprived of the privilege of mutual counsel and encouragement from associate missionaries.

I should be glad if some one would now give us the rest of this man's history and work there; and also anything that may have been done there in recent years.

THE CHE-KIANG AND KIANG-SU BAPTIST ASSOCIATION.

By Rev. J. R. Goddard.

THIS Association, embracing the churches, in the two Provinces mentioned, connected with the missions of the American Baptist Missionary Union and the Southern Baptist Convention, was organized in 1873, and, with the exception of one year, has met annually, though its proceedings have not hitherto been reported in *The Recorder*. It is composed of the foreign missionaries belonging to these two Societies, together with the native pastors and preachers and a certain number of lay delegates representing the churches. It possesses no legislative or judicial powers, but is a voluntary association for mutual consultation and spiritual edification. Its recommendations and suggestions have moral weight, but are not binding upon the churches.

The meetings of this body were held the present year in the city of Shao-hing, October 17-19. Owing to sickness and other causes the attendance was much smaller than usual, several of the delegates from the Che-kiang churches failing to respond to their names, while the churches of Kiang-su were represented only by letter. The Chairman of last year, Mr. Ling Di-leng, called the meeting to order at 10.30 a.m., Monday, October 17, and conducted devotional exercises. After some routine business, the annual sermon was preached by Rev. Coh Kyin-seng, who gave an excellent discourse from 1 Cor. ii. 2. The election of officers followed, resulting in the appointment of Rev. H. Jenkins as Chairman, and Rev. G. L. Mason and Mr. Wông-fông as Clerks. A report from the Committee of Arrangements brought the morning session to a close.

The afternoon was occupied mainly in listening to the letters and reports of the churches. From the statistics I glean the following items:

No. of Churches reporting	14
Chapels and Preaching Stations	29
Native Preachers	24
Baptized during the year	84
Died	18
Excluded	5
Present Membership	468
Contributions for various objects ...	$475.29

The remaining sessions were occupied with the reading and discussion of papers bearing on various departments of work. The most important of these, perhaps, was one on "Girls' Schools," which led to the passage of a resolution recommending the establishment, wherever practicable, of day schools for girls at each of the out-stations.

Harmony and good feelings characterized the meetings, though the discussions frequently developed sufficient diversity of views to prevent monotony and to give interest to the occasion. It is evident that our churches, if slowly, are yet surely and steadily approaching the point of complete autonomy. It is one of the encouraging signs of the times, and every step in that direction should be facilitated.

The Association finally adjourned, Wednesday noon, October 19th, to meet at Nying-kông-gyiao in April, 1889, the time of meeting having been changed from Autumn to Spring in order to leave the season best adapted for itinerating free for such work.

HISTORICAL LANDMARKS OF MACAO.

[*Continued from page* 894.]

1828. August 4th. Capt. Saint Arroman, whose vessel, the *Navigateur*, had been wrecked off the Cochin-china coast, with twelve of his crew and one passenger, having chartered a Chinese junk at Turon, arrived off Macao with the cargo of wines, silk, cloths, &c., and between three and four thousand dollars treasure, when the junk people rose on the French as they were asleep and only one, a sailor, escaped by native boat and reached the Praya Grande. Being caught and brought to trial at the old "Consoo House," the public hall of the Hong merchants, before the chief local authorities, January 24th, 1829, the captain was sentenced to be cut to pieces slowly and ignominiously, sixteen others to be decapitated and their heads exposed, three others to be transported to Tartary for life, twenty-two to be banished from their native province for life, five, including the two informers, to be banished for three years, and two to be bambooed. Of the probable $150,000 worth of property confiscated from the culprits' relatives and friends, after six years and much correspondence between the Consul and authorities, some $13,000 was paid the French sufferers' families.—*China Repos.*, iv. 371, et seq.

October. The following Triad Society verses were found in the Protestant cemetery and sent immediately to the Mandarin, who entreated that the matter might not be made public, as he should be severely punished for the mere discovery of such a seditious paper within his district:

"Vast was the central nation flourishing the heavenly dynasty, a thousand regions sent tribute, ten thousand nations did homage; but the Tartars obtained it by fraud, and this grudge can never be assuaged. Enlist soldiers, procure horses, display aloft the flowery standard, raise troops and seize weapons, let us exterminate the Manchow race."—*Davis' Chinese*, ii. 15.

1829. Sr. Joao Cabral d'Estefique was inaugurated Governor. "The British Museum," an interesting institution for the preservation and exhibition of rare specimens of nature's produce and marvels, was founded by young English amateurs of natural history; but broken up on the dissolution of the British Factory.

February. An excellent portrait of Rev. Rob't. Morrison, D.D., F.R.S., M.R.A.S., member of the Society Asiatique of Paris, &c., having been painted by the Macao artist Chinnery, a proposal was immediately made to have it engraved by subscription, which was to be confined to the members of the British Factory, as a testimony of their regard for Dr. Morrison. This intention was engrossed in the following terms, which, having met with general approbation, was sent to Dr. Morrison: 'Mr. Chinnery has just finished a most excellent picture of Dr. Morrison, attended by two Chinese teachers. If Dr. Morrison will consent to sacrifice for the space of one year, the gratification which he must necessarily derive from the possession of this portrait, to the wishes of his friends who are desirous of preserving their recollection of an old acquaintance, and who can unite to the memory of the most distinguished Chinese scholar of the age their feelings towards him as a kind and amiable member of this society, it is proposed to request him to allow this picture to be sent to England, in the *Orwell*, for the purpose of obtaining from it the most perfect mezzotinto engraving that can be taken. The celebrated artist to whom we are indebted for this portrait of Dr. Morrison has expressed his readiness to undertake the commission of procuring the engraving (afterwards made by Turner at a cost 300 guineas). Those gentlemen who wish to testify this mark of esteem and respect for Dr. Morrison are requested to affix their signatures.' Signed by every member of the Company's Factory.

Dr. Morrison replies: 'Dear Jackson. Thank you for the copy of the proposal to engrave the picture of myself and two Chinese teachers painted by Mr. Chinnery, which you have kindly sent me. As you have been the medium of conveying to me the friendly and flattering sentiment of the gentlemen of the British Factory on this occasion, permit me to request you to make known to them the grateful sense which I entertain of the kind spirit which induces so

favorable a testimony after about twenty-two years' residence in China. This expression of good will from members of the Hon. Company's Factory affords real satisfaction to an old servant. As Mr. Chinnery has taken the utmost pains with this picture and has produced a painting which is, I believe, gratifying as a work of art to all who have seen it, instead of accepting more than a few copies of the engraving, I would resign those you suggested appropriating to me, to Mr. Chinnery's disposal.

Yours truly,

F. JACKSON, ESQ., ROBERT MORRISON.

February 10th, 1829.•

In a letter to Sir Geo. Staunton, Bart., &c., bearing date of February 24th, Dr. Morrison writes: 'Mr. Chinnery, the artist here, has painted a portrait of me and of two Chinese assistants, forming a group with reference to my Dictionary, Translation of the Scriptures, Prayer-book and the College. It has been much admired; and the gentlemen of the Factory have sent it home to be engraved at their expense as a token of regard and esteem for an old friend. This occurrence, in addition to the friendship with which you have long honored me, is very satisfactory to me.'

In the portrait, beside Dr. Morrison and the two native assistants engaged in transcribing, on the table are the large volumes of his great work, the Chinese Dictionary, at his side a large open Bible, in his hand a large scroll bearing the superscription 'Anglo-Chinese College,' with a large globe and other books in view.

This painting, given with the 'Morrison Library' to the Hongkong City Hall Library, may still be seen suspended there.

1830. "The Canton Miscellany" was begun under E. I. Co.'s auspices, and Nos. I—X printed at Macao.

February 21st. Kew A-gong, aged 40 years, who had received Christian instruction under the late Dr. Milne, and had for several months previously been receiving religious instruction from Dr. Morrison, was baptized by the latter at Canton, and afterwards suffered much persecution. Taught the art of printing by Leang A-far he worked most zealously under Dr. Morrison as native assistant and printer at Macao.—*Morrison's Memoirs*, ii. 433.

Several English and American ladies from Macao went to the Factories at Canton in "direct opposition to old regulations," one of which was that "neither women, guns, spears, nor arms of any kind can be brought to the Factories." "An occurrence which had never before taken place, they were ordered to leave forthwith, which they did after a few days; but not until the Mandarins threatened to stop all trade!" Again in November, a number of

ladies went to Canton for several weeks.—*Fan-kwae at Canton.*

The whole Customs' income was taels 69,183, of which 30,132 taels was from duty laid on 1,833¼ chests of opium imported at Macao.

1831. A Latin poem in honor of Camoens the Macao poet was composed by Sir J. F. Davis, last chief of E. I. Co., and afterwards Governor of Hongkong, beginning:

'Hic in remotis sol ubi rupibus
Frondes per altas mollius incidit,
Fervebat in pulchram camoenam
Ingenium Camoentis ardens.'

The following translation is by Rev. Mr. Taylor, Chaplain of the U. S. frigate Columbia, who visited Macao in May, 1839:

Among these recesses of rock and of shade,
Where the sun's mild beams on the rich foliage played,
The genius of Camoens in beautiful verse,
Poured forth its sweet lays which ages will rehearse.

And here the fair marble once bathed in its grace,
To tell of the poet that hallowed the place;
And the seat he loved most while his eye was yet bright,
Was known by the bust in the cave's mellowed light.

But time with its years has betrayed the fair trust,
And crumbled the rich marble, also, in the dust;
And stillness now reigns as profound as the grave,
Through the rocks and the shades of Camoen's Cave.

But the fame of the poet in brightness is streaming,
And his name on the page of glory is gleaming;
While his works as the models of genius yet live,
And seek not from marble her praises to give.

So ever lives genius through time's crumbling power,
Till ages shall cease to chronicle their hour,
And spurns the crushed marble its story would boast,
And triumphs yet deathless when monuments are lost.

September 21st. A typhoon of unusual violence occurred. It commenced at night and by three or four o'clock in the afternoon of the following day the whole place was one scene of devastation. Houses were unroofed, ships stranded, and the solid granite quay in front of the town completely levelled. Great blocks of stone, some tons in weight, were carried a considerable way up acclivities. —*Davis.*

December 13th. Rev. Carl F. A. Gutzlaff, of the Netherlands Missionary Society, after a long journey from Siam up the coast to Mantchou Tartary in a Chinese junk, returned to Macao. He writes: "On the 10th of December, after having suffered severely from various hardships, and having had our sails torn in pieces by the violent gales, we at length saw a promontory in the province of Canton, much to the joy of us all. At Soah-boe, a place three

days' sail from Canton, our captain went on shore in order to obtain a permit to enter. We proceeded slowly in the meantime, and I engaged one of my friends to go with me to Macao, where I was told many barbarians lived. All the sailors, my companions in many dangers, took an affectionate leave of me; and in a few hours after, I arrived at Macao, on the evening of the 13th of December, and was kindly received by Dr. and Mrs. Morrison." Making his home at Macao till the breaking out of the war in 1839, he "commended himself to the natives by the practice of medicine among them, having also adopted the native garb and assumed one of their clan names." He was the editor of the first "*Chinese Magazine*" published in China, and died at Hongkong, August 9th, 1851.

Chinese College at Naples. In 1705 Matteo de Baroni Ripa went to Rome to enter the college attached to the Propaganda for the instruction of European ecclesiastics destined for the China mission, in the Chinese language. Afterwards, under an assumed name, disguised as lay man and "painter" to the Emperor of China, he succeeded with several others in getting passage on an E. I. Co.'s ship from London, and January 2nd, 1710, they arrived off Macao. Here they tarried some time, secretly visiting Cardinal de Tournon, then with some forty other missionaries imprisoned at Macao. Later, a Chinese guard was put around Ripa and his companions; but by an Imperial order they left in November for Peking overland, via the Meiling pass, and arrived January 5th, 1711, where he lived thirteen years in the service of the Emperor as painter. In 1714 he baptized a youth of thirteen years, who possessed excellent qualities suitable to the priestly office and necessary for a Christian missionary. This, his first pupil, left with him and three others, for Naples, November, 1723, though the Emperor had forbidden by special edict that any of his subjects should go out of China,—and became senior student in his institution. The Sacred Congregation of the Propaganda being displeased with his conduct, it was only after seven long years of anxiety and vexation that his efforts were crowned with the happiest success in April, 1732, and the opening of the Institution "with all the solemnities and rejoicings suitable for the occasion" took place on the 25th of July, of the same year. It was agreed the new Institution should consist of a college of young Chinese and Indians to be qualified for the missionary profession, and a Congregation composed of ecclesiastics who with the usual exercises of a cloister should impart the necessary instruction to collegians without pecuniary remuneration. The vows of the students are chastity, poverty, obedience, the priesthood, constant activity in the service of the

Propaganda, and perseverance in the missionary life until death There would seem to have been an *Old* Institution. The "Propaganda Fide," an Italian theological college, was founded in 1622, consisting of several distinct departments, one of which was intended expressly for youths from China and Japan, and afterwards removed to Naples, the climate of Rome being unsuitable to converts from those countries.

The *procurator* of the Propaganda Fide in Macao, who is at the head of the Romish missionary establishment there, first receives the young Chinese from the missionaries who reside in the different provinces of the Celestial Empire, in order to make trial of their capacities and of their call to a missionary life. For this purpose they spend two or three months in a convent at Macao. They must be descendants of Chinese catholic Christians, and must have received permission from their parents or guardians to go to Europe. If now these young persons are found qualified, the procurator sends them, at the cost of the Neapolitan Seminary, to Naples. Here the young Chinese first of all learn Latin from an older Chinese, and at the same time Italian. After this, they begin in the first year their course of studies with rhetoric and philosophy, under a clerical instructor of the congregation; in the following years they pursue theological studies. Then follows an examination, either in the Propaganda at Rome, or by the Archbishop of Naples. In China, every missionary receives from the Propaganda a yearly support of eighty ducats; the ducat being equal to about eighty cents." There were in the school at Naples in 1831 nine Chinese and four Greeks, and three or four instructors.—*Father Ripa's History of the Chinese College at Naples* (Repos., xvii. 377; i. 458).

1832, April. Three Fukien junks were attacked by pirates in the Macao Roads and some lives lost. The Ophthalmic Hospital of Dr. Colledge at Macao was closed.

August 3rd. A typhoon of much greater severity than that of August, 1831, occurred. The barometer by some instruments was down to 27.90, "the lowest we ever remember to have seen or heard of it in China." From north to south it appears to have extended fully two hundred miles. At Macao it did great mischief to the shipping and native craft in the Inner Harbor, and within the narrow limits of that place it was said as many as a hundred dead bodies had been washed on shore, while on shore many were killed or wounded by falling walls, tiles, &c. One Dutch vessel sank entirely, almost within sight of Lintin and Macao, and junks from Hainan, Siam, and Singapore were in that neighborhood dismasted

or lost; one of 12,000 peculs, bound for Amoy, was driven on shore near Cabreta Point, the cargo plundered, and the vessel lost.—*China Repos.*, i. 153.

Macao possessed twelve Romish Churches, four or five Chapels, and about 35 European priests.

1832. "Contribution to an historical sketch of the Portuguese settlements in China, principally of Macao; of the Portuguese envoys and embassadors to China; of the Catholic missions in China; and of the papal legates to China. By A. L., Kn't., Macao, China, 1832." Only a gift edition of 100 copies was published. Another "Contribution" was added in 1834; in 1836, by Jas. Monroe and Co., Boston, both were issued in an enlarged form, bearing title "An Historical Sketch of the Portuguese Settlements in China; and of the Roman Catholic Church and Mission in China. By Sir Andrew Ljungstedt, Knight of the Swedish Royal order Wasa. With a plan of Macao drawn probably in 1655, and a Supplementary Chapter, a Description of the City of Canton, republished from the Chinese Repository, with the Editor's permission." "It embraces for near three centuries a succinct description of the most memorable changes of Macao." "An historical sketch of the doings of the Portuguese down to 1833, which is still the fullest book on the subject."—*Middle Kingdom.* Its author, who died at Macao in 1835, after a long residence there, aged 76, devoted the net proceeds from his book to the support of a free school in Sweden.

1833. May. Dr. Morrison commenced *The Evangelist and Miscellanea Sinica*, a periodical for the dissemination of evangelical principles in China; but only four numbers were published when he was requested by the Priest of the E. I. Co.'s Select Commission, at the instance of the Governor of Macao, in comformity with a representation made by the R. C. Vicar-general, to suspend all further issues, as contrary to the doctrines of the R. C. Church. It was principally filled with papers exhibiting the doctrines, precepts, and promises of the Gospel, and also contained general news and short pieces in the Chinese character.

The "Albion Press" belonging to Mr. J. R. Morrison was interdicted by civil authority from publishing any more works, because its publications contained doctrines contrary to the R. C. Church and are printed in English; and, 2nd, the printing press is prohibited in all Portuguese territories unless possessing the sanction of the king of Portugal. But Macao is not the territory of the king of Portugal, and other nationalities live there by right derived from the Chinese.—*China Repos.*, ii. 92. (See 1835.)

Correspondence.

THE SOOCHOW EXAMINATIONS.

DEAR SIR:—The examinations for the degree of A.B. have just closed. There were 3,000 present. Of these about six stood the examination on Arithmetic, and ten or twelve on Astronomy. The Hall will seat from 1,500 to 2,000, but on the "Western science days" the assistant examiner presided over empty benches. It is the first time in my intercourse with literary men that I have ever found them heartily ashamed, and in the second place, that they would acknowledge it. Of those who "sat," two were honorably mentioned. There is a great awakening among the literati, a generally expressed desire to study these branches, and after the next triennial examinations we can safely predict a "Scientific boom." At present only one out of 140 *seutsai* may obtain the degree of A.M. If they pass on the western branches, the chances are 1 in 20.

The attention of those who carry on Day Schools is called to the fact that *now* is the opportunity to make these little schools famous by simply teaching Arithmetic and Astronomy. Another fact in regard to our High Schools is that only those who are masters of their own literature can succeed, and that the crisis demands men who can teach scientific works in Chinese.

Very Sincerely,

HAMPDEN C. DU BOSE.

November 10th, 1887.

A UNION CHURCH FOR CHINA.

To the members of the various bodies in China, holding to the Reformed Doctrine and Presbyterian Polity; The members of the Shanghai Presbytery send Greeting!—

WHEREAS:—Our General Assembly (of the Presbyterian Church in the U.S.A.) strongly urges the formation of Union Presbyteries in foreign fields, and

WHEREAS:—We are desirous of closer union with those of like faith with ourselves, believing it to be a step towards the realization of the Prayer of our Lord, "that they all may be one:" Therefore, be it

RESOLVED:—I. That we recommend the organization of a Union Church in China.

II.—That we suggest that a convention composed of delegates (Native and Foreign) from all the Presbyteries and Missions (where no Presbyteries are organized) in China holding to the Reformed doctrine and Presbyterian polity, be held at as early a date as practicable to prepare a plan of Union to be submitted to the bodies aforesaid.

III.—That we appoint as our delegates to the said Convention the following persons:— Revs. D. N. Lyon, J. N. B. Smith, Tong Tsaeh-tsoong (湯載中) and Bau Tsih-dzae (鮑哲才), with Revs. J. N. Hayes and Wong Vung-lan (黃文瀾) as alternates.

IV.—In view of the fact that the Synod of China meets in Tungchow-foo, province of Shantung, in August, 1888, we suggest that the Convention assemble in Chefoo on the first Thursday in August, 1888.

V.—That we instruct our Stated Clerks to notify the bodies concerned of our action and request them, in case they approve, to appoint delegates to the Convention.

J. N. HAYES, *Moderator.*
J. N. B. SMITH, 潘慎中 } *Stated Clerks.*

Done in Presbytery the 17th day of October, 1887, A.D.

The above action was communicated to the Ningpo Presbytery, which approved of it and appointed delegates. I should be glad to receive the names and addresses of all Secretaries and Clerks of the bodies in China to whom this letter is addressed. Meantime notice shall be sent to such as are known, and in other cases to the oldest member of the mission in China.

J. N. B. SMITH.

SALARIES OF MISSIONARIES.

MR. EDITOR,—Throughout this year much has been heard of the large reinforcement of the China Inland Mission and doubtless many have asked, Why is it that in one missionary society alone we witness such an extraordinary increase of laborers? Surely it cannot be that men of faith and prayer, men of God who yearn and strive for the salvation of the Chinese, are not to be found in other missions One answer to the question probably is, that other missionary societies occupy not only China, but also other fields, and send more men to those fields than to this; but the China Inland Mission concentrates all its energies on China. Still there is another answer, which the writer would respectfully present to the readers of *The Recorder* for their deliberate and prayerful consideration.

It is well known that the China Inland Mission is much more economical than most of the missionary societies: that is to say, as a matter of fact, most of the other British societies spend about as much money in supporting one missionary in China, as the China Inland Mission spends in supporting three; and most of the American societies spend about as much money in supporting one missionary in China, as the China Inland Mission spends in supporting two. Now, while it is necessary to make some allowance for different styles of living even among missionaries, do not these figures, which I believe will bear examination, show that some of us are receiving larger salaries than we need? And, in so far as this is the case, are we not hindering the cause of Christ among China's perishing millions, by making the number of laborers in this harvest-field necessarily few?

The societies that send us forth earnestly desire the salvation of this people; indeed, they send us, because we profess that we desire to spend our lives in laboring for the same end. And most of our societies promise us a competent support, that we may be relieved from all anxiety about temporal affairs, and may give ourselves wholly to those that are spiritual; they trust us, too, as honest men to tell them what that "competent support" means in pounds, shillings and pence, or in dollars and cents. Then for us to adopt such a style of life in China as we have never been accustomed to at home, or as we could not attain to if we

stayed at home, and to appropriate for our own private use so much of the Lord's money as will support us in that style, is questionable conduct, especially when we remember that the money we use is largely contributed by self-denying Christians, and for the salvation of souls.

But it may be said, and truly, that in a foreign country, and in a climate like that of China, some expenses are necessary which would be uncalled for at home; and that "neglecting of the body" is no part of Christianity. Yet, after all, is it not possible, is it not practicable, for the missionary societies working in China largely to increase the number of missionaries, even with the money now at their disposal? This question, involving the interest of immortal souls, seems to the writer one in respect to which we should "exercise ourselves to have always a conscience void of offence toward God and men."

Your fellow-servant in the Gospel,

JAMES F. JOHNSON.

HANGCHOW, *Sept. 28th*, 1887.

Editorial Notes and Missionary News.

THE FLOODS.

MOST distressing accounts are daily reaching the public regarding the overflow southward of the Yellow River about the 30th of September at Chengchow, a city some thirty-five miles to the west of K'aifung Fu. The waters have already submerged hundreds of towns and villages, and it is reported that they will soon, if they have not already, reach the Yangtze at the two widely separated points of Ngankin and Yangchow. It is stated that the Empress has already directed that 2,000,000 taels be devoted to the relief of the suffering multitudes, and the foreign communities of the open ports are making generous donations. It is sad, however, to know that even if these sums were all wisely and honestly disbursed, they would relieve but a small fraction of the misery; and it is sadder yet to know that a large portion of these funds, administered by Chinese officials, will fail of reaching the sufferers. Would that the benevolent of our foreign communities dared to refuse to commit their contributions to any but those of their own nationalities who could be implicitely trusted. The Rev. Wm. Muirhead is receiving donations and forwarding them to missionaries in the flooded regions, but they need to be increased an hundred fold. It would have been a glorious thing had our friends at Hongkong—Chinese and Foreign—reserved the greater part of the 200,000 taels they are said to have expended on the Queen's Jubilee, and devoted it to the rescue of the perishing multitudes of Central China, and have received the benedictions of "The Queen" herself and of all the world; and even yet, we doubt not they will, with characteristic liberality, come to the rescue. No time should be lost, for the cold of winter is already upon us, adding its own terrible elements of distress and fatality.

THE WEEK OF PRAYER.

THE following are the subjects proposed by the Evangelical Alliance for the week commencing with January 1st, 1888. *Sunday*, Sermons on Luke xxii. 28, and 1 Peter iv. 7; *Monday*, Thanksgiving; *Tuesday*, Confession; *Wednesday*, Prayer for Families; *Thursday*, Prayer for the Church of God; *Friday*, Intercession for Missions; *Saturday*, Intercession for Nations; *Sunday, January 8th*, Sermons on 1 Cor. xv. 58.

ERRATA.

In the article on "The Condition and Hope of the Heathen," last line page 316, for "Pharisees not excepted," read "Pharisees excepted."

Dr. Martin writes:—"In my paper on Chinese Tracts, your printer has made me quote Julian's Dialogues, instead of Lucian's. The mistake is natural, as in my hand writing the two names are very similar. I may mention here that the *Daily News*, in a friendly notice of the paper, 'protests against a shocking misquotation.' The reviewer is mistaken, as the lines referred to are not a quotation, but a parody."

FOR want of space, we are obliged a second month to defer our notices of new books, but they will appear in our January number.

WITH the new year, we expect to commence in *The Chinese Recorder* a Literary Journal containing notices of all books and articles appearing in regard to China and connected lands, to be prepared by a gentleman well posted in such matters.

WE are in receipt from the Secretary of the Methodist New Connexion Missionary Society of a sermon on behalf of the Society preached by Rev. A. R. Pearson June 12th, 1887. In the concluding paragraphs he mentions that they have men ready to join their only foreign missionary work, which is China, but that a lack of means prevents their being sent. Had we the ear of those friends, we would advise that they send the men forth, if evidently called of the Lord, and trust assuredly that He who gave the call to personal labor, would also move those who have the means to meet the case. This is one of the lessons that may be learned from the modern history of missions.

Missionary News.

THE Rev. Messrs. Woods and Sydenstricker have removed to T'sing-kiang-pu, and desire us to say that their address will be care of Mr. Jas. Dalziel, 8, Seward Road, Shanghai. This, the Southern Presbyterian Mission, now occupies, besides Chinkiang, Soochow, and Hangchow, all on the Grand Canal. There are ten married missionaries in connection with the mission, and a physician is soon to arrive for the new station.

THE Reverend J. L. Stuart, now in America, wishes to call upon the readers of *The Recorder* who have seen the Great Wall at different points, or who have other proofs of its existence, to hear testimony to its height, width and condition, in view of recent published statements

by Abbe Larrieu that the Great Wall is a myth.

THE *North China Daily News* has done good service by publishing a "List of Protestant Missionary Agencies at work in and near Shanghai," and "Some Statistics of Christian Educational work among the Chinese in and near Shanghai." These lists, filling a solid column, are the results of person investigation by a gentleman of our business community, assisted by Archdeacon Moule, who says:—"I had no idea previously of the very great amount of leaven that is working in this place and the immediate neighborhood, toward Christianizing, civilizing, and educating in western knowledge the rising generation of Chinese of both sexes." The accompanying editorial is also very appreciative of Protestant Missionary work in China.

DR. H. N. ALLEN, of the Presbyterian Mission, Corea, is now on his way to the United States with the Embassy to Washington.

THE following, which we clip from the *New York Independent*, is from the pen of Rev. V. C. Hart. Mr. Cady, of their mission, is already in Chungking, and Rev. Mr. Lewis is on his way up the river. "The prospects seem fairly favorable at present. You are aware, of course, that a great many proclamations were posted after the riot, and generally of a character to excuse the people and throw the blame upon our mission, always alluding to the property in the country as the cause of the trouble, and rather patting the people on the back for what they had done, but warning them against future disturbances. It will take some time to establish free relations with the people, but it will come in time. Some missionary work is being done in a quiet way, but no building will be done till the authorities give permission to the Catholics to build; when all other missions will be entitled to the same privilege."

REV. C. R. HIGER writes from Yuen Kong, Kwangtung:—During the typhoon here on the 17th of September much damage was done and some 200 lives lost. The principal sufferers were the boat people on the island of Hoiling and those returning to Chiklung in boats on the same evening. No exact reports can be obtained of the number of deaths by drowning, but the above figures are probably not far from the truth. Banks along the streams were torn away, temples demolished and houses blown down where the walls were insecure. The damages, were slight however, except at the two above mentioned places.

THE Anglo-Chinese College at Foochow is being enlarged by the building of a much needed dormitory. Church attendance and the study of the Bible are now expected of all the students.

WE learn that the China Inland Mission has paid in advance to the P. and O. Steamship Company the

passage money for eighty missionaries, which are to be sent out to China during the few coming months. The first of this large company have already arrived, and the rest are to come forward by every fortnightly mail.

We receive from Dr. Edkins two pamphlets, which are reprints of articles by himself in the Royal Asiatic Society of Great Britain and Ireland, and which are for sale by Kelly & Walsh, Shanghai. "Ancient Navigation in the Indian Ocean," is an argument for Babylonish influence in China in the Chow Dynasty, on evidence from the history of astrology, astronomic instruments, metrology, and astronomy. "Priority of Labial Letters illustrated in Chinese Phonetics," illustrates, if nothing else, Dr. Edkins' unfailing industry; but we must leave the subject to more learned minds and pens than ours—particularly to the *China Review*, which we are pleased to see is still holding its own in Sinological studies.

We clip the following interesting item from a home paper regarding the ordination and marriage of Mr. W. H. Murray, of the Scotch Bible Society, who has now returned to his work in Peking.—"Three branches of the Presbyterian church of Scotland, the Established, the Free, and the United Presbyterian, all united in his ordination. The next day he was married to Miss Maggie Glen, who expects to devote her life to his work and his blind people." The Rev. Mr. Murray has, we learn, already reached Peking via Japan, without giving his friends in Central China the pleasure of seeing him.

A line from Dr. Kerr, dated Canton, September 20th, says: "Mr. Fulton and myself were wrecked in Kwang-sai, with loss of boat and nearly all our goods on board. We are thankful that no lives were lost."

One of the Sinalogues of China writes us:—"The style of the translation of the Imitation of Christ referred to in your number for September, while very lucid and extremely felicitous in many of its expressions, is, in my judgment, neither "excellent Mandarin" nor "simple *Wên-li*," but a mixture of the Mandarin and *Wên*. The style of the translation of the same book in a copy sent me from Shanghai is more uniform, and comes much nearer to what might be called simple *Wên*."

A correspondent writes from Peking:—At the annual meeting of the Methodist Episcopal Mission in that city, reports were most encouraging—nearly 300 were added during the year, being the largest number in one year since the commencement of the mission in that district. There is also a growing desire amongst the members to become possessed of a Bible —*this is certainly healthy.*

A Russian paper states that "there are 205 communities of the Greek Church in Japan, with 16 priests

and 104 native preachers, and that the number of Japanese converts to that religion is 12,500. The number of churches and prayer-houses is 148, and there are three children's schools with a total of 150 pupils."

FROM Foochow we learn that the annual meeting of A.B.C.F.M. Mission was held from the 4th to the 9th in that city—was well attended, and interesting; one feature of interest to the ordinary gatherings was added—a two days' women's meeting with good results.

THE annual meeting of the Southern Presbyterian Mission was commenced at Hangchow, October 6th. There were present six male missionaries and all the ladies of the mission except two. The reports for the year showed great reason for encouragement in some parts of the field. The present condition and future prospects of the Hangchow station are especially hopeful. A new station was reported as opened at Ts'ing-kiang-p'u which will be occupied at once by two families. Two male and one lady missionary have been added to the foreign force, so that the mission is now stronger than at any previous period of its history. The present number of native communicants is about 75.

Diary of Events in the Far East.

September, 1887.

19th.—British Barque lost off Punta Luzon, Bataam. All lives saved.

21st.—A deck house and 22 Chinese lost overboard from S.S. Anton in a typhoon, while on a voyage from Hongkong to Hoihow.

22nd.—Loss of the Chinese Transport "Way-lee" (Waverly) and 370 lives, including four foreigners, to the north of Round Island, Pescadore group.

23rd.—The Hongkong Legislative Council voted $25,000 towards the celebration and commemoration of Her Britanic Majesty's Jubilee.

27th.—Eleven railway engineers sent out by the Russian Government to explore and survey the country between Vladivostock and Bousse arrive at Hongkong.

28th.—While the god of pestilence was being paraded in the northern surburbs of Hangchow, a tea shop built partly over a canal, crowded with spectators, gave way and about twenty lives were lost.

30th.—A mail boat from Soochow to Shanghai stopped and robbed by a party of masked robbers.

30th.—First breach of Yellow River, west of K'aifung Fu.

October, 1887.

2nd.—First experimental baloon ascent at Tientsin.

6th—Silver mines opened in Hwa District, Kwantung.

9th.—Liu Jung-fu, the celebrated Black Flag leader, left Canton for Peking, to have an audience with the Emperor.

10th.—Telegraph Cable completed between Formosa and Foochow.

11th.—Boiler explosion on a small steamer at Haiphong, 60 persons killed and wounded.

17th—Sir Frederick Weld, ex-Governor of the Straits Settlements, left Singapore for England.

November, 1887.

3rd.—Great fire at Swatow, $1,000,000 estimated loss.

4th.—Desperate encounter between the crew of a police launch and a band of pirates at Taipa, Macao.

9th.—The Queen's Jubilee celebrated enthusiastically at Hongkong, at an estimated expense of $200,000.

15th.—The British steamer *Wah Yuen* burned in the Canton River; 200 natives burned or drowned, many of them women.

16th.—Fire in Hongkong, one foreign fireman killed.

19th.—Explosion of Powder Magazine at Amoy, hundreds of lives lost.

28th.—Mr. Dinsmere, U. S. Minister to Corea, arrived at Shanghai.

Missionary Journal.

BIRTHS.

At Moukden, 6th October, the wife of the Rev. James Webster, United Presbyterian Mission, of a daughter.

At Tai-yuen-fu, October 11th, the wife of the Rev. Mr. Dixon, Eng. B. Mission, of a son.

At Kinkiang, October 14th, the wife of the Rev. T. Hutton, C.I.M., Fancheng, of a son.

At Taiyuen-fu, October 28th, the wife of Rev. B. Bagnall, C.I.M., of a son.

MARRIAGES.

At Shanghai, November 10th, Rev. J. G. Vanstone, to Miss S. E. Stewardson, both of the Bible Christians' Mission.

At the Cathedral, Shanghai, November 22nd, by the Rev. H. C. Hodges, M.A., W. T. A. Barber, M.A., Cains College, Cambridge, and the Wesleyan Mission, Wuchang, to Alice, eldest daughter of the late John Dingley, of Launceston.

At Trinity Cathedral, Shanghai, November 28th, by the Vev Archdeacon Moule, George Bothwell Douglas Macdonald, M.B.C.M., of Ichang, son of Surgeon-Major James Macdonald H.M.I.A, to Flora Macdonald, eldest daughter of Andrew Davidson, Esq., M.D., F.R.C.P., of Beau Bassion, Mauritius.

ARRIVALS.

At Shanghai, November 6th, Rev. W. D. Rudland, wife and daughter; Rev. E. Tomalin and wife; Rev. W. L. Elliston, wife and two children; returning for C.I.M.

At Shanghai, November 8th, Rev. J. mckee, wife and three children, returned, for Presbyterian Mission; Miss E. Inveen, returned for East China Baptist Mission (U.S.A.); Miss M.E. Carleton, M.D., for Methodist Mission, North.

At Shanghai, November 8th, Miss M. Gale, M.D., for Woman's Union Mission

At Shanghai, November 18th, Rev. Spencer Lewis, returning for Meth. Epis. Mission, Chungking.

At Shanghai, November 18th, Rev. and Mrs. Williams for S. P. G. Mission, Chefoo. For London Mission Society—Rev. J., Mrs. and Miss Lees, Tientsin. Dr. Roberts, Misses Pearson, Browne, Gilfillan, and Winterbotham. For N. B. S. of Scotland—Mr. A. S. Annand, Hankow.

At Shanghai, November 21st, Rev. F. H. and Mrs. Chalfant and Miss E. Anderson, for Am. Presby. Miss., North China.

At Shanghai, November 22nd, Mr. A. C. Dorward, returned; Messrs. H. W. Macgregor, A. H. Huntly, D. Lawson, A. Ewing, Mr. J. A. Stooke, wife and two children, for China Inland Mission.

At Hongkong, November 15th, Miss S. M. Thwing, and son; E. W. Thwing and Miss S. C. Preston, of American Presbyterian Mission, Canton; and Rev. J. Wilson, on his return, Rev. C. A. Berger, Misses B. R. Eakin and M. Van Eman, of the same Board, for Siam.

DEPARTURES.

From Shanghai, October 30th, Rev. W. W. Shaw, wife and family, of Irish Pres. Mission, for Europe.

From Shanghai, November 4th, Rev. J. M. Joiner, wife and family, of Baptist Mission (South), for U.S.A.

From Shanghai, November 12th, Dr. Griffith, of the American Pro. Ep. Mission, for U.S.A.

From Shanghai, November 16th, Miss C. A. Todd, of China Inland Mission, for Europe.

From Shanghai, November 21st, Mr. W. H. Reid, Wesleyan Mission, Hankow, for Europe, via India.

From Canton, Rev. Dr. and Mrs. Graves, for U.S.A., per *San Pablo* Nov. —.

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